Resolution 01.08: The 2008 Lambeth Conference

IASCER:

- notes with appreciation the high level of ecumenical participation in the 2008 Lambeth Conference
- notes with appreciation the outstanding support given to the ecumenical participation at the Lambeth Conference by Canon Gregory Cameron, Dame Mary Tanner and the other staff
- commends the document "A Guide for Ecumenical Participants" produced for that Conference
- commends the inclusion of a corresponding level of ecumenical participation within future Lambeth Conferences
- commends for the attention of the Communion the contribution of ecumenical participants and the messages of greeting from other Churches:

- Greetings from ecumenical partners
- Growing Together in Unity and Mission: Avenues for Co-operation – Contributions from Cardinal Cormac Murphy O'Connor; Dame Mary Tanner; Archbishop David Moxon; Monsignor Donald Bolen; Bishop Lucius Ugorji; Bishop Anthony Farquhar.
- Roman Catholic Perspectives on Anglicans – Contributions from Cardinal Walter Kasper; Dr John Gibaut; Bishop Christopher Hill.
- Full Communion' Agreements: Mutual Accountability and Difference – Contribution from Alyson Barnett-Cowan
- Address by Metropolitan Kallistos of Diokleia to the final plenary session.
- Address by Professor Iain Torrance to the final plenary session.
- Address to a plenary session by Cardinal Ivan Dias
- Cardinal Walter Kasper and the Archbishop of Canterbury's addresses at the Nikaean dinner.

Resolution 02.08: Reception of Ecumenical Documents

IASCER:

- regrets the fact that the nature of the programme at the 2008 Lambeth Conference prevented sustained attention being given to significant ecumenical agreed texts, such as "*Growing Together in Unity and Mission*" (the Report of IARCCUM), "*The Church of the Triune God*" (the Report of ICAOTD), and "*Called to be the One Church*" (the Ecclesiological Statement of the Porto Alegre Assembly of the World Council of Churches)
- encourages ACC-14 to consider how the Anglican Communion might respond officially to these texts as a contribution to their potential reception in the life of the Church
- commends the text "*Reception in the Anglican Communion: Responding responsibly to ecumenical and inter-Anglican developments*" prepared by IASCER to assist in their deliberations.

Resolution 03.08: On the Baptismal Formula

IASCER, noting with appreciation the Responses of the Vatican dicastery, the Congregation for the Doctrine of the Faith, (1st February 2008) concerning certain questions on the formula of baptism, affirms, in accordance with scripture (Mt. 28.19) and the Catholic tradition as embodied in the Lambeth Quadrilateral, that to be valid, baptism must invariably be administered "in the Name of the Father and of the Son and of the Holy Spirit".

Resolution 04.08: Ecumenical formation of bishops

IASCER:

- notes with gratitude that the Theological Education in the Anglican Communion (TEAC) Working Group recommends that candidates for the episcopate be "alert to ecumenical and inter-faith issues" and that bishops "encourage honest and open ecumenical and inter-faith relationships"
- reminds the Provinces of the Anglican Communion that this requires adequate formation for new bishops in the history of the ecumenical movement and the current state of ecumenical agreements and inter-faith relationships
- and, therefore, recommends that educational programmes for new bishops invariably include work in both ecumenical and inter-faith relations as part of the curriculum.

Resolution 05.08: Non-presbyteral Presidency

IASCER:

- noted the recent resolution of the Diocese of Sydney concerning diaconal and lay presidency at the eucharist and re-affirms its own resolution (18.01):

- IASCER concurs most strongly with the view expressed in the Report of the 1998 Lambeth Conference concerning lay presidency of the eucharist, that:

  "Such a development would challenge the tradition of the church catholic that ordained ministry serves the church by uniting word and sacrament, pastoral care and oversight of the Christian community. Presiding at the Eucharist is the most obvious expression of this unity. Lay presidency would also create major difficulties with many of our ecumenical partners as well as within the Anglican Communion. We are not able to endorse this proposal." (Lambeth Conference 1998 Official Report p.202)

- The Commission is aware that among ecumenical agreements which have been formally received by the Churches of the Anglican Communion is the ARCIC elucidation on Ministry (1979), which the 1988 Lambeth Conference recognised as "consonant in substance with the faith of Anglicans". That statement asserts that:

"At the eucharist Christ's people do what he commanded in memory of himself and Christ unites them sacramentally with himself in his self-offering. But in this action it is only the ordained minister who presides at the eucharist, in which, in the name of Christ and on behalf of his Church, he recites the narrative of the institution of the Last Supper, and invokes the Holy Spirit upon the gifts. (ARCIC The Final Report, Elucidation on Ministry 1979, paragraph 2)

- The Faith and Order text *Baptism, Eucharist and Ministry*, about which the Lambeth Conference of 1988 stated "Anglicans can recognise to a large extent the faith of the Church through the ages", states that:

  "The minister of the eucharist is the ambassador who represents the divine initiative and expresses the connection of the local community with other local communities in the universal Church. (BEM, Eucharist, paragraph 29)

- It is the consensus of this Commission then, that a diocese or province which endorses lay presidency of the eucharist would be departing from the doctrine of the ministry as Anglicans have received it, and from the practice of the undivided Church. Such action would jeopardise existing ecumenical agreements and seriously call into question the relation of such a diocese or province to the Anglican Communion.

- and further notes that in *The Principles of Canon Law Common to the Churches of the Anglican Communion*, Principle 66 on 'Holy Communion: nature and celebration', it is clearly stated (66.7) that "Presidency at the Holy Communion is reserved to a bishop or priest" and (66.9) that "a deacon, or a lay minister specially authorised by the bishop as a eucharistic assistant, may assist in the distribution of the Holy Communion".

- believes that there needs to be further theological reflection and engagement with the theological and ecclesiological perspectives that have shaped the Sydney proposal, noting that Anglicans have never taken a *sola scriptura* position, but have recognised the place of tradition as well as Scripture in shaping the faith and order of the Church.

- asks that ecumenical partners be assured that the position of the Anglican Communion as a whole has not changed in the matter of eucharistic presidency.

Resolution 06.08: The "Cloud of Witnesses"

IASCER, recognising both that the communion of saints and martyrs is a pledge (*arrabon*) of the unity and holiness in Christ that the Church on earth is called to manifest and proclaim, and that conversely their witness (and in certain circumstances their deaths, especially at the hands of fellow Christians) can be a church-dividing issue and obstacle to unity,

- welcomes the joint initiative of the Monastery of Bose and the WCC Faith and Order Commission—and specifically the communiqué of the recent symposium

at Bose—to promote the call (first made at the Commission meeting in Bangalore in 1978) for the ecumenical commemoration of the 'cloud of witnesses' (*Heb* 12.2)
- encourages
- the WCC Faith & Order Commission to produce a short text on the communion of saints
- all provinces of the Anglican Communion to collaborate with the WCC Faith and Order Commission in carrying this project forward with the goal of discerning a common ecumenical martyrology, and
- all Christians, especially those involved in bilateral and multilateral ecumenical dialogue, to find ways of giving expression to a shared confession and commemoration of the communion of saints, thus making more visible the degree of communion that already exists.
- draws attention to Resolutions 77-80 of the Lambeth Conference 1958, and Resolution 21 of ACC-9 which address these topics.

Resolution 07.08: The Church of the Triune God

IASCER asks the Provinces to engage with the Report of the ICAOTD by considering and responding to the questions below.

Questions for *The Church of the Triune God*

Section I (Trinity and the Church; Christ the Spirit and the Church; Humanity, Christ and the Church)

- In what ways might these chapters enrich the faith of Anglicans?
- In what ways does the faith of Anglicans challenge these chapters?
- To what extent can your church recognize in these chapters the faith of the church through the ages?

Section II (Episcopacy, Episcope, Primacy and the Church; Priesthood, Christ and the Church; Women and Men, Ministry of the Church)

- In what ways might these chapters enrich the Anglican exercise and understanding of ministry in the widest sense, with particular attention to the ministries of bishops and presbyters, and the ministries of women and men?
- In what ways does the Anglican exercise and understanding of ministry challenge these chapters?
- To what extent can your church recognize in these chapters the faith of the church through the ages?

Section III (Women and Men, Ministry and the Church; Heresy, Schism and the Church; Reception in the Church)

- In what ways might these chapters offer insights to current Anglican processes to deal with disagreement, change and division in the church?

- In what ways do these chapters assess critically the ways in which Anglicans deal with controversy?
- To what extent are these chapters consonant with Anglican instruments of reception and decision-making?

Resolution 08.08: IARCCUM

IASCER:

- notes that the IARCCUM report "Growing Together in Unity and Mission" has been referred by the Archbishop of Canterbury to the Provinces, and to the Roman Catholic Conferences of Bishops by the President of the PCPCU, together with the request that the report be studied by Anglican and Roman Catholic bishops, if possible together
- requests the Provinces of the Anglican Communion to consider the attached questions (*addendum 1*), and to report their responses to the Anglican Communion Office by 31st December 2011
- welcomes the news of the Covenant between the Diocese of Newcastle in the Anglican Church of Australia and the Catholic Dioceses of Maitland-Newcastle and Broken Bay (*addendum 2*), and commends this covenant as a model for adopting practical initiatives in unity and mission in line with the recommendations of the IARCCUM Report.

Addenda

1. The Questions

Growing Together in Unity and Mission: Building on 40 years of Anglican – Roman Catholic Dialogue, an Agreed Statement of the International Anglican – Roman Catholic Commission for Unity and Mission (IARCCUM)

The Agreed Statement *Growing Together in Unity and Mission* aims to stimulate local co-operation and ecumenical development among Anglicans and Roman Catholics. The Statement is set out in two parts, which:

- offer an honest assessment of the degree of convergence in faith discerned in the ARCIC dialogue, and
- translate that into practical ecumenical co-operation.

The Provinces of the Anglican Communion are therefore asked, if possible in co-operation with the local Roman Catholic hierarchy or their representatives, to respond to the following questions:

- Is the degree of convergence in faith described in the document - as well as the areas noted for further discussion in the document - accurately described from your perspectives?
- Are the possibilities for co-operation set out in the document appropriate and/or workable and/or practised in your region?

2. The Text of a Covenant between the Anglican Diocese of Newcastle, the Catholic Diocese of Maitland-Newcastle and the Catholic Diocese of Broken Bay

In the spirit of the mutual recognition of what unites us as expressed in the documents of the Anglican-Roman Catholic International Commission and the recent agreed statement of the International Anglican and Roman Catholic Commission for Unity and Mission, and in the light of the tradition of collaboration and mutual respect which already exists between us, the Anglican Diocese of Newcastle, the Catholic Diocese of Maitland-Newcastle, and the Catholic Diocese of Broken Bay hereby enter a covenant relationship in which we commit ourselves to:

- an annual Episcopal Dialogue in the both Hunter-Manning and Central Coast areas between the respective Anglican and Catholic Bishops
- an annual Ecumenical Service of Worship in both the Hunter-Manning and Central Coast areas
- an annual Joint Clergy Day for the clergy of the three Dioceses to come together to reflect on pastoral, social or theological issues which we face together
- an annual Service of Reconciliation to focus on the restoration and growth of relationships between the Roman Catholic and Anglican Communions
- an annual exchange of pulpits by the respective Anglican and Catholic Bishops in both the Hunter-Manning and Central Coast areas
- a twice-yearly meeting of the Ecumenical Commissions and Bishops of the three Dioceses
- an annual dinner to be shared by the Bishops of the three Dioceses to foster their friendship and communion
- the exploration of possibilities for the sharing of church plant
- an annual review and re-affirmation of the Covenant.

Resolution 09.08: 'Finding our Delight in the Lord'

IASCER:

- warmly welcomes the new proposal for full communion between The Episcopal Church and the Northern and Southern Provinces of the Moravian Church in North America entitled 'Finding Our Delight in the Lord'
- notes that different understandings of the diaconate will preclude exchangeability of deacons between the two churches, yet the document appears to accept the Moravian practice of diaconal presidency at the Eucharist without question
- expresses its view that it would be inappropriate to encourage Episcopalians to participate in Moravian celebrations of the eucharist where there is diaconal presidency given the difference of teaching between the two traditions, and believes this detracts from the agreement
- believes that the realisation of full communion would be enhanced by Moravian assurance that this practice will, in due course, be phased out.

Resolution 10.08: The mutual recognition of Baptism by the Churches of CONIC, Brazil.

IASCER:

- welcomes the November 2007 document of mutual recognition of Baptism, signed by the member churches of the Conselho Nacional de Igrejas Cristãs do Brasil (CONIC): the Roman Catholic Church, the Anglican Episcopal Church of Brazil, the Evangelical Lutheran Church in Brazil; the United Presbyterian Church of Brazil and the Syrian Orthodox Church
- commends the positive commitment to the journey of ecumenism made explicit in the section 'Implications of the mutual recognition of the Sacrament of Baptism to the life of the churches'.

Resolution 11.08: The Confederation of Christian Churches in Sri Lanka

IASCER:

- welcomes the ecumenical initiative of the Confederation of Christian Churches in Sri Lanka and hopes that it will result in a significant step towards full, visible unity
- expresses a concern that the proposed timetable does not allow sufficient time for deliberation and consultation given the complexity of some of the issues involved. The nature of the mutual recognition of ministries and the liturgical act intended to bring this about need further elucidation and IASCER has nominated a small group to assist the Director of Ecumenical Affairs in advising on this matter when these further elucidations are to hand.

Resolution 12.08: The Church Unity Commission in South Africa

IASCER:

- gratefully receives the documentation from the Church Unity Commission in Southern Africa having followed with interest the progress of the Commission over the years
- notes the pace of development in this scheme and the obstacles to visible unity that remain to be overcome
- is aware of the considerable challenges of a multi-lateral approach to church unity schemes and suggests consideration of alternative approaches to the dialogue such as bilateral initiatives within the overall multi-lateral framework
- further suggests that the goal of 'full visible communion' between those Churches that are already closer to one another in their ecclesiology and polity might be investigated.

Resolution 13.08: The Global Christian Forum

IASCER:

- welcomes the proposals for the further development of the Global Christian Forum for the period 2009-2011, noting the distinctive nature of this forum, and commending its unique vision and vocation at different levels of its engagement.

Resolution 14.08: The 9th Bilateral Forum

IASCER:

- welcomes the Statement of the 9th Forum on Bilateral Dialogues (held at Breklum, Germany, 10-15 March 2008) (link below)
- commends its recommendations to those concerned with Anglican bilateral dialogues and to provincial ecumenical officers.

Resolution 15.08: The Principles of Canon Law common to the Churches of the Anglican Communion

IASCER:

- welcomes the compilation and publication of *The Principles of Canon Law common to the Churches of the Anglican Communion*, and commends it as a resource for theological and ecumenical study and research
- welcomes the attention given to Ecumenical Relations in *The Principles of Canon Law*,in particular Principles 93-100 in Part VIII (Ecumenical Relations) and Section IV (The Ecumenical Significance of the Anglican *Ius Commune*) in Professor Norman Doe's concluding essay, 'The contribution of common principles of canon law to ecclesial communion in Anglicanism', and commends what is said to all Anglicans concerned with ecumenical dialogue.

Resolution 16.08: The Anglican Covenant

IASCER:

- notes the publication of the St Andrew's Draft of An Anglican Covenant, and "A Lambeth Commentary" following discussion of the draft at the Lambeth Conference
- draws to the attention of the Covenant Design Group its concern that any Covenant should take adequate account of:
- the need for a stronger affirmation of Anglicanism's ecumenical vocation, and our commitment to the biblical and patristic vision of Church unity, in response to Christ's prayer that 'all may be one'
- the particular nature of the United Churches of South Asia, including their internal ordering (and so their ability to adopt a Covenant) and their commitments to other Christian World Communions in which they also have a part
- the relationship between a Covenant and any other commitments already made by Provinces and the Anglican Communion to ecumenical partners
- openness to the further development of ecumenical commitments

- the need to acknowledge that there may, under carefully considered conditions, be occasion for allowing 'bearable anomalies' during transition periods, for example, in ecumenical agreements and schemes of union and unity
- concerns that ecumenical partners may have about the ways that Anglicans handle potentially difficult and divisive questions, recognising that these can be addressed by an increased clarity around consultation procedures.

Resolution 17.08: Principles of Anglican Engagement in Ecumenism

IASCER:

- welcomes the document "Principles of Anglican Engagement with Ecumenism" prepared by the Director of Ecumenical Affairs, and commends it to ACC-14 for reflection and discussion
- hopes that the document may be further developed by IASCUFO as a resource for ecumenical work in the Anglican Communion.

Resolution 18.08: In memoriam Henry Chadwick

IASCER notes with sadness the passing of the Revd Professor Henry Chadwick, whose outstanding scholarship informed his unique and impressive contribution to the understanding of the roots of Christian division and the search for Christian unity. The work of this devoted and scholarly priest was deeply appreciated by both Anglicans and Roman Catholics in the ARCIC conversations, as well as by Christians of the Orthodox and many other Christian traditions. We give thanks to God for his life and works and we pray that he may rest in peace and rise in glory.

Resolution 19.08: In memoriam David Beetge

IASCER

- receives with sadness the news of the recent death of Bishop David Beetge, sometime Anglican Co-Chair of IARCCUM
- gives thanks to God for the work of this outstanding bishop who gave himself unstintingly to both diocese and the wider Church, working in the service of the unity of the Church, both within his own Communion, and in our ecumenical relationship with the Roman Catholic Church
- commends him into the hands of God, praying that the ministry of unity which he undertook as a servant of the Anglican Communion may, by the providence of God, be brought to completion.

Resolution 20.08: In memoriam Patriarch Alexy II of Moscow and All Russia

IASCER:

- receiving with sadness in the course of their meeting the news of the death of His Holiness Alexy II, Patriarch of Moscow and All Russia, assure the faithful of the Russian Orthodox Church of their heartfelt condolences and prayers, giving

thanks to God for the ministry of the Patriarch, and his commitment to the search for the unity of the Church
- affirms the commitment of the Anglican Communion to the search for the full visible unity of the Church, and particularly in this context to the continuation of the work of reconciliation between the Churches of the Anglican Communion and of the Russian Orthodox Church.

Resolution 21.08: On the Conclusion of the IASCER Mandate

IASCER

- has appreciated the mandate given to it following its setting up by the Lambeth Conference of 1998
- has found the experience of the annual review of Anglican involvement in ecumenical endeavour around the world a valuable one, which has provided the opportunity of achieving consistency and coherence in ecumenical dialogue, as well as highlighting important matters of faith and order
- is grateful for the privilege of meeting every year, by invitation, in various provinces of the Communion, and trusts that its engagement with these local Churches has been an encouragement to them, as its members have been encouraged and learned from them
- notes with sadness that internal tensions within the Anglican Communion have hampered some ecumenical progress during the time of its meetings
- hopes that its successor (IASCUFO) will be able to sustain and build on its work and enjoy the continuing confidence, encouragement and support of the Instruments of Communion
- wishes to thank Archbishop Drexel Gomez for his Chairmanship and wishes him a long and fulfilling retirement
- thanks the staff who have served IASCER during its existence, and likewise the Churches who have hosted its meetings
- above all gives thanks to God for the many blessings received and continues to pray for the fulfilment of the Lord's prayer for his Church, 'that they may all be one'.

SECRETARIAT OF STATE

No. 95.477

From the Vatican, 27 June 2008

Your Grace,

The Holy Father extends a cordial greeting to Your Grace and to the Bishops of the Anglican Communion who are gathering with you for the Fourteenth Lambeth Conference. Mindful that a primary objective of your meeting is the spiritual renewal which comes from prayer and contemplation of the Cross and Resurrection of the Lord, His Holiness assures you of a remembrance in his prayers at this time. You may be certain that many Catholic brothers and sisters join him in commending the participants in the Conference to the loving care of our heavenly Father.

The theme of your Conference, "Equipping Bishops for God's Mission", is a matter that goes to the heart of the well-being of the Anglican Communion. The ecclesiological questions which form the framework of your deliberations are a reminder that ministry conferred by ordination is bound by the apostolic faith handed down from the beginning and by the "regula fidei" faithfully transmitted, under the guidance of the Holy Spirit, through the ages. Our different understanding of the divine plan for this ministry in the Church is one of the issues which the Anglican-Roman Catholic International Commission has been addressing for the past forty years. New issues that have arisen in our relationship pose a further and grave challenge to the hope for full and visible unity that has been the long-standing goal of our joint ecumenical endeavour. Thus in our most recent Common Declaration (23 November 2006) we committed ourselves "in our continuing dialogue to address the important issues involved in the emerging ecclesiological and ethical factors making [our] journey more difficult and arduous."

His Holiness is pleased to know that a Catholic delegation led by Cardinal Walter Kasper, President of the Pontifical Council for Promoting Christian Unity, with the participation also of Cardinal Cormac Murphy-O'Connor, Archbishop of Westminster, will be present. It is a sign of the fact that we are indeed pilgrims together towards the goal of unity that the Lord desires for his disciples. In prayerful solidarity, therefore, the Holy Father joins you in the Lord's prayer "That they may all be one. 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* 17:21).

Yours sincerely in Christ,

Tarcisio Card. Bertone

Secretary of State

The Most Reverend and Right Honourable Rowan Douglas Williams
Archbishop of Canterbury
Lambeth Palace
LONDON
SE1 7JU

Your Grace, The Most Reverend and Right Honourable Dr. Rowan Williams, Archbishop of Canterbury and Metropolitan, Primate of All England, most beloved brother in Christ our Lord: Grace be to you and peace from God.

It gives us great joy, as Ecumenical Patriarch, to send greetings on the occasion of the fourteenth Lambeth Conference, which is to meet under the leadership of Your Grace at Canterbury during 19 July – 3 August 2008. May our Lord Jesus Christ, who promised to His disciples, "Where two or three are gathered in My Name, there am I among them" (Mathew 18:20), be present in your midst throughout your discussions. May the All-Holy Paraclete, the Spirit of Truth, enable the assembled Bishops of the Anglican Communion to bear firm and clear testimony to "the faith once delivered to the saints" (Jude 3), "neither deleting anything nor adding anything" (Dogmatic Decree of the Seventh Ecumenical Council).

Yet this unchanging faith has also to be constantly re-lived and re-expressed in fresh ways, in response to contemporary challenges; and this will be precisely your task during the coming days. Hermas, author of The Shepherd, writing in the middle of the second century, records a double vision of the Church that he received. First he saw the Church as a woman, venerable in age, dressed in splendid vesture, "She is the oldest of all things," he was told, "and because of her the world was framed." Then he saw the Church as an unfinished tower, to which new stones were continually being added.

Such exactly is the double aspect of the mystery of the Church. It is at once old and young, always the same and yet always changing. The Church is pre-existent and eternal; yet it is also totally involved in the ongoing process of history. This twofold spirit of ecclesial life was rightly emphasized by a great Orthodox theologian of the twentieth century, Father Georges Florovsky, whom – adapting a phrase from Plato – described the Church as "the living image of eternity in time". The Church, as Hermas realized, is indeed the image of eternity, yet it is also a living image in time. By the same token, Tradition is not simply a static and conservative principle, but also a principle of regeneration and new growth; it is nothing else than the critical spirit of the Church. It is our prayer that, at your forthcoming conference, you will experience to the fullest and boldly proclaim both the continuity of Tradition and its inexhaustible creativity. Whether we are Anglicans or Orthodox, let us never forget that "Jesus Christ is the same yesterday and today and for ever" (Hebrews 13:8); but equally let us always keep in mind the words of the Risen Lord, "See, I am making all things new" (Revelation 21:5).

We are aware that, during your forthcoming meeting, you will be devoting special consideration to the vocation and ministry of the bishop. For St. Ignatius of Antioch, writing a few years before Hermas, the bishop – as presiding celebrant at the

Eucharist in the local Church – is essentially the symbol and instrument of unity. Living as we do in an age of anxiety, at a time of rapid change and sharp controversy, it is often difficult for us as bishops to exercise our diakonia in an unifying way. With all our heart we as Orthodox pray that the present Lambeth Conference will prove to be a council of reconciliation and unity, an occasion for speaking the truth in sincerity and without compromise, yet an occasion also for speaking the truth in love.

St. Paul, writing to the Corinthians, states clearly what it means to belong to the Church; "If one member of the Body suffers, all the other members suffer with it; if one member is honoured, all rejoice together with it" (1 Corinthians 12:26). It is exactly in this spirit that we now write to you. The questions that you, as Bishops of the Anglican Communion, will be confronting at this Lambeth Conference are from one point of view specifically Anglican questions. Yet they are at the same time questions that concern the total Christian world. Faithful to St. Paul's words, and in a spirit of ecumenical solidarity, we Orthodox can say to you: Your joys and sorrows are also our joys and sorrows. Your concerns have also a place in our heart. The fresh insights which you are seeking – and which – by God's grace, you will discover in your present meeting – have a vital relevance also for us.

Since the beginning of the seventeenth century there has existed a special bond of friendship between Anglicanism and Orthodoxy. We pray that, at this present time of testing, this bond may be strengthened and reinforced. In that spirit, from the Ecumenical Throne of Constantinople, we salute you with the acclamation used in the Orthodox Liturgy at the exchange of the Kiss of Peace immediately before the Creed: "Let us love one another, that with one mind we may confess Father, Son and Holy Spirit, the Trinity one in essence and undivided."

Embracing you in fraternal love and esteem, we remain

At the Patriarchate, 30th May 2008

Your Grace's
Beloved brother in Christ,

† **BARTHOLOMEW**
Archbishop of Constantinople,
New Rome, and Ecumenical Patriarch

ПАТРИАРХ МОСКОВСКИЙ И ВСЕЯ РУСИ
АЛЕКСИЙ

«01» 07 2008 г.
№ 4767

119034 Москва, Чистый пер. 5

Его Милости
Архиепископу Кентерберийскому Роуэну УИЛЬЯМСУ
и всем участникам Ламбетской конференции
Англиканского сообщества

Ваша Милость,
досточтимые участники Ламбетской конференции!

Сердечно приветствую вас с пожеланиями мира и успешного разрешения насущных проблем, стоящих на повестке дня вашего высокого собрания, регулярно объединяющего представителей Англиканского сообщества.

Вниманию участников конференции предлагаются как вопросы, носящие практический характер, так и важные богословские темы. По моему убеждению, именно богословское осмысление того, в чем состоит суть миссии христианина, должно лежать в основе любых размышлений о жизни в современном мире тех, кто именует себя последователями Христовыми.

Уверен, что необходимым условием соответствия христианской мысли богооткровенной Истине является укорененность в Священном Писании и Апостольском Предании. Из слов Евангелия мы видим, что главная миссия христианина – быть «солью мира», его светом (Мф. 5, 13-14). Это высокое служение неизбежно предполагает верность заповеданному Господом нравственному идеалу.

Тема христианской нравственности, связанная с гендерной тематикой, занимает особое место в повестке дня нынешней Ламбетской конференции. Эти вопросы весьма интенсивно обсуждаются англиканскими иерархами, духовенством и мирянами. На мой взгляд, перед участниками конференции стоит очень серьезная задача - сделать выбор между традиционным, библейским пониманием норм христианской морали и тенденцией, принимающей грех и вседозволенность за проявления любви и терпимости. Вот почему на участниках конференции лежит огромная, историческая ответственность.

Решения, принимаемые сегодня вами, чрезвычайно важны для всего христианского мира, ибо от них во многом зависит будущее отношений многих христианских церквей и общин с Англиканским сообществом. Результаты работы Ламбетской конференции имеют особое значение для Русской Православной Церкви, ибо история наших контактов с англиканами восходит к XVI веку. Как правило, она была отмечена теплотой и взаимопониманием. Искренне надеюсь на возможность сохранения именно таких отношений.

От всего сердца желаю, чтобы трудами участников нынешней Ламбетской конференции руководило стремление к неизменной верности тому пониманию христианского нравственного идеала, которое явлено нам в Слове Божием и многовековой апостольской традиции.

С любовью о Господе

ПАТРИАРХ МОСКОВСКИЙ И ВСЕЯ РУСИ

To His Grace the Archbishop of Canterbury Rowan Williams
and all the members of the Lambeth Conference of the Anglican Communion

Your Grace, respected members of the Lambeth Conference!

I send you my sincere greetings and good wishes for peace and for the successful resolution of the urgent problems on the agenda of your distinguished gathering, which regularly brings together representatives of the Anglican Communion.

Members of the conference are faced with questions of a practical character, as well as with important theological issues. I am convinced that theological reflection on what constitutes the essence of the Christian's mission must form the basis of any consideration of the life in today's world of those who call themselves followers of Christ.

I am certain that the essential condition for ensuring that Christian thought conforms to divinely revealed Truth is rootedness in Holy Scripture and the Apostolic Tradition. From the words of the Gospel we see that Christians have as their chief task to be the 'salt of the earth', its light (Mt 5.13-14). This lofty task inevitably presupposes faithfulness to the moral ideal enjoined on us by the Lord.

The topic of Christian morality, linked with that of gender, is high on the agenda of this present Lambeth Conference. There is intense debate about these issues among Anglican bishops, clergy and laity. It seems to me that members of the conference have a very serious task: they have to choose between the traditional, biblical norms of morality and tendencies which consider sin and general permissiveness as manifestations of love and tolerance. That is why there is laid on members of the conference such a great, historic responsibility.

The decisions you will take today are of immense importance for the whole Christian world, for on them, in many ways, depends the future of the relations of many Christian churches and communities with the Anglican Communion. The outcome of the Lambeth Conference will have particular importance for the Russian Orthodox Church, for the history of our contacts with Anglicans goes back to the sixteenth century. As a rule it has been marked by warmth and mutual understanding. I sincerely hope it will be possible to maintain such relations.

It is my heartfelt wish that the work of the conference may be governed by the aspiration to remain unshakeably faithful to the understanding of the Christian moral ideal which is revealed to us in the Word of God and the centuries-old apostolic tradition.

+ Alexy
Patriarch of Moscow and All Russia

ROMANIAN PATRIARCHATE

†DANIEL
PATRIARCH OF THE ROMANIAN ORTHODOX CHURCH

Nr.467/2008

His Grace Rowan Douglas Williams
Archbishop of Canterbury

Your Grace, beloved Brother in Christ,*

Thank you for Your kind invitation to send a delegate of the Romanian Orthodox Church as ecumenical guest to participate in the 14th Lambeth Conference, to which we are represented by His Eminence Nifon, Archbishop and Metropolitan of Targoviste. We see in this participation, yet, another important sign of the ecumenical relations that our Church and the Anglican Communion have enjoyed throughout the years, both at the international level, in the Joint Commission of Theological Dialogue, and bilaterally, through the exchange of visits of our predecessors and of students and visiting professors.

The Discussion in the groups on various theological topics, regarding the authority in the Church, ecclesiology, spirituality of the liturgical life, as well as our shared responsibility in mission, in today's Europe, will definitely draw upon from the Anglican-Orthodox Agreed Statement *The Church of the Triune God,* as we need to conceive unity as confession of the truth in communion. This is in consonance with what St Cyprian of Carthage was writing: *„God does not receive the sacrifice of a person living in discord [...] The greatest sacrifice that we can offer God is our peace, our goodwill towards one another, a people gathered together in the unity that exists between the Father, the Son, and the Holy Spirit"* (*De Dominica Oratione, 23*).

We do hope that this important event in the life of the Anglican Communion will bring also, through the active presence of theologians representing other Christian communities, a valuable contribution to the deepening ant furthering of the ecumenical dialogue, on the basis of the common Apostolic Tradition expressed by the Holy Ecumenical Councils of the first millennium of Christianity, as a common witness to the outside world and as a responsible action to the challenges which the Churches themselves are confronted with in the context of today's society.

I am happy to convey to you and the bishops of the Lambeth Conference my best wishes and every success in your deliberations, aiming at unity of the Church of Christ.

Yours in Christ, our Lord,

† Daniel

† DANIEL
Patriarch of the Romanian Orthodox Church

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* *Message addressed by His Beatitude Patriarch Daniel of Romania to His Grace Rowan Douglas Williams, Archbishop of Canterbury, on the occasion of the 14th Lambeth Conference, London, 19 July-3 August 2008.*

† Ο ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΚΥΠΡΟΥ
ΧΡΥΣΟΣΤΟΜΟΣ

Τῇ Αὐτοῦ Χάριτι τῷ Ἀρχιεπισκόπῳ Καντουαρίας κυρίῳ Rowan Douglas Williams, ἀσπασμόν ἅγιον ἐν Χριστῷ Ἰησοῦ.

Ἡ καθ' ἡμᾶς Ἁγιωτάτη Ἐκκλησία τῆς Κύπρου, προθύμως ἀνταποκρινομένη εἰς τήν σχετικήν πρόσκλησιν τῆς Ὑμετέρας Χάριτος, ὥρισεν ὡς ἀντιπρόσωπον Αὐτῆς εἰς τήν ἐν Κανταβρυγίᾳ συνερχομένην 14ην Διάσκεψιν τοῦ Λάμπεθ (19 Ἰουλίου-4 Αὐγούστου 2008), τόν Σεβασμιώτατον Μητροπολίτην Κιτίου κ. Χρυσόστομον.

Ἡ ἡμετέρα Ἐκκλησία, ἥτις παρηκολούθησε καί παρακολουθεῖ μετά πολλοῦ τοῦ ἐνδιαφέροντος ὅλας τάς ἀνά δεκαετίαν περίπου συγκαλουμένας Διασκέψεις τοῦ Λάμπεθ, ἀπό τῆς πρώτης τοιαύτης, τῆς συνελθούσης τήν 22αν Φεβρουαρίου τοῦ ἔτους 1867, εὔχεται ὁλοθύμως, ὅπως αἱ ἐργασίαι τῆς προσεχοῦς Διασκέψεως στεφθῶσιν ὑπό πλήρους ἐπιτυχίας, καταβαλλομένης ἅμα καί μεγάλης φροντίδος πρός πραγμάτωσιν τῆς μετά τῶν Ὀρθοδόξων μυστηριακῆς ἐπικοινωνίας τῶν Ἀγγλικανῶν.

Δυστυχῶς, μετά τήν Τρίτην Διάσκεψιν τοῦ Λάμπεθ τοῦ ἔτους 1888, ὅτε ἐπεδείχθη ἰδιαιτέρα μέριμνα διά τήν προαγωγήν τῶν μεταξύ τῶν Ἐκκλησιῶν Ὀρθοδόξου καί Ἀγγλικανικῆς σχέσεων, οὐδεμία οὐσιαστική πρόοδος ἐσημειώθη εἰς τόν τομέα τοῦτον, καίτοι διατηρεῖται εἰς ἀμφοτέρας τάς Ἐκκλησίας ἡμῶν θερμότατος ὁ πόθος πρός ἕνωσιν αὐτῶν.

Ἡ Ὀρθόδοξος Ἐκκλησία τῆς Κύπρου, ἐνθαρρυνθεῖσα ἐκ τῆς τότε παρατηρηθείσης προόδου, προέβη, ὡς γνωστόν, τό ἔτος 1923, εἰς τήν ἀναγνώρισιν τοῦ κύρους τῶν Ἀγγλικανικῶν χειροτονιῶν, μέ τήν ἐλπίδα ὅτι ταύτην θά ἠκολούθουν καί ἄλλαι ἑνωτικαί προσεγγίσεις μεταξύ τῶν Ἐκκλησιῶν ἡμῶν.

Διατηροῦντες δέ ἀείζωον τήν ἐλπίδα ὅτι ὁ Δομήτωρ καὶ Κυβερνήτης τῆς «μιᾶς ἁγίας καθολικῆς καί ἀποστολικῆς Ἐκκλησίας» θά λύσῃ «τό μεσότοιχον τοῦ φραγμοῦ» (Ἐφεσ. 2,14), θά ἀποκαταστήσῃ τά διεστῶτα καί θά ἑνώσῃ τά πάντα εἰς ἕν, ἀπευθύνομεν ἐπί τῇ εὐκαιρίᾳ ταύτῃ ἐγκάρδιον χαιρετισμόν ἀγάπης καί τιμῆς πρός τόν Ἀρχιεπίσκοπον Καντουαρίας, τόν καί Πριμᾶτον τῆς Ἀγγλικανικῆς Ἐκκλησίας, τούς Ἐπισκόπους καί τόν λοιπόν κλῆρον αὐτῆς.

Ἐν τῇ Ἱερᾷ Ἀρχιεπισκοπῇ Κύπρου,
τῇ 3η Ἰουνίου 2008.

Τῆς Ὑμετέρας περισπουδάστου Σεβασμιότητος
ἀγαπητός ἐν Κυρίῳ ἀδελφός

† ὁ Κύπρου Χρυσόστομος

† Ο ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΚΥΠΡΟΥ
ΧΡΥΣΟΣΤΟΜΟΣ

His Grace the Archbishop of Canterbury Mr. Rowan Douglas Williams, greetings in Jesus Christ.

The Holy Church of Cyprus, willingly responding to the relevant invitation extended by Your Grace, has nominated as its representative to the Lambeth Conference, which will be held in Canterbury (19 July-4 August 2008), the Most Reverend Metropolitan Chrysostomos of Kition.

Our Church, which has been following with great interest all the Lambeth Conferences which are held every ten years, the first having been held on the 22nd of February of the year 1867, wholeheartedly wishes the next Conference great success and hopes at the same time that great care will be taken for the realization of the sacramental communication of the Anglicans with the Orthodox.

Unfortunately, after the Third Lambeth Conference, which was held in the year 1888, when a particular effort was made for the promotion of the relations between the Orthodox and the Anglican Church, no substantial progress has been made in this area though a most fervent desire for their union exists in both our Churches.

The Orthodox Church of Cyprus, encouraged by the progress made at the time went ahead, as is known, in the year 1923 recognized the validity of Anglican ordainments in the hope that this would be followed by more moves towards unity between our Churches.

Keeping alive the hope that the Creator and Governor of the "one holy catholic and apostolic Church" will break down "the barrier of the dividing wall" (Ephesians 2,14) and will unite everything into one, we take this opportunity to address a cordial greeting of love and esteem to the Archbishop of Canterbury and Primate of the Anglican Church, the Bishops and the rest of its clergy.

Holy Archbishopric of Cyprus,
3rd June 2008.

Brother in our Lord
of Your Most Revered Grace

† Ὁ Κίτιος Χρυσόστομος

Greetings from

His Beatitude Ieronymos, Archbishop of Athens and all Greece

to

His Grace Dr Rowan Williams, Archbishop of Canterbury,

and the Anglican Bishops assembled in Canterbury

for the Lambeth Conference 2008

It is with sentiments of fraternal Christian love that I greet Your Grace, Archbishop Rowan Williams of Canterbury, Primate of All England, and all those participating in the Fourteenth Lambeth Conference taking place in Canterbury from 9 July until 3 August. As acknowledged by all, the Lambeth Conference, held every ten years or so, and bringing together all the Bishops of the worldwide Anglican Communion, has always been an important even in the life of the Anglican Church.

The current Conference, with its emphasis on equipping bishops for leadership in Mission and strengthening the life of the Anglican Communion, as well as the important ecclesiological and pastoral matters to be discussed, will, no doubt, win a place for it among the most significant of Conferences, and I am certain that all present, including the representatives from the other Christian Churches that have been invited, will have much to contribute to such questions as: Episcope, episcopos and primacy; The Church and the Triune God: perspectives on heresy, schism and reception in Communion; The place of the Liturgy and spirituality in evangelisation and Shared mission in Europe, all to be discussed at the Conference.

In addition to these important topics on the agenda, may I suggest that the Conference not lose sight of the fact that the current year is the year of St Paul. This provides the Conference with a stimulus and an opportunity to reflect upon the message and the theology of the apostle to the Nations, and to examine to what degree the Church has remained faithful or has deviated from the Pauline teaching and principles, given that most of Europe was originally evangelised by the apostle St Paul and has immediate need of re-evangelisation.

This re-evangelisation of course should not be limited to the European Continent but embrace worldwide society, which is constantly and increasingly being plagued by expanding consumerism, exploitation of individuals and the environment, and by so many other ills that spring from the Godless secularism that threatens to engulf most of today's society and has, to a great degree, shaped the prevailing mindset of contemporary man. It is thus imperative that Western society not only return to its Christian roots in contemplation and study, but, most of all, re-adopt them as a way of life and interaction with others. This important issue can be touched upon by your Conference when discussing the question of leadership of the bishops in Mission.

I pray that the Holy Spirit guide the work and deliberations of the Fourteenth Lambeth Conference, that it may make a significant contribution to Christian witness throughout the world and foster unity and understanding among Christians.

With sentiments of fraternal Christian love and esteem:

+ Ieronymos

Archbishop of Athens and all Greece

26 June 2008

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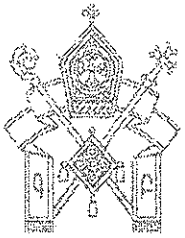

SUPREME PATRIARCH
CATHOLICOS
OF ALL ARMENIANS
MOTHER SEE OF HOLY ETCHMIADZIN

Message of His Holiness Karekin II
Supreme Patriarch and Catholicos of All Armenians
To His Grace Rowan Williams, Archbishop of Canterbury
On the Occasion of the 14th Lambeth Conference
July 2008

Your Grace,

We extend our fraternal greetings of love in our Lord Jesus Christ from the spiritual center of all Armenians – the Mother See of Holy Etchmiadzin, to Your Grace and the bishops of the Anglican Communion on the occasion of the 14th Lambeth Conference, and convey our wishes for success to the work of this congress.

You have gathered together from different corners of the world in the Mother Cathedral of Canterbury with a vision of brilliance and strength for the Church of Christ, and to reflect with prayer, meditation and deliberations on the reinforcement of unity of the Churches in the Anglican Communion, on the fostering of spiritual life in our modern world and on contemporary issues which are universal challenges facing all Christian Churches. We are pleased to see the inclusion of representatives of Sister Churches in the discussions of the Lambeth Conference, who through their prayerful participation, pastoral experiences and breadth of knowledge, following in the good example of the Holy Apostles, "...all in one accord and in one place" *(Acts 2:1)*, shall contribute to the aims of this convocation.

Dear Brother in Christ,
The friendly collaboration between our two Churches has centuries of history, and in recent years we have together contributed new efforts and implemented new plans to greater strengthen them, making them more productive. Standing together, we have offered our prayers to Almighty God in heaven, asking Him to increasingly reinforce the friendship between the Armenian and Anglican Churches, to benefit our readiness to support one another, while confirming that "the Church must always be a sign of the unconditional love of God in the midst of His people. In spreading and teaching the Word of God in the world we must be loving, truthful and fearless." *(Joint Communiqué, Holy Etchmiadzin, 25 September 2007)*.

We have come to know Your Grace as a laborer "rightly presenting the word of truth" *(2 Timothy 2:15)* in the vineyard of the Lord, and are full of hope that through His support, you shall be able to arrive at beneficial decisions with your devoted collaborators, to turn your aspirations and vision into reality, which are born from the interests of Churches and societies, and are for the greater Glory of God.

We indeed wish success to the work of this Conference. We pray that God grant Your Grace many long and healthy years to shepherd your flock. May our Lord Jesus Christ always be your helper, and bless and keep the Church of England, the Anglican Communion and all of Christendom under His All Holy Right Hand, keeping steadfast and unshaken the entire world – the creation of God – with His love and peace. Amen.

With Brotherly Love in Christ,

KAREKIN II
SUPREME PATRIARCH
CATHOLICOS OF ALL ARMENIANS

ARMENIAN
CATHOLICOSATE
OF
CILICIA
ANTELIAS-LEBANON

№ .....

Antelias, ...

GREETING FROM HIS HOLINESS ARAM I CATHOLICOS OF CILICIA

The Lambeth Conference is a landmark event in the life of the Anglican Church. It is an occasion of looking to the past by assessing the witness of the Anglican Communion in its various spheres, aspects and manifestations. It is also a challenge of looking forward, with renewed vision, by identifying the emerging realities and deep concerns facing the church in a new world context.

We are living in a fast-changing world. The implications of unprecedented developments, in many areas of human life, to the church's ecclesiological, moral and missiological self-understanding are significant, indeed.

The Anglican Church, with its rich diversities and particularities, has an important place and a specific vocation in the world Christendom. It is my firm hope that the strong commitment to unity and renewal will sustain the discussions and determine the decisions of the Conference.

Aram I

ARAM I
CATHOLICOS OF CILICIA

19 June 2008
Antelias.

ܛܘܪܝܐ ܣܘܪܝܐ ܐܘܪܬܘܕܘܟܣܝܐ ܦܛܪܝܪܟܝܐ

SYRIAN ORTHODOX PATRIARCHATE
OF ANTIOCH & ALL THE EAST
BAB TOUMA , P.O. BOX 22260
DAMASCUS - SYRIA

البطريركية السريانية الأرثوذكسية
للسريان الأرثوذكس

باب توما ـ ص.ب ٢٢٢٦٠
دمشق ـ سوريا

No. EE 398/08

June 26, 2008

H.G. Archbishop Rowan Williams
Archbishop of Canterbury

Greetings, prayers and peace in our Lord Jesus Christ,

We are writing this letter to you for the occasion of the *Lambeth Palace Conference*. This is an event that occurs every ten years and this year you are going to inaugurate it in the middle of July.

We pray to the Lord to bless this conference and reward all those who have contributed to its preparation. We are aware of the amount of hard work and time invested in the underpinning of this conference in order to have the success intended and achievement meant.

We wish all the success for this conference. May it be a reason of improvement and progress in the Holy Church. May the Holy Spirit dwell amongst the participants and His presence move the hearts of the contributors and members towards the promotion of Christianity and in accordance with our moral laws and ethical education. May it be a way for us all to fulfill the Great Commission of our Lord Jesus Christ and His commandments.

May our Lord bless you along with all the participants of the *Lambeth Palace Conference.*

May you remain in Christ,

Ignatius Zakka I Iwas
Patriarch of Antioch and All the East
Supreme Head of the Universal Syrian Orthodox Church

✝ K. MARDINKHA IV
CATHOLICOS PATRIARCH OF THE HOLY
APOSTOLIC CATHOLIC ASSYRIAN
CHURCH OF THE EAST

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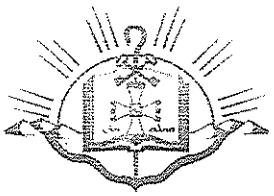

✝ مار دنخا الرابع
بطريرك كنيسة المشرق الآشورية في العالم

His Grace Dr. Rowan Williams,
Archbishop of Canterbury and Primate of England

Beloved Brother in the Lord Jesus Christ:

I have joyfully received the news of the convening of the Lambeth Conference on July 19, 2008, to be held under the presidency of Your Grace as Primate of the Anglican Communion.

In the Lambeth Conference, the bishops of the Anglican Communion will be gathered with Your Grace, in prayer and deep reflection, to discuss matters of faith which will directly affect the spiritual lives of your faithful. For this, I pray that the Conference will be successful in achieving its goals, and in accordance with your request of naming an observer, I nominate His Grace Mar Odisho Oraham, Bishop of the Diocese of Europe for the Assyrian Church of the East, as our representative.

In closing, I offer the prayerful best wishes of my brother prelates of the Holy Synod of the Assyrian Church of the East, and pray that the Conference and the Anglican bishops gathered in conference might be guided by the enlightening grace and wisdom of the Holy Spirit.

In Christ,

+ K. Mardinkha

✝ Khanania Mardinkha IV
By Grace: Catholicos-Patriarch
of the Assyrian Church of the East.

Given at the Patriarchate in Morton Grove, Illinois (USA), this 19th day of June, 2008.

World Council of Churches
Conseil œcuménique des Eglises
Consejo Mundial de Iglesias
Ökumenischer Rat der Kirchen
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Most Rev. Dr Rowan Williams
Archbishop of Canterbury
Lambeth Palace
London SE1 7JU
United Kingdom

Geneva, 23 June 2008

Your Grace,

On behalf of the World Council of Churches, I bring greetings to the bishops of the Anglican Communion gathered at this historic meeting of the Lambeth Conference. May I assure you that not only will the attention of our member churches be focussed on you in the coming days and weeks, but also their thoughts and their prayers will be with you.

As a council of churches whose aim is to proclaim the oneness of the church of Jesus Christ and to call the churches to the goal of visible unity in one faith and one Eucharistic fellowship, we can only encourage the unity of the Anglican Communion and rejoice in the opportunity that the Lambeth Conference provides for the bishops of the church to pray, study and discern together how God is leading them toward unity through communion.

Among other reasons, the church universal is strengthened by a communion in unity, not necessarily perfect agreement, but a communion of Anglican churches committed to unity in Christ. Anglican churches and their fellowship in communion are deeply valued members of the body of Christ

We are grateful for the strong participation of Anglican churches in the fellowship of WCC. On behalf of the 349 WCC member churches, we remember in prayer all the Anglican provinces gathered at Lambeth Palace, and specifically our 36 Anglican member churches, as they gather in prayer, study and discernment, seeking to understand God's will for their churches and communion.

Rev. Dr. Samuel Kobia
General Secretary

THE LUTHERAN WORLD FEDERATION

A COMMUNION OF CHURCHES – EINE KIRCHENGEMEINSCHAFT – UNA COMUNIÓN DE IGLESIAS – UNE COMMUNION D'ÉGLISES
LUTHERISCHER WELTBUND – FEDERACIÓN LUTERANA MUNDIAL – FÉDÉRATION LUTHÉRIENNE MONDIALE

Office of the General Secretary

GREETING TO THE LAMBETH CONFERENCE 2008

by Rev. Dr. Ishmael Noko
General Secretary, The Lutheran World Federation

Your Grace and Brothers and Sisters in Christ,

May the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you as you gather for this significant time!

On behalf of The Lutheran World Federation, I offer to you our prayers and best wishes for this Lambeth Conference. Through the months of preparation, you have been often in our thoughts and prayers, and we will continue to hold you there through your days of retreat and then as you gather in worship, conversation, and deliberation.

The focus of this Lambeth conference, Equipping Bishops to Fulfill their Leadership Role in God's Mission, is a timely and important one for the entire Christian family. The emphasis that the mission of the Church is God's own mission - God's calling to us and God's own work - is a challenging and reforming one. For all of you who are bishops, we offer our prayerful support that you may return from Lambeth with a renewed and deepened sense of your particular vocation, both in your own local settings and as a part of the episcopal ministry of the whole Church.

As many of you know, Lutherans also have been attending to *episcope* in our teaching and our practice. At our LWF Council meeting in Lund in 2007, we adopted a statement, "Episcopal Ministry within the Apostolicity of the Church," which would not have been possible for us sixty years ago, when The Lutheran World Federation was formed. This examination of episcopal ministry in our churches has arisen out of our life together as a communion - including our life in ecumenical relationship and dialogue.

In our relationship with the Anglican Communion, we have much to celebrate since the last Lambeth Conference in 1998. At that time, we already were rejoicing in the Porvoo Agreement between Lutherans and Anglicans in Great Britain and the Nordic and Baltic countries. Shortly thereafter "full communion" agreements were reached also in the USA and in Canada. We are encouraged that, in all these cases, the agreement has been seen not as the end but as another step in an ongoing process of deepening relationship and seeking greater visible unity. We give thanks for the witness given to our communions by these pioneer relationships and for the wisdom which is emerging from their experience.

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The goal of full communion between Anglicans and Lutherans on a global level remains before us. Building upon the positive results from local and regional agreements, and with growing awareness of the urgencies of common mission which should be uniting us, we are hopeful that this goal can be reached before another Lambeth Conference is convened.

It is an encouraging sign that the third round of the Anglican-Lutheran International Commission began its work in Tanzania in 2006, with mandates to concentrate on the possibilities and challenges of closer agreements among our churches. At its most recent meeting, this commission determined to focus especially on communion and diakonia as it moves forward.

Another positive development can be seen in the encouraging conversations toward "full communion" agreements at a number of places around the world. I commend to your attention in particular the re-kindling of the All Africa Anglican Lutheran Commission, which has affirmed anew the goal of seeking such a relationship between African churches belonging to the Anglican Communion and to The Lutheran World Federation. This would be a strong incarnation of the unity among our two church families: Africa is a place both of unique opportunities and acute challenges for Christian faith in these early years of the twenty-first century. Our churches there share the inheritance of the complex and mixed histories of missionary activity on that continent; they share also in powerful witness to the transforming power of the Gospel and the emergence of genuinely African forms of Christian life. With their common sense of the importance of Church in Christian discipleship, Lutherans and Anglicans have distinctive contributions to make the shape of Christian faith on this vital continent: how much better it would be if their mission, ministry and worship could be practiced in greater unity!

Our two communions share many features which draw us together. We are each crucially shaped by events of sixteenth-century Europe, but we both claim an identity as Christian churches that is older and wider than this formative period. We have both become global families of churches, with the perspectives of what we once called "mother" churches no longer in parental control of newly vibrant and gloriously diverse expressions of our heritage. Both of us have claimed the identity of "communion" for our common life - and we are challenged now to find the ways to live into and up to that identity.

It is our prayer now that this Lambeth Conference will be for you a time of renewal and hope. Because of our growth in relationship, a number of our bishops will participate fully with you during these days. I assure you that with their participation, and my own, come the prayers and hopes of the Lutheran Communion for our beloved ecumenical partners in the Anglican Communion. May God strengthen you in love, in courage, and in faith.

World Methodist Council

Rev. Dr. John C. A. Barrett, Chairperson

ACS International • 61 Jalan Hitam Manis • Singapore 278475
151 High Street • Harston, Cambridge CB2 5QD • UK

10 June 2008

His Grace The Archbishop of Canterbury
C/o Canon Flora Winfield,
Archbishop's Secretary for Inter-Church and Anglican Relations
Lambeth Palace
London SE1 7JU
United Kingdom

Your Grace,

It is a great pleasure to send greetings on behalf of the worldwide Methodist family to members of the fourteenth Lambeth Conference.

Methodists are conscious of the fact that it was never John Wesley's intention that our Churches should be divided. We are pleased to note that steps have been taken within the last twelve months to revisit the report of the Anglican - Methodist International Commission: *Sharing in the Apostolic Communion,* which was received by the World Methodist Council in 1996 and the Lambeth Conference in 1998. We welcome the proposal to establish the Anglican – Methodist Commission for Unity in Mission (AMICUM) with the principal task of advancing closer relationships between our two Communions.

The whole Christian church faces a two-fold challenge – to make its voice heard amongst the many other voices that claim people's attention in the 21st century, and to show forth the life of Christ through a unity of belief and practice. In seeking to reassert its authority to speak, the church must resist the temptation to accept uncritically a contemporary world view and, on the other hand, must not retreat to a simplistic fundamentalism. In the end the world will judge us on the care and integrity with which we handle issues of faith and ethics.

We appreciate that you have some crucial issues to explore together at this conference. Most of them are of concern to us as well. We are pleased to be able to send a senior representative of the Council and look forward, through his participation, to sharing in your discussions.

We pray for God's rich blessing upon your meeting. May the creating and sustaining God, the Father of our Lord Jesus Christ, uphold you. May the Holy Spirit equip you for leadership in mission and service. Above all, may you have the mind of Christ.

John Barrett

John Barrett
Chairperson
World Methodist Council

World Alliance of Reformed Churches

Semper reformanda

150 route de Ferney
PO Box 2100
1211 Geneva 2 Switzerland
Web: www.warc.ch

July 2008

Greetings to the Lambeth Conference

On the occasion of the 2008 Lambeth Conference, the World Alliance of Reformed Churches (WARC) extends warm greetings to our sisters and brothers in the Anglican Communion.

The member churches of the World Alliance of Reformed Churches have a different polity from the member churches of the Anglican Communion but we share common roots in the Reformation, in our commitment to listening for the Word of God in the Bible and in our acknowledgment of the mediatorial role of Jesus Christ. We are cousins, part of the broader family.

As such, we care very deeply about the well-being of the Anglican Communion, its unity, and its ability under the guidance of God to allow an ordered and hospitable place for a variety of voices.

We fervently pray for you as you are gathered in conference. We pray especially for the Most Reverend Dr Rowan Williams, Archbishop of Canterbury, whom we truly believe God has chosen for such a time as this. We pray that God grant him gifts of wisdom, grace, persuasion and health.

We pray for the whole Anglican Communion, that God may richly bless it; that it may discover that what hitherto were areas of disagreement may become places of strength and growth.

The Rev. Dr. Clifton Kirkpatrick, President

The Rev. Dr. Setri Nyomi, WARC General Secretary

and

The Very Rev Professor Iain Torrance, WARC Representative at the 2008 Lambeth Conference
President of Princeton Theological Seminary, former Moderator of the General Assembly of the Church of Scotland, a Chaplain-in-Ordinary to HM The Queen in Scotland

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Assistant to the General Secretary: Mrs Penny Blachut Tel: +41 22 791 6240 • fax: +41 22 791 6505 • email: pbl@warc.ch

David Coffey
President

Dear Archbishop Rowan

Greetings in the name of our risen Lord Jesus Christ.

It is my personal joy to send you the greetings of the Baptist World Alliance with the assurance of our prayers for the Lambeth Conference as you gather in Canterbury.

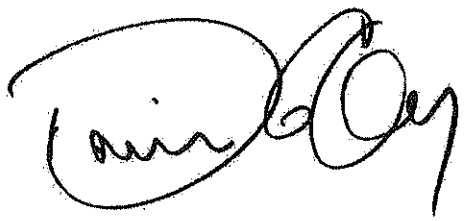
The annual Gathering of global Baptist leaders will be meeting in Prague at the same time as the Lambeth Conference and in our daily intercessions we will be praying that your delegates will be spiritually refreshed as you seek to renew your vision for God's Mission.

The life and witness of the Baptist World Alliance has been immensely enriched by the recent theological conversations with representatives of the Anglican Communion. Through these conversations we know we have strengthened the bonds of our mutual fellowship and we have gained a deeper knowledge and appreciation of the Anglican and Baptist traditions. But, above all our differences, we share with you a commitment to the unity of the Church and the shared conviction that the inestimable privilege of being members together in the Body of Christ carries an inescapable missionary responsibility.

As the Lambeth Conference explore the richness of your mission theme, may the delegates be given an immense spirit of generosity to share their insights with the widest possible Christian constituency, so that that your season of refreshing becomes a blessing to the global Church.

With my warm personal greetings

Yours in the Lord



David Coffey
President of the Baptist World Alliance

WEA
World Evangelical Alliance

"One Body, One Voice" John 17:23

Rev. Dr. Rowan Williams
The Archbishop of Canterbury
Lambeth Palace,
London, UK

16 June 2008

Dear Esteemed Leaders,

On behalf of the 420 million Christians who make up the World Evangelical Alliance, we send each of you warm Christian greetings.

As you meet together at the Lambeth Conference we want to wish you God's blessing and guidance as you seek to engage in important discussions that are focused on the critical issues of today and the future.

We recognize that we live in a world that is filled with many complex challenges, unimaginable human suffering, and deep spiritual hunger. As followers of Christ, we join our hearts with yours as we seek to be "good news" people in a world in desperate need of hope. The Gospel of Christ--the message of reconciliation to God, reconciliation to humanity and reconciliation to creation is a message that is urgently needed.

You come to together from East and West, North and South. The countries you call home make up a mosaic that reflects cultural, economic and spiritual diversities. Yet in the midst of these diversities we are called to live out and respond to the prayer of Jesus for us to be one.

Let me assure you of our prayers for and acute interest in the work you will do together in these days of the conference. May the Holy Spirit grant you much wisdom, insight and courage as you seek to further the Lord's agenda and purposes for this generation.

In the Name of our Triune God,

Rev. Dr. Geoff Tunnicliffe
International Director /Chief Executive Officer
World Evangelical Alliance

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UNITY BOARD

Moravian Church – Unitas Fratrum
www.unitasfratrum.org

The Moravian Church in Southern Africa, PO Box 24111, Lansdowne 7780, South Africa

To: His Grace the Archbishop of Canterbury and all members of the Lambeth Conference

16 June 2008

Brothers and sisters in Christ, I greet you in the name of our risen Saviour.

As you meet from all corners of the Anglican Communion at the 2008 Lambeth Conference in Canterbury, please accept these words of greeting from the Moravian Unity – the world-wide Moravian Church.

We rejoice that, in several areas of the world, Anglicans and Moravians have engaged in dialogue, resulting in greater mutual understanding and recognition and we are delighted to have been invited to send an ecumenical guest to share in the Conference.

May you grow in love and unity as you address difficult and controversial issues. In the Moravian Church we often quote the old saying 'In essentials, unity; in non-essentials, liberty and in all things, charity' and we trust that you will be enabled to distinguish between those matters that are essentials and those that are not.

We pray God's richest blessing on your time together.

In Christ's service

Angelene Swart
President of the Unity Board of the Unitas Fratrum (Moravian Church)

Founder:
William Booth

Office of
The General

International Headquarters
London EC4P 4EP

GREETING FROM GENERAL SHAW CLIFTON
WORLD LEADER OF THE SALVATION ARMY

TO HIS GRACE, THE ARCHBISHOP OF CANTERBURY AND TO THE ANGLICAN BISHOPS GATHERED FOR THE LAMBETH CONFERENCE 2008

Warmest greetings in Christ from all Salvationists, scattered throughout 115 countries of the world, to our Anglican brothers and sisters in Christ.

It is a privilege to greet you as you gather on this historic occasion and to pledge our prayers for all of you as you consider, under the presiding hand of God, Themes which have high significance not only for the Anglican communion but for the entire Body of Christ on earth.

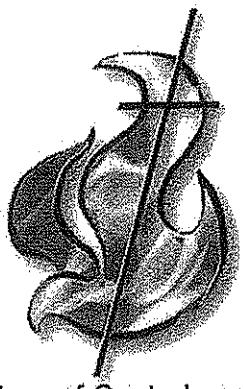
The Salvation Army awaits keenly the outcomes of your prayerful and patient deliberations. May the Holy Spirit be your Chief Guest, inspiring you, directing and guiding you, and gently holding you back from error.

May your fellowship be rich within the bonds of Christ. May your mission for saving the world be enlarged. May your oneness in Christ be deepened. May the unity of the Body be preserved.

The Salvationists of the world surround you with Christian love and prayers. The Lord is with you!

Yours in Christ,

Shaw Clifton
GENERAL



PENTECOSTAL WORLD FELLOWSHIP

June 17, 2008

His Grace The Archbishop of Canterbury
Lambeth Palace
London, SE1 7 JU

Dear Archbishop Rowan Williams:

Greetings in the name of our Lord Jesus Christ as you gather for the historic Lambeth Conference. Your family gathering testifies to the worldwide impact of the Gospel of Jesus Christ.

From the early days of the Pentecostal movement, there has been a relationship between the Anglican Church and the Pentecostal churches. I have just been reading articles in *Confidence*, a Pentecostal paper for Great Britain and other lands. It was published by Vicar A. N. Boody of All Saints Church in Sunderland. There was an annual Sunderland Convention which was Pentecostal and Bishop J. H. King of the Pentecostal Holiness Church of America was one of the speakers. He and Vicar Boody actually sailed to America together.

It has been my privilege to work with leaders of the Charismatic movement in the Anglican Church in England and other countries.

We pray that the Holy Spirit will graciously bless the Lambeth Conference. May the Spirit of Truth guide you as you lead the conference. May He rule in all of the deliberations and decisions.

Let the prayers taught us by Jesus be fulfilled during the days of the conference. "Our Father who art in Heaven – Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven."

Sincerely,

James D. Leggett

Bishop James D. Leggett
General Superintendent, International Pentecostal Holiness Church
Chairman, Pentecostal World Fellowship

JDL:lrs

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SEVENTH-DAY ADVENTIST CHURCH

General Conference World Headquarters

Department of Public Affairs and Religious Liberty

12501 Old Columbia Pike
Silver Spring, Maryland
20904-6600 USA
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Fax (301) 680-6695

June 19, 2008

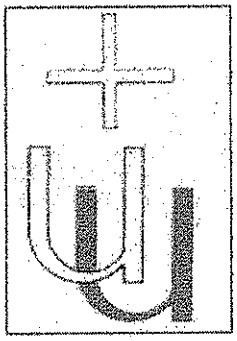
To His Grace The Archbishop:

On behalf of the worldwide Seventh-day Adventist Church, which represents a community of approximately 25 million, I would like to send to His Grace my greetings for the forthcoming Lambeth Conference. We as a church are grateful to have been invited again to this important gathering for the Anglican Communion and for the Christian family. We will be represented by one of our leaders, Pastor Anthony Kent, Associate Director of the Ministerial Association at our world headquarters.

We thank our Lord Jesus Christ for the good relations Adventists and Anglicans have always had and for your kindness. We join with our Anglican brothers and sisters in praying for the success of the Conference.

With my deepest respect,

John Graz, Director
Public Affairs and Religious Liberty



Beloved Sisters and Brothers,

Greetings in Christ Jesus our Lord, to all who participate in this Conference.

This Lambeth Conference is a key moment, which is important for all the Churches and the whole of the Christian Community.

'Community' these days is a challenge and highly amibitious, where we have a responsibility towards a world which seeks reconciliation. A difficult task, which makes us humble and also conscious of the fact that He is the only One who can reconcile us with all our differences.

The Lambeth Conference poses for us a challenge to show that to depend on his Grace is a realistic attitude, which can bring people together in order to find a common way.

No Council in Church history was an easy undertaking and it never occurred without stumbling blocks.

I wish to greet all bishops as they are gathered at the Lambeth Conference and encourage them to listen to one another in giving space and freedom to express themselves.

I am convinced that in this process of speaking and listening during this faithful encounter, the Holy Spirit will be present as the One who enables us to be true sisters and brothers.

I am also convinced that this Conference can be a witness for which the global Christian Community and the world are waiting and hoping for.

May the grace of our Lord Jesus Christ, the Love of God and the Fellowship of the Holy Spirit be with you all.

Amersfoort, 1 July 2008

+ Joris Utrecht

+ Dr. Joris A. O. L. Vercammen

Archbishop of Utrecht

THE ARCHBISHOP
OF UPPSALA

Dear brothers and sisters,

When the Anglo-Continental Society in 1865 reaffirmed its ambition to promote " a firmer establishment of the Apostolic order, to be followed by a complete revival of the Catholic intercommunion with the Anglican Churches which already in fact exists, in the main, as far as Sweden and Finland are concerned", Porvoo in Finland was a white spot on the ecumenical map.

Today the name of that Finnish cathedral city signifies a living and growing communion of Lutheran and Anglican Churches, living side by side not as partners or neighbours but as sisters and brothers, seeking new ways to grow closer together in mission and ministry.
Porvoo has meant the linking together of dioceses, parishes and individuals – transformed imposing words such as ecumenism, apostolicity and ecclesiology into peoples of flesh and blood –given them a human face. The pulling force of Porvoo is not that it is friction free or streamlined – it has, as any family, its conflicts and clashes.
The pulling force of Porvoo is that it through its historic sources both in honest and serious theology and practiced pastoral ministry is able to uncover the roots by the help of which we as Churches, irrespective of our individualities and differences, live.
Uncover the one root – Christ.

On addressing a group of émigré Swedes in the 1920ties, Archbishop Nathan Söderblom said: Brake your chains and you are free, cut your roots and you die.

As I assure you of the prayers and support of the Church of Sweden I also pray that you as a communion, and we as members of the same extended family, may grow in courage and wisdom and continuously learn how to free ourselves from the chains which binds us without severing our roots. So that we, through this, may become a global Christian community faithful to Christ and ready to respond with prophetic courage to the spiritual expectations and needs of the people of our time.

Uppsala June 17, 2008

+ Anders Wejryd

Anders Wejryd
Archbishop of Uppsala

Address:
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ARCHIEPISCOPUS ABOENSIS FINLANDIAE

Dear Archbishop Rowan
Dear Colleagues in the Episcopal Office

On behalf of the Evangelical Lutheran Church of Finland I heartily greet You on the eve of the Lambeth Conference. As a bishop in communion I enjoy the opportunity to attend the Conference.

On the 1st of June there was the consecration of the youngest of our bishops, Dr. Matti Repo, in Tampere Cathedral in the presence of bishops of several churches of Porvoo Communion, both Lutheran and Anglican.

The episcopal consecrations have been already for tens of the years in the Evangelical Lutheran Church of Finland a visibly sign of our communion with the Anglican churches. In the Porvoo Communion this has become even more visible in sharing resources, experience and knowledge in joint study processes, parish visits and clergy exchange and especially when our church members move from country to country within Scandinavia, Baltic states and on the British Isles.

In this context it is essential to remind myself and you, dear Colleagues in the episcopal office, of the excellent title given to the fuller version of the Porvoo document "Together in Mission and Ministry", published already in 1996. The churches of the Porvoo Communion really share a common task of mission, ministry and service within the nations where they live and even in a wider area.

Turku, June 18th, 2008

+ Jukka Paarma

Archbishop of Turku and Finland
Evangelical Lutheran Church of Finland

CHURCH OF NORWAY
Bishops' Conference

To His Grace The Archbishop of Canterbury
and the Anglican Bishops at the Lambeth Conference 2008

23 June 2008

Greeting to the Anglican Communion

On behalf of The Church of Norway, a Porvoo church, I send my best wishes to Archbishop Rowan and the Lambeth Conference 2008, hoping and praying for an enriching and strengthening meeting to the spiritual benefit of The Anglican Communion.

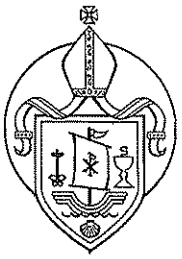
Hebrews 12,1-3: 'Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God. Consider him who endured such hostility against himself from sinners, so that you may not grow weary or lose heart'.

Yours sincerely,

Olav Skjevesland

The Right Rev Olav Skjevesland
Presiding Bishop

«Soa_Adr2»	E-mail: «Soa_Email»	Phone: «Soa_Tlf»
«Soa_Adr»	Web: «Soa_div3»	Fax: «Soa_Fax»
«Soa_Postnr» «Soa_Poststed»	«Soa_div1» v.a.t.	Ac. no: «Soa_div2»



Biskup Íslands

Reykjavík, June 18th 2008

To the Archbishop of Canterbury, The Most Revd and Rt Hon Dr Rowan Williams,
and the Anglican Bishops assembled in the Lambeth Conference 2008

Grace and peace of our Lord Jesus Christ be with you all. It is a great pleasure for me to extend greetings on behalf of the Evangelical Lutheran Church of Iceland to the Archbishop of Canterbury and all the bishops gathered in Canterbury from the worldwide Anglican Communion for the great event of the Lambeth Conference 2008.

The Church of Iceland values greatly the communion with the Anglican churches in the British Isles through the Porvoo Communion. The Porvoo Agreement signed in 1996 was an important milestone along the way towards a visible unity of the church. As we celebrated ten years of the Porvoo Communion in 2006 we committed ourselves to further strenghtening the links between our churches and the continued sharing in youth work, in education, in the sharing of liturgy and spiritual matters, in consultation on theological issues, the interchangeability of ministries and in mutual participation in consecrations of bishops.

In a message addressed to Bishops and Dioceses across the worldwide Anglican communion the Archbishop of Canterbury expressed his hope that the Lambeth Conference will be a spiritual encounter. The rich spiritual tradition of the Anglican Community is a gift which it has shared with the churches of the Porvoo Communion, enriching our spiritual life and giving us fresh insights into ways of living the gospel of Jesus Christ. We praise the Lord for that as we pray for the Anglican Communion and its bishops gathered for the Lambeth Conference.

At the European Ecumenical Assembly in Sibiu, Romania, in September 2007, it was said that the greatest witness is not the statements from the churches but the fact that they had gathered together from so many different countries and different traditions. In doing so they sent a strong message of unity in diversity from churches on a journey towards unity of the one church that is the Body of Christ. That is a message which we need in our world today.

When bishops from Anglican churches all over the world, from different cultures and traditions gather for the Lambeth Conference, they will send such a message to the church and to our world. We hope and pray that the divisions will heal and that churches and communions will find the wellspring of unity in the gospel of Jesus Christ. May His light and spirit guide and bless us all.

Karl Sigurbjörnsson

Bishop of Iceland

Evangelical Lutheran Church in America

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Office of the
Presiding Bishop

June 16, 2008

The Most Reverend Dr. Rowan Williams, Archbishop of Canterbury
and Members of the Lambeth Conference

Your Grace and Sisters and Brothers in Christ,

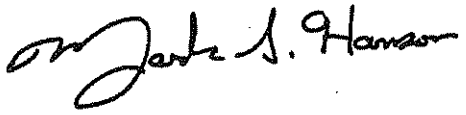
Grace, mercy, and peace be with you in the Name of our Lord Jesus Christ! As the President of the Lutheran World Federation, I extend our prayers and best wishes to you as you gather for this important Conference in the life of the Anglican Communion. With over 80 million members in your world-wide communion of churches, you touch the lives of many people each day with the Gospel and with loving service. We give thanks to God for your ministry and your commitment to mission.

With nearly 70 million members, The Lutheran World Federation continues to grow into being a global communion of Christian Churches in the Lutheran tradition. We rejoice in the close relationship that we share with you in so many places throughout the world. Full Communion Agreements in Canada, the United States, and the Porvo Agreement model a visible shared unity. The All African Anglican-Lutheran Commission is an example of growing recognition of ministries and the common mission that is embraced. We are grateful for the close cooperation that continues to grow in these countries and in other places.

As the Presiding Bishop of the Evangelical Lutheran Church in America, I have seen many positive developments from our full communion agreement with the Episcopal Church USA. In this agreement, Called to Common Mission - 1999, we stated: "Our churches have discovered afresh our unity in the gospel and our commitment to the mission to which God calls the church of Jesus Christ in every generation. Unity and mission are organically linked in the Body of Christ, the church." This has translated into local shared ministries, the interchangeability of clergy, mission planning, and common witness in our country and world.

As the Lambeth Conference meets, "Equipping Bishops to fulfill their leadership role in God's Mission," a renewed emphasis upon unity and mission are certainly foundations for the ministry of oversight. The world cries out for healing, peace, justice and reconciliation. Let us together fulfill God's mission to which we are called. *"So if anyone is in Christ, there is a new creation: everything old has passed away; see everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation."* (II Corinthians 5:17-18)

Sincerely in Christ,



The Rev. Mark S. Hanson
President, The Lutheran World Federation
Presiding Bishop, Evangelical Lutheran Church in America

ELCIC
In Mission for Others

Evangelical Lutheran Church in Canada

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Toll free: 1.888.786.6707, Phone: 204.984.9150, Fax: 204.984.9185

June 18, 2008

To His Grace The Archbishop of Canterbury
and the Bishops of the Anglican Communion assembled in Canterbury 16 July - 3 August 2008

Your Grace: Dear friends in Christ:

Grace and peace to you in the name of our Lord Jesus Christ.

It is indeed a great joy to greet you as you gather together to strengthen your fellowship in the Gospel, and to seek God's guidance and wisdom in the Holy Spirit of our risen Lord Jesus Christ. I thank you most deeply for the gracious invitation to be with you, as a Full Communion partner of the Anglican Church of Canada, and look forward to my time among you.

I bring you greetings in Christ from your sisters and brothers in the Evangelical Lutheran Church in Canada, part of the Lutheran Communion which we call the Lutheran World Federation. As ELCIC we are a church striving to move beyond ourselves, beyond the historical limitations of culture and ethnicity which we have placed upon ourselves, wanting instead to be a church in mission for others, a people called, to be signs of hope in a world much in need of hope. It is our prayer that, along with our full communion partner, the Anglican Church of Canada, we can grow together as disciples of our Lord and Saviour, moving beyond those things which divide us, and working with others toward the full visible unity of the Church of Christ.

I give thanks to God for the collegial partnership I enjoy with Archbishop Fred Hiltz. The Full Communion relationship between our churches, based on the Waterloo Declaration of 2001, continues to grow and deepen. We are learning how our working together provides a stronger witness to the world and assists us in facing the challenging realities of being churches in Canada at this time.

We pray that our two communions may also claim the unity which is Christ's gift already given, and that we may find more and more ways to work together to serve the world and proclaim the Good News of Jesus Christ.

Yours in Christ,

+

The Rev. Susan C. Johnson,
National Bishop, Evangelical Lutheran Church in Canada

The Lambeth Conference 2008

Self Select Session on 'Growing Together in Unity and Mission: Avenues for Co-operation' (1)

Drawing from the recent Anglican – Roman Catholic Agreed Statement *Growing Together in Unity and Mission*, this session considered 'the story so far' and reflected on practical examples of the sort of joint action in mission to which our shared faith invites us.

The session was chaired by the Rt Revd Ted Gulick, Bishop of Kentucky, and contributions were made by Cardinal Cormac Murphy O'Connor, Dame Mary Tanner, European President of the World Council of Churches, and the Most Revd David Moxon, Bishop of Waikato and Co-Presiding Bishop of the Anglican Church in Aotearoa, New Zealand & Polynesia.

1. Contribution from Cardinal Cormac Murphy O'Connor:

'Dead in the Water' or 'Money in the Bank?'

I want to take advantage of this kind invitation to reflect on my experiences: of what has been going on over these last four decades while we have been in dialogue with each other, and especially in the years when I was intimately involved in the work of ARCIC. There are people on both sides who have become sceptical about this whole enterprise, but I am not one of them.

1. Some 'biography'

First, a bit about myself. I've been involved with the search for unity, and with ARCIC's work in particular, for a large part of my priestly life. I was appointed Co-Chair of ARCIC 26 years ago and presided over its work with Bishop Mark Santer until 1999. After I stepped down, I have continued to be involved: particularly as a participant in the Mississauga Meeting of Anglican and Catholic bishops which took place in Canada in 2000; and by attempting to implement some of what came from that meeting in the shape of the IARCCUM commission and the proposals in its document, *Growing Together in Unity and Mission.* Here in England and Wales, for example, we had the first joint meeting of Anglican and Catholic bishops a while ago.

When I look back at the time when I started my work with ARCIC it sometimes seems like a different age. They were 'heady days'. You remember this was back in 1982:

- ARCIC had just published its *Final Report,* which had brought together all the Statements it had produced since it began in 1970: the statements and elucidations about Eucharistic Doctrine, Ministry and Ordination, and Authority in the Church.

- All this was very new. Engaging in this sort of dialogue was itself new, and people were genuinely amazed and delighted by what had been done over 12 short years.

- Pope John Paul II was still in the early years of his long papacy. In 1982 he had just paid a landmark pastoral visit to the Catholic community in this country. How well I remember when he visited this city and Archbishop Runcie welcomed him to Canterbury Cathedral. People witnessed that extraordinary sight of the two of them processing down the nave and praying together for unity.

- And here in this city, they had also declared publicly that there was going to be a new ARCIC commission, a second phase of dialogue of which I was to become a co-chair.

Back then, many people were expecting a quick and positive evaluation of ARCIC I's work – after all, the initial hope had been that some concrete intermediate steps on the way towards full communion might result. We were early on in this new enterprise of ecumenical dialogue – and maybe people had not yet fully reckoned with what reception of such documents might require. Even 'high-level' official reception takes time, and it did. A careful process of discussion in the Provinces prepared the way for Lambeth 1988 to recognise the Eucharist and Ministry statements as 'consonant in substance with the faith of Anglicans' and the work on Authority as a good basis for further dialogue, especially over the concept of a universal primacy. In the Catholic Church it took even longer before the full Catholic Response came out at the end of 1991 – largely positive about Eucharist and Ministry, and also acknowledging 'remarkable' progress on 'authority'.

One thing we have gradually come to realise is that the reception of any dialogue document involves far more than just its publication or even an official response. It takes time and discussion at every level of the life of the Church, as the path taken by your own 1997 Virginia Report and its proposals shows. And some or all of the contents can prove <u>not</u> to be accepted or received. I know some of our Christian partner communions have had anxieties when the Catholic Church has closely analysed or even questioned some of what has been proposed in dialogue statements. But that has to be an integral part of the process of receiving what a dialogue commission may propose.

2. The changing atmosphere during the time of ARCIC II

While this was going on, ARCIC began its second phase – but the atmosphere was changing. What do I mean by that?

In several respects, when we look back now we can easily see how much in those years was positive: Pope John Paul produced his Encyclical Letter on Commitment to Ecumenism in 1995, for example, the first time such authoritative teaching on ecumenism was given by the Pope. As I hope you know, it is full of a zeal for unity, and rich perspectives flowing from the Second Vatican Council that people are still unpacking a dozen years later; and it contains his remarkable appeal for others to enter into dialogue about how his Petrine ministry may 'accomplish a service of love recognised by all'

(UUS, 95). Two years before that he had issued the Catholic Church's *Ecumenical Directory*, a handbook full of the key principles and guidelines to help every member of the Church engage in the search for unity – and I believe we remain the only Church to have produced such a thorough and positive handbook. And what we had applauded here in Canterbury back in May 1982 revealed what would be one of the main priorities in the Pope's many visits across the world: while he was healthy, and even after he became ill, Pope John Paul met, got to know, and prayed with other Church leaders. Meetings with the Archbishop of Canterbury – seemingly so daring and even controversial back at the outset – have as a result become fraternal and frequent. No longer are they limited to the solemn 'set piece' meetings such as that of Archbishop Coggan in 1987, but have become more informal and increasingly normal.

But the atmosphere had also begun to change, as I said – we gradually became aware that the path to unity might be longer than we had imagined at first, and that some shadows were spreading over our relationship.

- It became increasingly clear that the ordination of women priests and bishops in a growing number of provinces has presented what is for the Catholic Church a major stumbling block to the hoped-for reconciliation of ministries. If our Church does not believe that it can ordain women, in what way is the issue of Anglican ordinations to be overcome? Or to put the matter another way, and this is not meant to be polemical, if Anglicans themselves disagree over this development, and find yourselves unable fully to recognise each other's ministry, how could we?

- It doesn't need me to enlarge upon the divisiveness of some issues of morality. If anybody ever thought that such questions concerned only the individual conscience and had little ecclesial (let alone ecumenical) consequence, events have shown otherwise.

3. The underlying issue in ARCIC II

But I think something else is now emerging which has been hidden in these shadows, something even more fundamental, which is the question of ecclesiology. How do we understand the Church? Where is the Church to be found? Is it a loose federation with a common history and family kinship? Is it a more closely-knit body with developed structures of authority? Moreover, with what instruments does the Spirit enable the Churches to reach binding decisions where necessary? – decisions which can provide clear and focussed guidance about the Gospel of Jesus Christ, and about the moral decisions church members face as they try to follow the Gospel.

These, and questions like them, have emerged in most of our ecumenical dialogues and they have become increasingly pressing within the ecclesial lives of our dialogue partners as well.

What I hope you have noticed is that such matters have been central to all of ARCIC's work:

- The specially written Introduction to *The Final Report* (no.6) already pointed this out: 'The theme of *koinonia* runs through our Statements, In them we present the eucharist as the effectual sign of *koinonia*, *episcope* as serving the *koinonia*, and primacy as a visible link and focus of *koinonia*.'

- Those who regarded the Statements of the second phase as rather a 'ragbag' failed to notice that what was emerging through them was a deepening doctrine of the Church as *koinonia*. All through the specific themes, the ecclesiology of communion runs like an undercurrent: it's there in 'Salvation and the Church', in 'Church as Communion', in 'Life in Christ: Morals, Communion and the Church', in 'The Gift of Authority' of course and, yes, even in the latter paragraphs of 'Mary: Grace and Hope in Christ'. ARCIC may have been ahead of the field in seeing just how crucial this is.

It is precisely this issue of ecclesiology which has come to dominate so much discussion within Anglicanism of late. At the heart of *The Virginia Report,* the Covenant process, and in many discussions at this Conference (and indeed at the recent gathering in Jerusalem) is the question of bonds of communion. What are they? How necessary are they? Do they have sufficient strength to be able not only to hold people together but, even more vitally, to deepen communion?

It is this same issue which has impacted on our relationship as well, because our ecumenical journey has in the end to be a journey towards full communion. If we are to make progress through dialogue we must be able to reach a solemn and binding agreement with our dialogue partners. And we want to see a deepening not a lessening of communion in their own ecclesial life.

4. ARCIC II revisited?

ARCIC II's work has certainly not yet had anything like the same impact as the work of ARCIC I – maybe some disillusion has set in, and certainly the Statements have not been as widely read. But I believe there is great worth in them – and I believe they will yet prove to have been very timely. ARCIC has been addressing *the key issue* – communion, *koinonia.* It's my hope that people will revisit *Church as Communion,* for example, and also not be too quick to dismiss the concerns approached in *The Gift of Authority* and *Life in Christ.*

Is what was offered in *Church as Communion* really as *obvious* as some thought when the Statement appeared? Was the Commission just calmly discussing, and hopefully deepening, an issue that was ultimately uncontroversial for Anglicans and Catholics? Surely its subject matter touches not only on what we need to resolve together but also on those very issues that Anglicans are now grappling with as a communion. I am not going to go through the document in detail. But take a look again at what it says is needed in paragraph 40, for example: 'Just as the church has to distinguish between tolerable and intolerable diversity in the expression of the apostolic faith, so in the area of life and practice the church has to discover what is disruptive of its own communion' – those are words agreed by theologians officially commissioned to represent our two churches.

Or later on in paragraph 43 the Statement says: 'For all the local churches to be *together in communion*, the one visible communion which God wills, it is required that all the constitutive elements of ecclesial communion are present and mutually recognized in each of them. Thus the visible communion between these churches is complete and their ministers are in communion with each other.'

Then paragraph 45 gives a profound definition, part of which I shall read: 'it is now possible to describe what constitutes ecclesial communion. It is rooted in the confession of the one apostolic faith, revealed in the Scriptures, and set forth in the Creeds. It is founded upon one baptism. The one celebration of the eucharist is its pre-eminent expression and focus. It necessarily finds expression in shared commitment to the mission entrusted by Christ to his Church. It is a life of shared concern for one another in mutual forbearance, submission, gentleness and love; in the placing of the interests of others above the interests of self; in making room for each other in the body of Christ; in solidarity with the poor and the powerless; and in the sharing of gifts both material and spiritual (cf. Acts 2:44). Also constitutive of life in communion is acceptance of the same basic moral values... For the nurture and growth of this communion, Christ the Lord has provided a ministry of oversight, the fullness of which is entrusted to the episcopate, which has the responsibility of maintaining and expressing the unity of the churches.'

Much in *The Gift of Authority* too is about communion, including this: 'The mutual interdependence of all the churches is integral to the reality of the Church as God wills it to be. No local church that participates in the living Tradition can regard itself as self-sufficient' (no.37). Those words arising out of dialogue are meant to be expressive of the inner life of our churches even before they can be a blueprint for restored full communion between us. So I really do hope that people will return to reflect more closely on all that ARCIC has tried to say during the long years of its second phase.

5. Has it been worth it?

It is forty years since *The Malta Report* set Anglicans and Catholics on the way towards unity. Throughout these years, the Catholic Church has always sought dialogue with the Anglican Communion as a whole, with all the challenge that your treasured diversity can sometimes bring to the table. So our Church takes no pleasure at all to see the current strains in your communion – we have committed ourselves to a journey towards unity, so new tensions only slow the progress. But they do seem to concern matters that are very important. These discussions are about the degree of unity in faith necessary for Christians to be in communion, not least so that they may be able to offer the Gospel confidently to the world. Our future dialogue will not be easy until such fundamental matters are resolved, with greater clarity.

People sometimes ask me: 'Has it been worth it?' 'You've given a great deal of your life to this work and yet where are the results? Are we any closer yet to being united?' My answer is 'Yes, it has.' I have said many times that I believe the path to unity is like a road with no exit for those who genuinely seek unity and are also seeking the conversion

it requires. That's because I know it is Christ's will that we be one, and however long it takes that has to be our goal. Pope Benedict again and again comes back to this as at the heart of what he is working for.

Moreover, I am sure that the dialogue Statements of ARCIC, whether or not they are accepted in their entirety, do signal real convergence. We now have the substantial consensus between us on Eucharist and about Ministry, indicated by ARCIC's work. To the extent that we have achieved genuine convergence in these and other matters, to that extent we are also drawing nearer to the truth together. If truth really is expressed in these agreements they must sooner or later bear fruit. They are 'money in the bank', whose value will one day be clearly seen. We can already notice one result of this – in the changed relationships of these years, and the ways Anglicans and Catholics can sometimes work together with greater confidence in the faith we share.

So I am not gloomy. Dialogue will continue in some form. Even if we sometimes find it hard to discern just how to go forward we cannot give up on seeking the unity Christ wills. As *The Gift of Authority* puts it so well, 'Only when all believers are united in the common celebration of the Eucharist will the God whose purpose it is to bring all things into unity in Christ be truly glorified by the people of God' (paragraph 33).

2. Contribution from Dame Mary Tanner

The story of IARCCUM begins in the heady days after Vatican II when in 1996 Archbishop Michael Ramsey made that historic visit to Pope Paul VI. Their meeting was a collision of hopes and dreams for the future re-union of our two Communions. They spoke in their Common Declaration of their intention to set up a theological dialogue and also to promote practical contacts and collaboration.

Their idea for a twin track approach was filled out in greater detail by a small preparatory Commission in the *Malta* R*eport*. The Commission envisaged advances in doctrinal agreement and in lived relations going hand in hand, advancing in step like fashion. New stages of relatedness would be established and celebrated at the highest degree of authority on the basis of the agreements and convergences in faith reached. Convergence in faith would be expressed in new forms of shared life, convergence in life. The first stage of phased *rapprochement* had already taken place in the meeting of the Pope and Archbishop and their setting out of the high degree of shared faith that already exists in their Common Declaration.

The ARCIC conversations began, a number of national ARCs were set up to guide and stimulate local co-operation and work was done on mixed marriages.

The theological conversation of the Anglican - Roman Catholic Commission progressed with great speed, producing statements on Eucharist, Ministry and Ordination and Authority. The documents were prepared in conversation with the two Communions. And Elucidations were prepared to answer questions raised in the conversation. The Agreed

Statements, together with Elucidations were published in *The Final Report* which was introduced with a reflection on communion, *koinonia.*

The Final Report of ARCIC was published in 1982 and sent to the churches with two questions :

Can you recognise in these agreed statements the faith of Anglicans/the faith of the Catholic Church – and if you can what are the next concrete steps that might be taken?

The bishops at the 1988 Lambeth Conference were 'to articulate the mind of the Anglican Communion'. The resolution passed was based upon a collation of the responses of the majority of Provinces. It was here in the story that the plot began to be lost and the vision of Michael Ramsey and Pope Paul VI was forgotten. We can speculate on why this was so. Perhaps because there was no official response of the Roman Catholic Church on the table when the Lambeth bishops came to formulate their response, only the first rather negative reactions in *Observations* from the CDF. Also the matter of women and the episcopate was thought to have a negative effect on the possibility of making progress in lived relations, particularly on two matters which concerned many people, namely Eucharistic sharing and recognition of ministries. The bishops at Lambeth 1988 concentrated almost exclusively in their response on the first theological question and not the question of praxis.

When the Roman Catholic response was issued several years later, the same was true. Theology and not praxis was the emphasis of the response.

ARCIC II was set up and so began another round of intensive and lengthy theological conversations. Perhaps because of fatigue with the study of ecumenical documents there was no conversation with the churches as the documents were formulated. Agreed statements were produced on :*Salvation and the Church*; *Church as Communion*; *Morals Communion and the Church*; *The Gift of Authority*; *Mary Grace and Hope in Christ.* By this time many lay people had lost the enormous enthusiasm they had had and their hopes for eucharistic sharing evaporated.

In 2000 Archbishop Carey, together with Cardinal Cassidy and the Pope's blessing called together 13 pairs of bishops (Primates and Heads of Episcopal Conferences) from around the world where Anglicans and Roman Catholics live in the same area. Some came knowing one another and clearly already worked closely, others hardly had met before. The bishops were there to pray together, to exchange their experience of relations at home, to review the state of the theological dialogue and the goal of the dialogue and then to look to the future. Where are we where are we going? It was certainly one of the most moving and extraordinary, meetings I have ever been at. At the end of their time the bishops issued a statement *Communion in Mission*, in which they said that even the things that divide us can't be compared to all that unites us. They recognised the particular vocation that bishops have in energising the work for unity. The baton was passing from the hands of the ARCIC theologians to the bishops. The bishops called for the setting up of a new Commission – a bishops' Commission to oversee the preparation

of a Joint Declaration to turn the theological convergence of the theological dialogue into action. So the original Malta vision was back on target.

There was huge enthusiasm for the task among the bishops appointed to serve on the international Anglican-Roman Catholic Commission on Unity and Mission (IARCCUM). The Commission worked swiftly envisaging a Declaration that would sum up the fruit of the 30 year dialogue would highlight remaining areas of difference and then set out a programme for moving together in service and mission. What the bishops envisaged was a Declaration that would be signed at the highest level in both churches and once signed would lead into a new stage of *rapprochement* between the two Communions. Sadly events in the Anglican Communion following the last Lambeth Conference led to a halt being called in the work of IARCCUM as the Roman Catholic Church, understandably, began to ask questions of its partner in dialogue – you say these things about the church and its structure and life and then you act in ways that seem to contradict what has been said in our agreed statements. Little is known of the story of the correspondence between the Archbishop of Canterbury and Cardinal Kasper of the PCPCU which led to the setting up of a small group of theologians to consider what had happened in the Anglican Communion against the template of the Vision in the ARCIC statements of discernment in communion. After conversations between theologians and letters between Archbishop Rowan and Cardinal Kasper, IARCCUM completed its work in *Growing Together in Mission and Unity*. But the text was no longer seen as a possible declaration to move us into a new stage of evangelical *koinonia* but neither was it simply issued as a study guide. It was published as an Agreed Statement of the group of bishops that composed it.

It is a document written by bishops of our two Communions for bishops and for bishops to study and respond to with their clergy and people. As an episcopal document it is appropriate that it should have high profile here at Lambeth 2008.

Finally, to pick up on the title of Cardinal Cormac's paper – Dead in the Water or money in the Bank? There is money in the bank – a lot of money, see the large degree of communion in faith – let's spend it now in responding to the practical suggestions of IARCCUM part II.

3. Contribution from the Most Revd David Moxon

The Anglican - Roman Catholic dialogue internationally was greatly enriched by the papal encyclical of Pope John Paul II, "Ut Unum Sint" based on the words of Jesus in John's Gospel Chapter 17, verse 11 "So that they may be one, as we are one". The open generosity and hospitality of the encyclical encouraged many ecumenical partners throughout the world to engage with the question of the role of Peter within the international Christian community as a ministry of presidency in love. Although this engagement always has and continues to involve major challenges and significant obstacles, never the less the call from Jesus to seek deeper and deeper levels of oneness and greater degrees of communion goes on. In particular the 17th chapter of John's Gospel provides us with a spirituality for exploring unity and communion that can be helpful even when we seem to have reached an impasse. The words "Sanctify them in the

truth; your word is truth. As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth" (John 17:17-19) offer us two ways forward: to sanctify ourselves and to be sent in mission, even when our unity is incomplete and problematic. In Aotearoa New Zealand the agenda of the Anglican - Roman Catholic Committee has sought to embody these two ways. We have sought to deepen our prayer life together as a form of sanctification, and we have sought to deepen our collaboration and mission together as a way of being "sent."

In terms of "sanctification" through prayer we spend time in retreat each year guided alternately by Roman Catholic and Anglican retreat leader each year. We have sought to encourage and maintain nation-wide combined liturgies for the evening of Ash Wednesday at the beginning of Lent. This observance, in solidarity with Christ as He enters the spirituality of his desert time, is now in its tenth year and is widely observed throughout the country as a familiar and welcome opportunity to join Christ in His desert preparation for mission. We have also begun, somewhat tentatively, combined liturgies at the beginning of Advent for the blessing of Advent wreathes.

Our two churches are known for their mutual hospitality in terms of buildings, when buildings are needed by one partner for sacramental or liturgical purposes. There has also been willing collaboration over such programs as, combined Bishops Meetings, the Catechesis of the Good Shepherd, the Alpha Program, the mutual support of religious orders, the commemoration of churches dedicated to Mary, church school strategies, monastic hospitality, and local friendships of many kinds. When the Society of Mary recently sent a Marian Banner around all the churches dedicated to St Mary, they found that the majority were Anglican!

In terms of being "sent" we have sought to encourage collaboration and mission when there is real opportunity. Twice now in the last twenty years Anglican and Roman Catholic Bishops have either co-hosted or lead nation-wide initiatives on justice issues. In both cases extensive preparation logistically, politically and ecclesially resulted in many thousands of people engaging with the government on issues of poverty and human rights. On at least three occasions in recent years Anglican and Roman Catholic Bishops have conferred on matters of national and international justice and put out a number of joint statements to the New Zealand public.

There is a real place for the ongoing work of IARCCUM and ARCIC III, because the resourcing of initiatives such as those above is crucial, in the form of good international theological work and also internationally produced educational resources for mutual collaboration. DVDs, Lenten programs, and international news updates all greatly encourage and stimulate both our prayer and our mission together.

Full organic union between our two churches may seem a somewhat distant prospect, at this time, but ever increasing circles of prayer and ever deepening solidarity in mission will give the Holy Spirit the opportunity to move and indeed to surprise. There is no other way.

Self Select Session on 'Growing Together in Unity and Mission: Avenues for Co-operation' (2)

This second session was chaired by the Rt Revd John Hind, Bishop of Chichester, and contributions were made by Monsignor Donald Bolen of the Pontifical Council for Promoting Christian Unity (PCPCU), Dame Mary Tanner, European President of the World Council of Churches, the Rt Revd Lucius Ugorji, Bishop of Umuahia (Nigeria, RC), the Most Revd Anthony Farquhar, Auxilliary Bishop of Down & Connor (N Ireland, RC).

4. Contribution from Dame Mary Tanner:

This isn't a self select to tell the story of IARCCUM again. That was done in the first self select session. This is to concentrate on reviewing where and how life between Anglicans and Roman Catholics has been or might be intensified in the light of the suggestions made in the report *Growing Together in Unity and Mission* (GTUM).

First, one of the most important things for me about GTUM is that it is an agreed statement written by bishops and addressed to bishops. It is, therefore, appropriate that the bishops at Lambeth engage with it.

It's not possible to understand the challenge to deepen relations between Anglicans and Roman Catholics or how to respond to that challenge without understanding the provenance of GTUM.

The Common Declaration issued by Pope Paul VI and Archbishop Michael Ramsey in 1966, in the heady days after Vatican II, looked forward to Anglican – Roman Catholic relations developing along a twin track approach. The search for agreement in faith and deepening relationships in life.

The report of the Preparatory Commission endorsed this twin track approach and talked of moving in stages of phased *rapprochement* when the theological agreements and convergences would lead to intensified relations in life. Each new stage would be marked by a Declaration solemnly celebrated. The first phase of phased *rapprochement* had come in the Declaration of Pope Paul VI and Archbishop Michael Ramsey.

There was rapid and considerable success in the work of ARCIC as well as the setting up of national and regional ARCs and work was done on mixed marriages. The Agreed Statements of ARCIC were prepared in consultation with the two Communions, and Elucidations was produced by ARCIC in response to the conversation with the two Communions. The statements on eucharist, ministry and ordination, and authority were published in *The Final Report.* The two Communions were asked whether they could recognise in *The Final Report* their faith and if so what next steps could be taken in Anglican - Roman Catholic relations. There were many Anglicans at that time who believed that some form of eucharistic sharing or some move towards the recognition of

ministries would be possible on the basis of the convergences of ARCIC. However events in the Anglican Communion to ordain women and the slowness of response from the Roman Catholic Church to *The Final Report* were perhaps the reasons why the bishops at Lambeth 1988 and also, later, the final response of Rome to *The Final Report* were concerned almost exclusively with the first theological question and left the second practical question unanswered. The result was that another 20 years of theological conversations began in the work of ARCIC II.

It was at the high level meeting called by Archbishop George Carey and Cardinal Cassidy that brought back together convergence in faith with convergence in life. The 26 bishops at the meeting in Mississauga began by reviewing lived relations in their dioceses, and then they examined the theological convergences of the ARCIC corpus. In the light of this they considered the goal of the dialogue – 'full and visible communion' - and asked what next steps should be taken towards that goal. They called for the setting up of a high level bishops' commission in which the baton would pass from the theologians to the bishops, a commission that would harvest the results of the theological convergence of ARCIC, set out a practical programme for intensifying relations and then formulate a Common Declaration to move the two Communions into a new stage of relationship on the way to full, visible unity.

The new bishops' Commission, the International Anglican - Roman Catholic Commission for Unity and Mission (IARCCUM), co-chaired by Archbishop John Bathersby and Bishop David Beetge, worked swiftly. However, the publication of their work suffered a set back following on the consecration of Bishop Gene Robinson and the work of the Commission was suspended for some time. When it was published it was no longer seen as a Common Declaration leading the two Communions into a new stage of intensified relation signed at the highest level of authority, but was published as an Agreed Statement of the Commission itself.

This history explains the format of GTUM. The first part sums up the convergences of the work of ARCIC, pointing honestly to the outstanding areas of disagreement and setting them out in boxed texts. These include boxes on the ordination of women, the exercise of authority, disagreements on moral issues, the Marian dogmas.

A few words about the first part of the statement before Donald leads us into the second practical section. Part 1 treats nine areas where Anglicans and Roman Catholics share a high degree of agreement in faith;

- God as Trinity (11-14)
- Church as communion in mission(15-32)
- Word of God (26-32)
- Baptism (33-38)
- Eucharist (39-49)
- Ministry (50-61)
- Authority in the Church (62-76)
- Discipleship and holiness (77-87)
- The Blessed Virgin Mary (88-92)

It is perhaps worth noting that there is much material here which could speak directly to the current situation in the Anglican Communion, for example what is said about the church as communion, ministry, authority in the church and discipleship and holiness.

At the end of their summary of agreement in faith the bishops say:

> Genuine faith is more than assent: it is expressed in action. As Anglicans and Roman Catholics seek to overcome the remaining obstacles to full, visible unity, we the bishops of IARCCUM recognise that the extent of common faith described in this statement compels us to live and witness together more fully here and now. Agreement in faith must go beyond mere affirmation. Discerning a common faith challenges our churches to recognise that elements of sanctification and truth exist in each other's ecclesial lives, and to develop those channels and practical expressions of co-operation by which a common life and mission may be generated and sustained.

To go back to Cardinal Cormac's challenging question last week - 'Dead in the water or money in the Bank?' – There is money – a lot of money in the Anglican - Roman Catholic theological bank. The question is, how much of it can we spend now in intensifying Anglican – Roman Catholic relations everywhere in preparation for the time when we can fulfil God's calling to us to the visible unity of the One, Holy, Catholic and Apostolic Church? How much of the IARCCUM programme can we put in place now, and do the bishops have the will to take the lead?

5. Contribution from Monsignor Don Bolen:

As Mary has just noted, from the very beginning of our dialogue, and clearly set forth in the *Malta Report* of 1968, there was a concern to move towards unity on a twin track: addressing the theological matters which would need to be resolved for us to enter into a relationship of full communion; and seeking ways in which our two Communions could grow more closely together in the present context, while still on the way to resolving doctrinal issues. Hence Malta proposed, among other things, that "In every region where each Communion has a hierarchy," there would be "an annual joint meeting of either the whole or some considerable representation of the two hierarchies" (§8); that we "share facilities for theological education, with the hope that all future priests of each Communion should have attended some course taught by a professor of the other Communion" (§9); that we pray and worship together in appropriate ways when possible, hold retreats in common, and work towards the preparation "of a common eucharistic lectionary" (§13; cf 10-12); that Church leaders at international, national, and local levels give common witness by issuing joint or parallel statements on urgent human issues (§14); and that we consult further about co-operation in mission (§15).

To some degree, practical initiatives along the lines mentioned above have been pursued at local and national levels, as our churches have grown together. But on an international level, while ARCIC proceeded to address theological points of controversy between us, little was done in terms of identifying practical initiatives. In the early 1970s, the focus was on getting theological agreements in place which would allow a reconsideration of *Apostolicae Curae*'s negative judgement on Anglican Orders. Instead of asking at each

moment in time what was possible given the degree of faith we shared, the dialogue played for the big stakes, seeking to put in place that which would allow a recognition of orders and eucharistic sharing. That turned out to be more complicated than anticipated, not least, from a Roman Catholic perspective, because of the ordination of women to the priesthood in various provinces.

It was in 1996, during the visit of Archbishop George Carey to the Holy See, that a common declaration was signed, which invited a rethinking of the dialogue and its direction. The common declaration stated: "The obstacle to reconciliation caused by the ordination of women as priests and bishops in some provinces of the Anglican Communion has also become increasingly evident, creating a new situation. In view of this, it may be opportune at this stage in our journey to consult further about how the relationship between the Anglican Communion and the Catholic Church is to progress." As Mary has already related, this led to Mississauga, and then to the establishment of IARCCUM.

For IARCCUM, the link between seeking unity and engaging in common mission is foundational to the whole project. Thus the second section of *Growing Together in Unity and Mission* (GTUM) is not an accidental appendix, but constitutive of the Commission's aim and purpose. GTUM states clearly that current tensions in our relations do not eclipse the need to ask how and to what extent we can take practical initiatives and give ecclesial expression to the degree of shared faith which has been reached: "This present context, which adds to existing differences between our two Communions, is not the appropriate time to enter the new formal stage of relationship envisaged by the bishops at Mississauga. Nevertheless it must be acknowledged that the progress towards agreement in faith achieved through the theological dialogue has been substantial, but that in the past four decades we have only just begun to give tangible expression to the incontrovertible elements of shared faith. Even in a time of uncertainty, the mission given us by Christ obliges and compels us to seek to engage more deeply and widely in a partnership in mission, coupled with common witness and joint prayer" (GTUM §7).

The text was careful to state that not all suggestions would be appropriate in each context: "We, the bishops of IARCCUM, invite Anglicans and Roman Catholics everywhere to consider the following suggestions. They are offered as practical examples of the kind of joint action in mission that we believe our shared faith now invites us to pursue and which would deepen the communion we share. We also recognise, however, that the context and dynamics of relationships between Anglicans and Roman Catholics differ widely across the world. There may be compelling reasons why some of the suggestions and invitations set out below are neither appropriate nor feasible in some local contexts. Nevertheless the fruits of the dialogue between Anglicans and Catholics over forty years constitute an exhortation for all Anglicans and Catholics to consider how we may carry forward our commitment to full visible unity, and we commend the ideas and proposals set out below for careful consideration and reflection" (§99).

The second part of the document is divided into four sections, which treat the areas of common worship; joint study; common ministry and mission; and common witness. The

proposals mentioned attempt to build directly on the statements of agreement in the first section, but the list of proposals is far from exhaustive. It was the view of IARCCUM members that bishops, ideally in conjunction with their Anglican/Roman Catholic counterparts, would creatively discern what was appropriate in their particular regions. Working within current parameters of what is permissible, in order that everything proposed actually be replicable in different contexts, the Commission wanted to invite creative reflection on what aspects of the Church's life and mission could appropriately be shared at the present time.

On a local level, people often tend to be preoccupied with shared Eucharist with our fellow Christians - a step which from a Roman Catholic perspective we can't take, except in the circumstances and conditions identified in the Ecumenical Directory - instead of concentrating on a range of possible initiatives which are allowed and encouraged by the Directory, and made possible to the extent that we have identified areas of shared faith with other Christian communities. Bishops in their dioceses can, however, serve as something of a bridge between the international statements of agreement and the ecumenical situation in which they live.

We now hope to hear from particular local contexts, to hear of the initiatives and the challenges which are faced in Nigeria, Ireland and the United States, and then to hear from others present about A-RC relations in their regions.

6. Contribution from Bishop Lucius Ugorji, Nigeria:

Let me begin by recalling that the first wave of evangelisation in Nigeria was between the 15th and 18th centuries. Mainly the Capuchins and Augustinians from Portugal were involved in that initial effort. Unfortunately, the Christian community established during this period fizzled out before the colonial era. The second wave of evangelisation in Nigeria was about the middle of the 19th century when both Churches were founded in the country.

Both the Anglican Communion and Catholic Church have worked assiduously to transform the religious landscape of the nation since they were established in Nigeria. As elsewhere the Good News and Christian education brought by both Churches have helped in the formation of the inner man and in creating a healthy sense of sin as an offence against God. They have also contributed tremendously in the fight against idolatry, superstition and many social ills. It is also important to note that both Churches laid a solid foundation for education and development of the country through the primary and secondary schools they established.

This is only one side of the story. The other side of the story deals with antagonism and rivalry. The Irish and British missionary bodies that evangelised Nigeria brought bitter religious rivalries between Catholics and Anglicans into the country. These rivalries were pronounced in the areas of proselytizing, politics and education till the state take-over of voluntary agency schools in the 1970s. Memories are still fresh of the anti-Catholic and anti-Anglican songs of yester-years that characterised Catholic - Anglican relations, and

which manifested mutual disdain and disaffection. Memories of hate, hostility, prejudice, distrust and suspicion are still fresh and raw in some areas, particularly in the Eastern parts of the country.

Generally such painful and sad experiences have made Catholic - Anglican relations rather difficult in the East where antagonism was at its strongest. In the Western and Northern parts of the country, the relationship between both communions is varied, ranging from friendship to apathy. Although, when compared to the past, the present day relationship between both communions could be said to have improved greatly in most parts of the country, yet old animosities and prejudices still exist in some areas.

Factors that account for the existing poor relations in some places would include "holier-than-thou" tendencies, fear of the loss of identity, fear of domination, intolerance, fear of the loss of personal gains and status, superiority complex, etc.

However, Catholics and Anglicans as well as other Christian bodies have come together since 1976 under the umbrella of the Christian Association of Nigeria (CAN). Under this Association, they speak with one voice on national issues and fought together against the adoption of Sharia in some Northern States of the country. They helped in the formation of the Nigerian Inter-Religious Council, a body that brings both Christians and Muslims together to promote peace and harmony among Christians and Muslims in the country. In various states they have also worked together to fight against poor governance and corruption. Although some degree of ecumenism is practised under CAN, especially in the area of joint action, relationship within this body has not enhanced a bilateral dialogue between Anglicans and Catholics.

Nevertheless as a follow-up to the consultation in Mississauga in May 2000, the Nigerian Anglican - Roman Catholic Commission (NARCC) was formed in 2001. The Commission aims at working towards a full and visible unity between both Church as envisioned in the *Communion in Mission* #13, namely – "a Eucharistic communion of Churches: confessing the one faith and demonstrating by their harmonious diversity the richness of faith; unanimous in the application of the principles governing moral life; served by ministries that the grace of ordination unites together in an Episcopal body, grafted on to the company of Apostles, and which is at the service of the authority that Christ exercises over His Body".

NARCC meets twice a year in an atmosphere of prayer, spiritual communion, friendship and study. Its meetings are rotationally hosted by both Churches and are moved from one part of the country to the other. When hosted by the Anglican Church, it begins with Solemn Vespers and conversely when hosted by the Catholic Church, it commences with Evening Song. As a way of expressing our brotherhood, based on our common baptism in Christ and communion in faith, the local Anglican and Roman Catholic communities are encouraged to participate in large numbers, and they do so.

The local communities of both Churches also participate in the official opening sessions of the Commission. This offers NARCC the opportunity to highlight important practical

issues in the *Malta Report; Communion in Mission;* and *Growing Together in Unity and Mission* that need implementation as a way of concretely expressing the spiritual communion we share. It also offers NARCC the opportunity to promote the study and reception of the ARCIC Agreed Statements and to encourage the local Christian communities to form their own local ARC. The local ARC helps in joint Bible Study, organising prayer for Christian unity, and fostering good relations between both Churches.

It is pertinent to observe that the House of Bishops of the Church of Nigeria (Anglican Communion) has been very supportive of the work of NARCC. The Catholic Bishops' Conference of Nigeria (CBCN) is also favourably disposed towards NARCC. Its strong support for NARCC is an effort to rise to the demands of its Complementary Norms to c. 755, #2 which require that "Catholics regard non-Catholics in a humane and charitable way and establish dialogue with them, socialise with them; do not discriminate against them; avoid criticising them; prudently encourage associations that favour ecumenism; have special care for children of mixed-marriages, etc".

Permit me to add that it is heartening to note that the work of NARCC has produced rich fruits. There is a growing understanding and co-operation between Anglicans and Roman Catholics in different parts of the country. Nevertheless, there are challenges still facing both Churches. Notwithstanding our unresolved differences, the common faith we share impels us to joint witness and mission in the world. The continued impact of secularism and ethical relativism on core moral values in our times makes it necessary for both our Churches in Africa to join hands in bearing witness to Christian values, using the moral and spiritual resources of our different Christian traditions.

Service to the least of the brethren is the responsibility of all Christians, irrespective of denomination. We need not have consensus on all doctrine and moral issues to struggle together against injustice or to help those in need, irrespective of their creed. Both our communions need, for instance, to work together to address the rising incidence of poor governance, extreme poverty, endemic corruption and the HIV/AIDS scourge on the African continent. We need to come closer to one another so that jointly we can, in the light of the Gospel, give a Christian response to modern ethical questions on life and the family, especially in the wake of the Maputo Plan of Action to legalise abortion on demand in African countries. To face these challenges effectively, both our Communions cannot afford to speak with discordant voices on ethical issues.

We therefore look forward to the day when the House of Bishops of the Church of Nigeria (Anglican Communion) and the Catholic Bishops' Conference of Nigeria could meet to agree on more concrete areas. Both Conferences can work together to face the challenges that face us as a nation. Similarly we also look forward to a meeting between the Council of Anglican Provinces of Africa (CAPA) and the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) to work out areas where both our communions can join hands to witness together and render service to the least of the brethren on the African continent.

7. Contribution from Bishop Tony Farquhar, N Ireland:

I should like to begin with a few introductory comments about ecumenism and Ireland, particularly against the backdrop of international ecumenical trends. We have heard already of the work of IARCCUM, from its Mississauga roots, how it tried to take account of what ARCIC had achieved theologically and spiritually, and how in Part II, in its Report, *Growing Together in Unity and Mission*, it tried to embody those shared insights in the form of practical suggestions.

At the outset I would suggest that the situation in Ireland - especially in Northern Ireland - is slightly different from the universal one at which we have looked. As IARCCUM was gathering speed we in the North were coming down from a high peak of violence and civil strife. Although we always proclaimed loudly and clearly that this was not a religious war, Catholic v Protestant, (for historical/political reasons I place Anglicans in the Protestant mix) nonetheless, the frequently and conveniently expressed view of the media and international perception was undoubtedly that it was an inter-Church struggle. This misrepresentation did, however, have the beneficial effect of pressurising Church leaders into a strong form of togetherness - not so much bilaterally as multi-laterally; e.g. in Clergy Fraternals and in the national body, the Irish Inter-Church Meeting. This was a pragmatic and highly necessary development based on the felt need for visible signs of reconciliation and forgiveness rather than on the necessary consequences of the ecumenical Dialogues that were taking part elsewhere in the world.

Fortunately we have moved towards a more peaceful situation which I would suggest may have been the result of various factors, including: (i) war-weariness; (ii) the realisation on the part of the combatants that more could be achieved by other means and (iii) the realisation that more international adulation and subsequently retrospective admiration would be accorded if this were the path followed.

But we should not forget that the suspicion of ecumenism and cross-community contacts had been a means of gaining and sustaining political advancement in the late 60s, 70s, 80s and early 90s, rather than that dirty concept of ecumenism taking root. I think we should point out that these suspicions were rather by-passed on the way to this shared future that is in itself a highly laudable one. Hopefully, the comment of one of my Presbyterian Reformed colleagues will not prove to be totally accurate when he said that the end would be that the Churches would carry all the blame for the problems but bear none of the gratitude for the solutions.

I would suggest though that the high level of dignity and forgiveness - spiritually based - on the part of many people during the worst of our Troubles did act as a brake and prevent the situation tumbling downwards with an even greater ferocity. Many people reacted to pain, suffering and adversity with a grace and generosity that certainly would not “obstruct in proclaiming the Good News.” (Paragraph 97)

So what I am really saying is that whereas IARCCUM is looking to see how the ecumenical insights of the past three decades can help us to come closer together, our

situation in Northern Ireland demands that we take the togetherness of these years as an inspiration to share greater ecumenical insights.

(i) We must, I believe, face up to differences, such as the boxed sections of *Growing Together in Unity and Mission*.

(ii) In the context of a shared future we must not fall into the trap of an over-apologetic fear of appearing divisive when we acknowledge the pride that we have in the richness of our own traditions.

(iii) Although the present improved political situation may not be an ecumenical advance it is interesting to note the extent to which even the language of the Good Friday Agreement reflects the influence of inter-Church reports on violence from the earliest stages.

(iv) We must stick by this process. We cannot drop our dealing with these inter-Church questions for the sake of establishing some sort of a vague shared future, even with a laudable inter-faith emphasis. I believe if we are to build that future we must work at how we deal with differences as well as commonalities, whether these be in Church or in inter-faith.

I hope that this brief, historical outline is not seen as irrelevant for I think it illustrates very clearly the various scenarios into which the suggestions proposed in Part II are made. 1 - There are situations of ecumenising where work needs to be done to ease historical fears and suspicions, often socio-economic and political. 2 - Situations where ecumenical commonalities can be securely advanced and built upon. 3 - Situations which are seriously influenced by more recent developments within a particular denomination. We need to acknowledge this range of situations. If we do not do so then the list of suggestions made in Part II could simply become a check-list of what is not being done - a check-list formulated by ecumenists who are disgruntled by the lack of speed towards establishing Christian unity.

The principle of subsidiarity does not just concern geographical spread outwards, it also applies to layers of discipline and doctrine at universal, national, diocesan and personal level. It is for all of us to see what we can do rather than what the others are not doing.

This is a long preamble but I hope worthwhile. I shall now dip very briefly, with a few Irish references, into the four areas of suggestions with a few Irish references.

1 - Visible expressions of our shared faith.

Many of these, as has been pointed out by Bishop Bernard Longley in his commentary on the document, are already supported by our own ecumenical directory.

I would pick out just four:

(i) The presence at each other's Eucharistic celebrations. This, I think, must be accompanied by respect for each other's discipline.

(ii) Pilgrimages: in Ireland most frequently pilgrimages have a strong Marian element which does undoubtedly present difficulties to some. But there is also a strong tradition of penitential pilgrimages, e.g. Lough Derg, where in recent years Methodist, Presbyterian and most recently a Church of Ireland Bishop have preached there.

(iii) Processions - such as Good Friday Processions - one of our Clergy Fellowships has regularly done that in one of the largest parks in Belfast - a park where, in the early 70s, young loyalists had marched in paramilitary and quite intimidatory fashion. I hold that this is one area where joint Christian witness did almost reclaim for Christ space and territory that was open to a paramilitary stake-out.

(iv) The document speaks of presence at Baptisms and Confirmations, inter-Church Weddings, Ordinations etc. Might I add to that Funerals - there were many tragic funerals of innocent victims over those thirty years. The visible inter-denominational presence of clergy of other denominations was a great source of support for the bereaved and provided a magnificent ecumenical witness and a source of personal support, even to the preacher, as I can personally testify.

2 - *Joint sharing of our faith*

Not a great deal of this but the Irish inter-Church Meeting has organised study days on topics such as: Luther and Justification, Dominus Jesus, inter-Church Dialogues - where Mary Tanner gave a significant paper. At a younger level, in schools, catechetical materials were prepared for a Core Curriculum, to which various denominations could add sections.

Laudable though the study areas may be, for example, national ARCS, our local situation is that a shortage of seminarians has been followed by a shortage of seminaries which has been followed by a shortage of theologians. But we have been involved in international Dialogues: the Methodist-Roman, the Joint WCC/RC, WARC and IARCCUM itself.

3 - *Co-operation in Ministry*

We do have a Standing Committee on Mixed Marriages officially appointed by the main Churches. It is a long-standing committee intended to help couples in their preparation for marriage. We would share IARCCUM's recommendation that there would be joint pastoral care of such couples. It is the role of members on that committee to deal with current discipline from the Churches but not to act as a lobbying group for the disciplines to be changed.

The four Church leaders co-operate well. They meet regularly and that is widely appreciated (although the editor of the Church of Ireland Gazette would be worried about the role of the Church leaders in usurping the official inter-Church bodies).

But much of the contact with our Anglican colleagues happens at local level. At the heights of the violence, I could run what I was about to say at one of those funerals, past one of my Church of Ireland episcopal colleagues for advice and guidance and that would be reciprocated on the occasion of his diocesan synod.

A few years ago I spoke to a meeting of all of the Church of Ireland bishops of the time, during their annual conference and retreat, and pointed out that to my amazement when I got there I realized that I had preached to, for or with every single one of them.

Attendance at each other's meetings and conferences - although I do recall at one of our Episcopal meetings where the media had been lobbying hard to be present, as we got bogged down in an internally boring circle, one of my colleagues whispered "It would serve the media right if we let them in to sit through this." That particular meeting - I wouldn't even do it to an Anglican.

4 - *Shared Witness in the World*

I am hopeful that much of what is suggested in Section 4 has been expressed in a shared witness at difficult times and difficult circumstances. This I tried to outline in my introduction. As regards Anglican-Roman co-operation in education, schools and training colleges, I think it should be pointed out that there are only two sectors in education in schooling with us in the North - one is the Catholic one and the other is the Protestant/State one. And as that State sector becomes more secular and humanist I think there is a question as to how the Christian identity can be best preserved in those schools and indeed the production of a Core Curriculum has been a contribution to that.

May I conclude quoting from Paragraph 125: "We are particularly mindful of the value of speaking with a common voice as Christians amidst situations of conflict, misunderstanding and mistrust."

I hope that what I have said about the particular situation in which our ecumenical contacts have evolved over the last years may be a small contribution to increased dialogue, especially in post-conflict situations.

The Lambeth Conference 2008

Self Select Session on 'Roman Catholic Perspectives on Anglicans'

During this session chaired by the Most Revd Dr Drexel Gomez, Primate of the West Indies, Cardinal Walter Kasper of the Pontifical Council for Promoting Christian Unity reflected on the contribution *of The Windsor Report*, the unity of the church and the episcopate, and the place of hermeneutics and related issues. Responses were made by the Revd Canon Dr John Gibaut, Director of Faith and Order, World Council of Churches, the Rt Revd Christopher Hill, Bishop of Guildford, and the Rt Revd David Beetge, Bishop of the Highveld.

1. From Cardinal Walter Kasper:

It is my privilege to bring to the Archbishop of Canterbury, Dr Rowan Williams, to each of you here present, and to all the participants of this highly significant Lambeth Conference, the greetings of Pope Benedict XVI and of the whole staff of the Pontifical Council for Promoting Christian Unity. All of us are with you in these days; we are with you in our thoughts and in our prayers, and we want to express our deep solidarity with your joys, and with your concerns and sorrows as well.

Permit me to begin by extending my thanks to the Archbishop of Canterbury, and to the staff co-ordinating ecumenical relations at Lambeth Palace and at the Anglican Communion Office, for the invitation to take part in this important gathering and for the opportunity to offer some reflections on our common concerns. It is a strength of Anglicanism that even in the midst of difficult circumstances, you have sought the views and perspectives of your ecumenical partners, even when you have not always particularly rejoiced in what we have said. But rest assured, what I am about to say, I say as a friend.

When I saw what you proposed as subject, "Roman Catholic Reflections on the Anglican Communion", I thought that you could have chosen an easier one. This is a wide open title encompassing many aspects of history and doctrine, and I can only touch upon some of them. But it seems to me that there is a hidden question in the title, asking not so much what Catholics think about the Anglican Communion, but about the Anglican Communion in its present circumstances. I could imagine a less uncomfortable question.

My paper will be divided into three sections: an overview of our relations in recent years; ecclesiological considerations in light of the current situation within Anglicanism; and a brief reflection on underlying questions beneath current controversies and points of dispute within Anglicanism, especially those which have also had an effect on your relations with the Catholic Church. In the conclusion, I will offer a response to a quite unexpected question posed to me a few months ago by the Archbishop of Canterbury, which puzzled me a great deal, namely, what kind of Anglicanism do you want? – what a question! I hope that you yourself know the right answer – and what are the hopes of the

Catholic Church for the Anglican Communion in the months and years ahead? Here the answer is easier: We hope that we will not be drawn apart, and that we will be able to remain in serious dialogue in search of full unity, so that the world may believe.

I. Overview of Relations in Recent Years

Let me in this first section refresh our memories, lest we forget what and how much we have already achieved in the last 40 years. When the Second Vatican Council, in its Decree on Ecumenism, turned its attention to the "many Communions (which) were separated from the Roman See" in the 16th century, it acknowledged that "among those in which Catholic traditions and institutions in part continue to exist, the Anglican Communion occupies a special place" (Unitatis redintegratio §13). This statement is grounded in an ecclesiological understanding that from the Catholic perspective, the Anglican Communion contains significant elements of the Church of Jesus Christ. In their 1977 Common Declaration, Archbishop of Canterbury Donald Coggan and Pope Paul VI identified some of those ecclesial elements when they wrote:

"As the Roman Catholic Church and the constituent Churches of the Anglican Communion have sought to grow in mutual understanding and Christian love, they have come to recognize, to value and to give thanks for a common faith in God our Father, in our Lord Jesus Christ, and in the Holy Spirit; our common baptism into Christ; our sharing of the Holy Scriptures, of the Apostles' and Nicene Creeds, the Chalcedonian definition, and the teaching of the Fathers; our common Christian inheritance for many centuries with its living traditions of liturgy, theology, spirituality and mission."

In this text, we can hear Archbishop Coggan and Paul VI pointing to what is the common ground, the common source and centre of our already existing but still incomplete unity: Jesus Christ, and the mission to bring Him to a world that is so desperately in need of Him. What we are talking about is not an ideology, not a private opinion which one may or may not share; it is our faithfulness to Jesus Christ, witnessed by the apostles, and to His Gospel, with which we are entrusted. From the very beginning we should, therefore, keep in mind what is at stake as we proceed to speak about faithfulness to the apostolic tradition and apostolic succession, when we speak about the threefold ministry, women's ordination, and moral commandments. What we are talking about is nothing other than our faithfulness to Christ Himself, who is our unique and common master. And what else can our dialogue be but an expression of our intent and desire to be fully one in Him in order to be fully joint witnesses to His Gospel.

It has often been said, and is worth restating, that the dialogue was dynamized by the desire to be faithful to Christ's expressed will that His disciples be one, just as He is one with the Father; and that this unity was directly linked to Christ's mission, the Church's mission, to the world: may they be one so that the world may believe. Our witness and mission have been seriously hampered by our divisions, and it was out of faithfulness to Christ that we committed ourselves to a dialogue, based on the Gospel and the ancient common traditions, which had full visible unity as its goal. Yet full unity was not and is

not an end in itself, but a sign of and instrument for seeking unity with God and peace in the world.

With this in mind, when we can look back at what the Anglican-Roman Catholic International Commission (ARCIC) has accomplished over the past nearly four decades, we can say with confidence that it has indeed borne good fruit. The first phase of ARCIC (1970-1981) addressed "Eucharistic Doctrine" (1971) and "Ministry and Ordination" (1973), and in each instance, claimed to have reached substantial agreement.

The official Catholic response (1991), while requesting further work on both subjects, spoke of these texts as “a significant milestone” which witnessed “to the achievement of points of convergence and even of agreement which many would not have thought possible before the Commission began its work”. The "Clarifications on Eucharist and Ministry" (1993) produced by members of the Commission were seen to “have greatly strengthened agreement in these areas” according to Catholic authorities. The first phase of ARCIC also produced two statements on the subject of "Authority in the Church" (1976, 1981), the theme at the heart of the divisions of the 16th century.

While the texts of the second phase of ARCIC (1983-2005) have not been put forward for a formal response in either the Catholic Church or the Anglican Communion, and have not led to a conclusive resolution or to a full consensus on the issues addressed, they have each suggested a growing rapprochement. "Salvation in the Church" (1986) resonates, in many ways, with the Joint Declaration on the Doctrine on Justification signed by the Catholic Church and the Lutheran World Federation in 1999. Building on the understanding of the Church as koinonia which was first set forward in the introduction of ARCIC I’s Final Report, ARCIC II offered the Commission’s most mature work on ecclesiology in The "Church as Communion" (1991).

"Life in Christ" (1994) was able to identify a shared vision and a common heritage for ethical teaching, despite differing pastoral applications of moral principles. "The Gift of Authority" (1999) returned to the theme of authority, and made important progress on the need for a universal ministry of primacy in the Church. "Mary: Grace and Hope in Christ" (2005) took important and unexpected strides towards a common understanding of the Blessed Virgin Mary.

As you well know, the ordination of women to the priesthood in several Anglican provinces, beginning in 1974, and to the episcopate, beginning in 1989, have greatly complicated relations between the Anglican Communion and the Catholic Church. I will return to this subject in due course. With this obstacle in mind, and seeking to determine what was nonetheless possible in furthering our relations, an important initiative was carried out not long after the last Lambeth Conference. In May of 2000, my predecessor, Cardinal Edward Idris Cassidy, and Archbishop George Carey, invited 13 Anglican Primates and the corresponding Presidents of Catholic Episcopal Conferences, or their representatives, to Mississauga, Canada, in order to assess what had been achieved in the ARCIC dialogue, and in light of both those achievements and the difficulties which marked our relations, to offer recommendations for possible steps forward.

I have been to many ecumenical meetings in my life, and I am happy to say that this was one of the best meetings I have ever attended. The spirit of prayerfulness and friendship, the serious reflection not only on the work of ARCIC but also on ecumenical relations in each particular region represented, and the profound desire for reconciliation which pervaded the Mississauga gathering, renewed hope for significant progress in relations between the Anglican Communion and the Catholic Church. One of the fruits of the Mississauga meeting was the establishment of the International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM), a commission principally composed of bishops. During the past week of this Lambeth Conference, you have studied IARCCUM's statement, Growing Together in Unity and Mission. Synthesizing the work of ARCIC, this document offers the Commission's assessment of how far we have come in our dialogue, and identifies remaining questions needing to be addressed.

Over the past 40 years, we have not only engaged jointly in theological dialogue. A close working relationship between Anglicans and Catholics has grown, not only on an international level, but also in many regional and local contexts. As Pope Benedict XVI and Archbishop Rowan Williams noted in their Common Declaration of November, 2006, "As our dialogue has developed, many Catholics and Anglicans have found in each other a love for Christ which invites us into practical co-operation and service. This fellowship in the service of Christ, experienced by many of our communities around the world, adds a further impetus to our relationship."

Indeed, it is not at all a small thing that we have achieved and that was given to us through the years of dialogue in ARCIC and IARCCUM. We are grateful for the work of these commissions, and we Catholics do not want those achievements to be lost. Indeed we want to continue on this path and bring what we started 40 years ago to its final goal.

This leaves me all the more saddened as I have now, in fidelity to what I believe Christ requires – and I want add, in the frankness which friendship allows – to look to the problems within the Anglican Communion which have emerged and grown since the last Lambeth Conference, and to the ecumenical repercussions of these internal tensions. In the second section of this paper, I would like to address a series of ecclesiological issues arising from the current situation in the Anglican Communion, and to raise some difficult and probing questions. But before doing so I want to reiterate what I said when in November 2006 the Archbishop of Canterbury came to Rome to visit Pope Benedict: "The questions and problems of our friends are also our questions and problems." So I raise these questions not in judgement, but as an ecumenical partner who has been deeply discouraged by recent developments, and who wishes to offer you an honest reflection, from a Catholic perspective, on how and where we can move forward in the present context.

II. Ecclesiological considerations

What I want to say in this second section is – of course – not a magisterial treatise on ecclesiology. Again I only want to remind you of some common insights of the last

decades which can be or should be helpful in finding a way – hopefully a common way – forward.

Ecclesiological questions have long been a major point of controversy between our two communities. Already as a young student I studied all of the ecclesiological arguments raised by John Henry Newman, which moved him to become a Catholic. His main concerns revolved around apostolicity in communion with the See of Rome as the guardian of apostolic tradition and of the unity of the Church. I think his questions remain and that we have not yet exhausted this discussion.

Whereas Newman dealt with the Church of England of his time, today we are confronted with additional problems on the level of the Anglican Communion of 44 regional and national member churches, each self-governing. Independence without sufficient interdependence has now become a critical issue.

Two years ago, the IARCCUM statement "Growing Together in Unity and Mission" addressed the situation within the Anglican Communion, and its ecumenical implications, as follows: “Since this (Mississauga) meeting, however, the Churches of the Anglican Communion have entered into a period of dispute occasioned by the episcopal ordination of a person living in an openly-acknowledged committed same-sex relationship and the authorisation of public Rites of Blessing for same-sex unions. These matters have intensified reflection on the nature of the relationship between the churches of the Communion... In addition, ecumenical relationships have become more complicated as proposals within the Church of England have focussed attention on the issue of the ordination of women to the episcopate which is an established part of ministry in some Anglican provinces” (§ 6). In addition to developments in relation to this latter point, we now need to take account of the decision of a significant number of Anglican bishops not to attend this Lambeth Conference, and of proposals from within Anglicanism which are challenging existing instruments of authority within the Anglican Communion.

In the next section, I will address some of these issues more directly, but here I intend to focus specifically on the ecclesiological dimension of these current problems, making reference to what we have said together about the nature of the Church, and to initiatives of the Anglican Communion to address these internal disputes.

In March, 2006, the Archbishop of Canterbury invited me to speak at a meeting of the Church of England’s House of Bishops, addressing the mission of bishops in the Church. While the backdrop of that address was the possible ordination of women to the episcopate, the central argument about the nature of the episcopal office as an office of unity is relevant to all of the points of tension in the Anglican Communion identified above.

In brief, I argued that unity, unanimity and koinonia (communion) are fundamental concepts in the New Testament and in the early Church. I argued: “From the beginning the episcopal office was “koinonially” or collegially embedded in the communion of all bishops; it was never perceived as an office to be understood or practised individually.”

Then I turned to the theology of the episcopal office of a Church Father of great importance for Anglicans and Catholics alike, the martyr bishop Cyprian of Carthage of the third century.

His sentence “episcopatus unus et indivisus” is well known. This sentence stands in the context of an urgent admonition by Cyprian to his fellow bishops: “Quam unitatem tenere firmiter et vindicare debemus maxime episcopi, qui in ecclesia praesidimus, ut episcopatum quoque ipsum unum atque indivisum probemus.” [“And this unity we ought firmly to hold and assert, especially those of us that are bishops who preside in the church, that we may also prove the episcopate one and undivided.”] This urgent exhortation is followed by a precise interpretation of the statement “episcopatus unus et indivisus”. “Episcopatus unus est cuius a singulis in solidum pars tenetur” [“The episcopate is one, each part of which is held by each one for the whole.”] (De ecclesiae catholicae unitate I, 5).

But Cyprian goes even one step further: he not only emphasises the unity of the people of God with its own individual bishop, but also adds that no one should imagine that he can be in communion with just a few, for “the Catholic Church is not split or divided” but “united and held together by the glue of the mutual cohesion of the bishops” (Ep. 66,8)... This collegiality is of course not limited to the horizontal and synchronic relationship with contemporary episcopal colleagues; since the Church is one and the same in all centuries, the present-day church must also maintain diachronic consensus with the episcopate of the centuries before us, and above all with the testimony of the apostles. This is the more profound significance of the apostolic succession in episcopal office.

The episcopal office is thus an office of unity in a two-fold sense. Bishops are the sign and the instrument of unity within the individual local church, just as they are between both the contemporary local Churches and those of all times within the universal Church.

This understanding of episcopal office has been set forward in the agreed statements of ARCIC, most especially in Church as Communion and in ARCIC’s statements on authority in the Church. Church as Communion (§45) states that:

"For the nurture and growth of this communion, Christ the Lord has provided a ministry of oversight, the fullness of which is entrusted to the episcopate, which has the responsibility of maintaining and expressing the unity of the churches (cf. §§ 33 & 39; Final Report, Ministry and Ordination). By shepherding, teaching and the celebration of the sacraments, especially the eucharist, this ministry holds believers together in the communion of the local church and in the wider communion of all the churches (cf. § 39). This ministry of oversight has both collegial and primatial dimensions. It is grounded in the life of the community and is open to the community's participation in the discovery of God's will. It is exercised so that unity and communion are expressed, preserved and fostered at every level — locally, regionally and universally."

The same agreed statement communicates the understanding of both Anglican and Roman Catholic Communions that bishops carry out their ministry in succession to the

Apostles, which is “intended to assure each community that its faith is indeed the apostolic faith, received and transmitted from apostolic times” (Church as Communion, 33).

ARCIC’s "The Gift of Authority" developed this further in stating: "There are two dimensions to communion in the apostolic Tradition: diachronic and synchronic. The process of tradition clearly entails the transmission of the Gospel from one generation to another (diachronic). If the Church is to remain united in the truth, it must also entail the communion of the churches in all places in that one Gospel (synchronic). Both are necessary for the catholicity of the Church (§26)."

The text adds that each bishop, in communion with all other bishops, is responsible to preserve and express the larger koinonia of the church, and “participates in the care of all the churches” (§39). The bishop is therefore “both a voice for the local church and one through whom the local church learns from other churches” (§38). "The Gift of Authority" (§37) also underlines the role played by the college of bishops in maintaining the unity of the Church: "The mutual interdependence of all the churches is integral to the reality of the Church as God wills it to be. No local church that participates in the living Tradition can regard itself as self-sufficient... The ministry of the bishop is crucial, for his ministry serves communion within and among local churches. Their communion with each other is expressed through the incorporation of each bishop into a college of bishops. Bishops are, both personally and collegially, at the service of the communion."

While there is not time here to draw out more of the ecclesiology of ARCIC, suffice it to say that in our dialogue, we have been able to set forward a strong vision of episcopal ministry, within the context of a shared understanding of the Church as koinonia.

It is significant that the Windsor Report of 2004, in seeking to provide the Anglican Communion with ecclesiological foundations for addressing the current crisis, also adopted an ecclesiology of koinonia. I found this to be helpful and encouraging, and in response to a letter from the Archbishop of Canterbury inviting an ecumenical reaction to the Windsor Report, I noted that “(n)otwithstanding the substantial ecclesiological issues still dividing us which will continue to need our attention, this approach is fundamentally in line with the communion ecclesiology of the Second Vatican Council. The consequences which the Report draws from this ecclesiological base are also constructive, especially the interpretation of provincial autonomy in terms of interdependence, thus ‘subject to limits generated by the commitments of communion’ (Windsor n.79). Related to this is the Report’s thrust towards strengthening the supra-provincial authority of the Archbishop of Canterbury (nn.109-110) and the proposal of an Anglican Covenant which would ‘make explicit and forceful the loyalty and bonds of affection which govern the relationships between the churches of the Communion’ (n.118).”

The one weakness pertaining to ecclesiology that I noted was that “(w)hile the Report stresses that Anglican provinces have a responsibility towards each other and towards the maintenance of communion, a communion rooted in the Scriptures, considerably little

attention is given to the importance of being in communion with the faith of the Church through the ages." In our dialogue, we have jointly affirmed that the decisions of a local or regional church must not only foster communion in the present context, but must also be in agreement with the Church of the past, and in a particular way, with the apostolic Church as witnessed in the Scriptures, the early councils and the patristic tradition. This diachronic dimension of apostolicity "has important ecumenical ramifications, since we share a common tradition of one and a half millennia. This common patrimony – what Pope Paul VI and Archbishop Michael Ramsey called our 'ancient common traditions' – is worth being appealed to and preserved."

In light of this analysis of episcopal ministry as set forward in ARCIC and the koinonia ecclesiology found in The Windsor Report, it has been particularly disheartening to have witnessed the increasing tensions within the Anglican Communion. In several contexts, bishops are not in communion with other bishops; in some instances, Anglican provinces are no longer in full communion with each other. While the Windsor process continues, and the ecclesiology set forth in the Windsor Report has been welcomed in principle by the majority of Anglican provinces, it is difficult from our perspective to see how that has translated into the desired internal strengthening of the Anglican Communion and its instruments of unity. It also seems to us that the Anglican commitment to being 'episcopally led and synodically governed' has not always functioned in such a way as to maintain the apostolicity of the faith, and that synodical government misunderstood as a kind of parliamentary process has at times blocked the sort of episcopal leadership envisaged by Cyprian and articulated in ARCIC.

I know that many of you are troubled, some deeply so, by the threat of fragmentation within the Anglican Communion. We feel profound solidarity with you, for we too are troubled and saddened when we ask: In such a scenario, what shape might the Anglican Communion of tomorrow take, and who will our dialogue partner be? Should we, and how can we, appropriately and honestly engage in conversations also with those who share Catholic perspectives on the points currently in dispute, and who disagree with some developments within the Anglican Communion or particular Anglican provinces? What do you expect in this situation from the Church of Rome, which in the words of Ignatius of Antioch is to preside over the Church in love? How might ARCIC's work on the episcopate, the unity of the Church, and the need for an exercise of primacy at the universal level be able to serve the Anglican Communion at the present time?

Rather than answer these questions, let me remind you of what we stated at the Informal Talks in 2003, and have reiterated on several occasions since then: "It is our overwhelming desire that the Anglican Communion stays together, rooted in the historic faith which our dialogue and relations over four decades have led us to believe that we share to a large degree." Therefore we are following the discussions of this Lambeth Conference with great interest and heartfelt concern, accompanying them with our fervent prayers.

III. Reflections on particular questions facing the Anglican Communion

In this final section, I would like to briefly address two of the issues at the heart of tensions within the Anglican Communion and in its relations with the Catholic Church, questions pertaining to ordination of women and to human sexuality. I it is not my intent to take up these points of dispute in detail. This is not necessary because the Catholic position, which understands itself to be consistent with the New Testament and the apostolic tradition, is well known. I want only offer a few thoughts from a Catholic perspective and with an eye to our relations – past, present and future.

The Catholic Church's teaching regarding human sexuality, especially homosexuality, is clear, as set forth in the Catechism of the Catholic Church, nn. 2357-59. We are convinced that this teaching is well founded in the Old and in the New Testament, and therefore that faithfulness to the Scriptures and to apostolic tradition is at stake. I can only highlight what IARCCUM's "Growing Together in Unity and Mission" said: "In the discussions on human sexuality within the Anglican Communion, and between it and the Catholic Church, stand anthropological and biblical hermeneutical questions which need to be addressed" (§86e). Not without reason is today's principal theme at the Lambeth Conference concerned with biblical hermeneutics.

I would like briefly to draw your attention to the ARCIC statement "Life in Christ", where it was noted (nn. 87-88) that Anglicans could agree with Catholics that homosexual activity is disordered, but that we might differ in the moral and pastoral advice we would offer to those seeking our counsel. We realise and appreciate that the recent statements of the Primates are consistent with that teaching, which was given clear expression in Resolution 1.10 of the 1998 Lambeth Conference. In light of tensions over the past years in this regard, a clear statement from the Anglican Communion would greatly strengthen the possibility of us giving common witness regarding human sexuality and marriage, a witness which is sorely needed in the world of today.

Regarding the ordination of women to the priesthood and episcopate, the Catholic Church's teaching has been clearly set forward from the very beginning of our dialogue, not only internally, but also in correspondence between Pope Paul VI and Pope John Paul II with successive Archbishops of Canterbury. In his Apostolic Letter "Ordinatio sacerdotalis" from May 22, 1994, Pope John Paul II referred to the letter of Paul VI to Archbishop Coggan from November 30, 1975, and stated the Catholic position as follows: "Priestly ordination… in the Catholic Church from the beginning has always been reserved to men alone", and that "this tradition has also been faithfully maintained by the Oriental Churches." He concluded: "I declare that the Church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church's faithful." This formulation clearly shows that this is not only a disciplinary position but an expression of our faithfulness to Jesus Christ. The Catholic Church finds herself bound by the will of Jesus Christ and does not feel free to establish a new tradition alien to the tradition of the Church of all ages.

As I stated when addressing the Church of England's House of Bishops in 2006, for us this decision to ordain women implies a turning away from the common position of all

churches of the first millennium, that is, not only the Catholic Church but also the Oriental Orthodox and the Orthodox churches. We would see the Anglican Communion as moving a considerable distance closer to the side of the Protestant churches of the 16th century, and to a position they adopted only during the second half of the 20th century.

Since it is currently the situation that 28 Anglican provinces ordain women to the priesthood, and while only 4 provinces have ordained women to the episcopate, an additional 13 provinces have passed legislation authorising women bishops, the Catholic Church must now take account of the reality that the ordination of women to the priesthood and the episcopate is not only a matter of isolated provinces, but that this is increasingly the stance of the Communion. It will continue to have bishops, as set forth in the Lambeth Quadrilateral (1888); but as with bishops within some Protestant churches, the older churches of East and West will recognise therein much less of what they understand to be the character and ministry of the bishop in the sense understood by the early church and continuing through the ages.

I have already addressed the ecclesiological problem when bishops do not recognize other's episcopal ordination within the one and same church, now I must be clear about the new situation which has been created in our ecumenical relations. While our dialogue has led to significant agreement on the understanding of ministry, the ordination of women to the episcopate effectively and definitively blocks a possible recognition of Anglican Orders by the Catholic Church.

It is our hope that a theological dialogue between the Anglican Communion and the Catholic Church will continue, but this development effects directly the goal and alters the level of what we pursue in dialogue. The 1966 Common Declaration signed by Pope Paul VI and Archbishop Michael Ramsey called for a dialogue that would "lead to that unity in truth, for which Christ prayed", and spoke of "a restoration of complete communion of faith and sacramental life". It now seems that full visible communion as the aim of our dialogue has receded further, and that our dialogue will have less ultimate goals and therefore will be altered in its character. While such a dialogue could still lead to good results, it would not be sustained by the dynamism which arises from the realistic possibility of the unity Christ asks of us, or the shared partaking of the one Lord's table, for which we so earnestly long.

Conclusion

Anyone who has ever seen the great and wonderful Anglican cathedrals and churches the world over, who has visited the old and famous Colleges in Oxford and Cambridge, who has attended marvellous Evensongs and heard the beauty and eloquence of Anglican prayers, who has read the fine scholarship of Anglican historians and theologians, who is attentive to the significant and long-standing contributions of Anglicans to the ecumenical movement, knows well that the Anglican tradition holds many treasures. These are, in the words of Lumen Gentium, among those gifts which, "belonging to the Church of Christ, are forces impelling toward catholic unity" (§ 8).

Our keen awareness of the greatness and remarkable depth of Christian culture of your tradition heightens our concern for you amidst current problems and crises, but also gives us confidence that with God's help, you will find a way out of these difficulties, and that in a new and fresh manner we will be strengthened in our common pilgrimage toward the unity Jesus Christ wills for us and prayed for. I would reiterate what I wrote in my letter to the Archbishop of Canterbury in December, 2004: In a spirit of ecumenical partnership and friendship, we are ready to support you in whatever ways are appropriate and requested.

In that vein, I would like to return to the Archbishop's puzzling question what kind of Anglicanism I want. It occurs to me that at critical moments in the history of the Church of England and subsequently of the Anglican Communion, you have been able to retrieve the strength of the Church of the Fathers when that tradition was in jeopardy. The Caroline divines are an instance of that, and above all, I think of the Oxford Movement. Perhaps in our own day it would be possible too, to think of a new Oxford Movement, a retrieval of riches which lay within your own household. This would be a re-reception, a fresh recourse to the Apostolic Tradition in a new situation. It would not mean a renouncing of your deep attentiveness to human challenges and struggles, your desire for human dignity and justice, your concern with the active role of all women and men in the Church. Rather, it would bring these concerns and the questions that arise from them more directly within the framework shaped by the Gospel and ancient common tradition in which our dialogue is grounded.

We hope and pray that as you seek to walk as faithful disciples of Jesus Christ, the Father of all mercies may bestow upon you the abundant riches of His grace, and guide you with the Holy Spirit's abiding presence.

2. From the Revd Canon Dr John Gibaut, Director of Faith and Order, WCC:

Your eminence, you presented yourself first and foremost as a friend, and as such you have spoken to us in frankness and love. Your presence among us at this Lambeth Conference is a visible sign of the friendship of the Catholic Church towards to Anglican Communion.

My response to your paper comes from one who is an Anglican, a Canadian Anglican long involved in Anglican-Roman Catholic dialogue in my own country. I respond also as the Director of the Commission on Faith and Order of the World Council of Churches, an ecumenical space where Anglicans and Roman Catholics meet as equal partners around the table of multilateral dialogue.

The ecclesiological statement of the 2006 Assembly of the World Council of Churches at Porto Alegre, "Called to be the One Church," calls the churches to mutual accountability: "Each church is called to mutual giving and receiving gifts and to mutual accountability (II.7)." The Archbishop of Canterbury's invitation to all the ecumenical guests to this Lambeth Conference, and his particular invitation to Cardinal Kasper this afternoon with

his question – *what kind of Anglicanism do you want?* – fulfils in a remarkable way the World Council of Churches' call to mutual accountability. Cardinal Kasper, your response in honesty, frankness and love expresses that mutual accountability in equally wondrous ways, and is a gift to be received.

In my response, your eminence, I would like to pick up on some of the questions you have raised in your paper.

The first question is around "intent." You have said "What we are talking about in nothing other than our faithfulness to Christ Himself, who is our unique and common master (p.3)." And later you refer to the fidelity to what Christ requires (p.5). I think this question of intent and fidelity is the crucial question in what you have raised, and indeed, in the conversations at this Lambeth Conference. It is worth noting that in the sixteenth-century Reformation every tradition, including the Tridentine reformers shared a common intent: fidelity to Christ as witnessed in the Scriptures and in the life of early Christianity, although there were different limits on the understanding of "early." I see the same dynamic in the Anglican Communion at this between in the two issues you have highlighted: human sexuality and the episcopal ordination of women, and divergent views on these two questions with the Catholic Church. The expectations may be quite different, but the intent is the same: fidelity to what Christ requires. In that we were not able to see this intent in one another in the sixteenth century and in the present day raises important questions about hermeneutics and methodology. If, however, we can honour the intent to be faithful, then we accord respect and integrity to the other, and the conversation can continue. I note as a significant instance of such respect the response of the Roman Catholic episcopal conference in England and Wales to the Rochester Report of the Church of England on the ordination of women to the episcopate. While the Roman Catholic bishops were not surprisingly unable to agree with the conclusion of the report, surprisingly – or perhaps not so surprisingly – they were able to commend the breadth of scholarship and the depth of theological reflection that was contained in the report.

My second question is around the ordination of women to the episcopate, and the reactions of Catholic Church, the Orthodox Churches, and spectacularly, the secular press. The common reaction is to see this important step in the life of the Church of England as *the* definitive juncture when the Anglican Communion has made a judgement on women bishops. Your eminence indicated that "the that Catholic Church must now take account of the reality that the ordination of women to the priesthood and the episcopate is not only a matter of isolated provinces, but that this is increasingly the stance of the Communion (p.13)." I am wondering if there is, perhaps, a misreading of Anglican ecclesiology. The others churches of the Anglican Communion which have ordained women to the episcopate are not "isolated provinces" but equal members of the Anglican Communion, after consultation with the Lambeth Conference and the consequent Eames Commission. While the See of Canterbury with its bishop may be mother church to the Anglican Communion, the Church of England is merely sister Church. By comparison, there are Anglicans who would be prepared to regard the See of Rome with its bishop as mother church and the Roman Catholic Church as sister church. This, however, might be an Anglican misreading of Roman Catholic ecclesiology.

Third, I would like to respond to you comments about bishops. You began your reflection on episcopacy with the observation "that unity, unanimity and *koinonia* (communion) are fundamental concepts in the New Testament and in the early Church (p.7)." Triads remind me of other triads, and my mind went immediately to "personal, collegial, and communal" as marks of episcopacy in *Baptism, Eucharist and Ministry* as well as the more recent Faith and Order text, *The Nature and Mission of the Church*.

You remind us that "Bishops are the sign and the instrument of unity within the individual church, just as they are between both the contemporary local churches and those of all times within the universal Church (p. 8):" I *saw* a sense of what you describe in the opening Eucharist at the cathedral on the first Sunday of the conference as the bishops of the local Anglican churches, with clergy and laity, and ecumenical participants gathered around the Archbishop of Canterbury in this historic see: there was the diachronic and the synchronic expressions of *koinonia* lived out before us in the Eucharist. I also saw it last Thursday as the same people marched with the archbishop in central London in support of Millennium Development goals. These were expressions of the "nature" and "mission" of the Church. The same *koinonia* may not seem as neat and tidy as the bishops deliberate in the different sessions at this Lambeth Conference, but it is there.

You have named for Anglicans of a great challenge when you spoke of the common catholic truth of the unity of the college of bishops. Anglicans need to hear this again and again. There is a weakness in parliamentary-style decision making which creates winners and losers, hence division which may lead to disunity. Consensus models or the Indaba model of this conference have the potential for something much better for the Church, and much better for the college of bishops. *Koinonia*, however, is not broken by difference and disagreement, as the history of the Church shows, as well as the biblical witness of St Peter and St Paul. *Koinonia* may well be diminished by such disagreement, especially when it is quite public. This all points to the challenge of belonging to an episcopal church, where *episcope* in the ecclesial Body of Christ can only be exercised by earthen vessels, treasures in clay jars (2 Cor. 4:7). God takes such a risk with us in episcopal churches, and we take this risk with one another, especially those churches which synodically elect their bishops. But these are the risks of being a member of a catholic church, not a docetist one.

Fourth, I would like to comment on the word "unanimity." Anglicans, or some of us, are often baffled by the universality and apparent degree of unanimity they see in the canon law tradition, liturgy, doctrine, and discipline of the Catholic Church. Yet such a degree of universality and unanimity are in the service of the unity of the church and its mission. It seems to me that Roman Catholics are equally baffled by an Anglican accent on comprehensive and tolerance, however messy and costly this can be. The Anglican experience of living with diversity, however, serves the very same end as the Roman Catholic accent on unanimity: to serve the unity and mission of the Church. This last point takes us right back to the opening questions around intent, and the recognition that difference in practice may arise from the identical intentions.

Fifthly, I would like to challenge you when you say that "It now seems that full visible communion as the aim of our dialogue has receded further, and that our dialogue will have less ultimate goals and therefore will be altered in its character (p.14)." I am not sure that the ultimate goal of full visible communion has changed, or can change, for that matter, since the goal is that unity for which Christ prayed on the night before his suffering and death. On the other hand, the penultimate goals, or even the antepenultimate goals can change, and likely have in the dialogue between our two churches, but not the ultimate goal. As Pope John Paul II and Archbishop Runcie affirmed together in their Common Declaration of 1989, seven years after their meeting together in this See of Canterbury:

Against the background of human disunity the arduous journey to Christian unity must be pursued with determination and vigour, whatever obstacles are perceived to block the path. We here solemnly re-commit ourselves and those we represent to the restoration of visible unity and full ecclesial communion in the confidence that to seek anything less would be to betray our Lord's intention for the unity of his people.

In conclusion, thank you for being a friend to the Anglican Communion, and for your care of you Anglican sisters and brothers. Your clear and cogent presentation gives us an invaluable reflection of ourselves, and important challenges to the bishops of the 2008 Lambeth Conference. Your very presence reminds us of the unity we seek.

3. From Bishop Christopher Hill:

May I first make four short preliminary observations:

1. The Cardinal's address shows him to be a 'critical friend' personally embodying the critical friendship of the Roman Catholic Church for the Anglican Communion. May I also express thanks for this 'critical friendship' in Pope Benedict's recent statement expressing the Roman Catholic Church's desire that Anglicans should not be further split or divided by schism.

2. At the end of the Cardinal's paper it is clear that the status of the dialogue will almost certainly change, nevertheless I rejoice in the Cardinal's opening paragraphs in which he speaks of his hope to remain in serious dialogue in search for full unity, so that the world may believe. In spite of our apparently contradictory behaviour Anglicans remain committed to the goal of full, visible unity.

3. I want to underline a particular sentence pregnant with meaning in the Cardinal's address: 'the questions and problems of our friends are also our questions and problems . . . .'

4. I also wish to thank the Cardinal for something he expanded on his written text, his desire for transparency in the problematic for the Pontifical Council of having more than one Anglican voice seeking dialogue for unity. This would merit further practical discussion.

Ecclesiological Issues

I now want to touch on three ecclesiological issues raised from the Cardinal's stimulating, frank and profoundly ecumenical address.

1. I warmly welcome Cardinal Kasper's stress on St. Cyprian of Carthage, who ought always to be a congenial Church Father for Anglicans. His Eminence picks up in particular the unity of the episcopate in space and time, synchronic and diachronic unity, citing *The Gift of Authority:* the bishop is 'both a voice for the local church and one through whom the local church learns from other churches' and 'no local church . . . can regard itself as self-sufficient.' With all this I profoundly agree. The Cardinal questions whether *The Windsor Report* pays sufficient attention to 'the importance of being in communion with the faith of the Church through the ages'. This criticism is also implicit in the Cardinal's later remarks about the ordination of women to the presbyterate and the episcopate. I agree that *The Windsor Report* should be stronger on diachronic communion in faith. But at whatever level our theological dialogue continues, I would like a conversation about the nature of the Tradition of the faith down the ages. I am sure the Cardinal and I would agree that Tradition must be in continuity with the Apostolic faith in the deposit of the Scriptures: and also that Tradition is nevertheless dynamic, led by the Spirit, and not mere historicism. We might disagree perhaps whether the ordination of women breaches Tradition (with a capital 'T') or whether the question of the ordination of women has truly been extensively and seriously engaged by the 'mind of the Church', the *sensus fidelium*, until relatively recently. I am not here referring to the well-known though not intensive references in the Fathers and the Scholastics, where nevertheless some of the arguments would not be commended today, but rather as to whether Tradition has really engaged with this question until relatively recently. In which case it can be argued we are in a time of reception or rejection still. There is a further point to consider in that as the churches of the Anglican Communion are considered by the Roman Catholic Church to include some real traditions and institutions of the Church of Jesus Christ (the Cardinal cites the Second Vatican Council), what does the ecclesial *fact* of women's ordination say about the universal Tradition? If Anglican churches are in some albeit impaired but real sense churches, what does this say of our emerging tradition (small 't') of ordaining women to priesthood and episcopate. What of our ecclesial, sacramental intention in such ordinations?

2. Cardinal Kasper speaks cautiously of Anglican churches as, in the well-known phrase, 'episcopally led and synodically governed'. I believe this phrase is extremely unhelpful and confusing. Metropolitan John Zizioulas of Pergamon was present for part of the recent meeting of the General Synod of the Church of England in York, his comment – also in critical friendship – was that the Church of England Synod was not so much a synod as government. Indeed it is modelled on British Parliamentary procedure. I would like to see some fundamental ecclesiological discussion with ecumenical partners on how far the Christian churches have adopted secular models of governance into their life. Anglicans have taken parliamentary or constitutional

models (The Episcopal Church, for example, has a constitution echoing that of the United States); the Byzantine Church took much from the late Eastern Roman Empire. The Roman (and I mean Roman here) Catholic Church took much of the wisdom of ancient Roman Civil Law into Western Canon Law (for great good); we are trying *indaba* from Africa. How far should any church take such models uncritically and how far should they be 'baptised' so to speak? Synod means to walk along the way together, not necessarily to vote by majority with consequential winners and losers.

3. Finally, may I make a comment on the Cardinal's disappointment that the Windsor process has not achieved more tangible results thus far? Many bishops will echo this, though others have reservations about the appropriateness of 'universal sanctions'. It would be good to share more fully with the Pontifical Council some profound questions of ecclesiology which arise here. In particular, the historic autonomy, even independence, of the various canonical structures of the Anglican Communion. The Cardinal fears that the Anglican Communion is in danger in moving closer to a Protestant understanding of ministry and Church. I do not myself accept that the ordination of women necessarily requires this interpretation. Catholic arguments in favour of the ordination of women have long been part of the framework of understanding in which Anglican churches have moved on this matter. The correspondence between Archbishop Runcie and Cardinal Willibrands is indicative of this. But I do believe the Cardinal's point is rather important and could point us to a seriously neglected area of ecclesiology. Anglicans claim to be catholic and reformed (evangelical could be a better word). I believe this to be the case. But our ecclesiological structures are Protestant. I am not, of course, referring to holy orders but to structures of jurisdiction. It would be good to examine ecumenically the Protestant inheritance of national or regional autonomous and independent jurisdictions. The break in communion with Rome in the sixteenth century coincided with the secular rise of the Nation State. In England Henry VIII's common lawyers, who framed the Acts of Parliament that broke communion with Rome, spoke about England as an Empire Sole. Almost accidentally, once universal jurisdiction was severed, the 'default position' became a national or territorial jurisdiction. And 'default positions' are notoriously difficult to change! Yet independent national jurisdictions are not particularly scriptural, evangelical or catholic. The Cardinal has vigorously engaged in discussion about the balance between the local and the universal poles of the Church, for this his ecumenical partners are hugely grateful and I absolutely agree with the Cardinal that both poles are equally necessary. But where on that register should we put the Protestant historical inheritance of national or regional expressions of the Church? And what ecclesial density might they have? *The Windsor Report* (and *The Virginia Report* before it, sadly neglected at the last Lambeth Conference) invites the Communion to look at minimal trans-national ecclesial structures with fresh eyes. Yet the only models are the very fragile primacy of the Ecumenical Patriarch, and the perhaps over-strong juridical expression of the Roman Primacy, though there is also the ecumenical conciliar model (strictly speaking pre-conciliar as the WCC is not in fact a Council in the classical sense). Perhaps we could ponder again on the historic Conciliar Movement and what it might

teach us ecumenically even though it failed. To Cardinal Kasper's laudable invitation for Anglicans to rediscover their Patristic inheritance in a new Oxford Movement, I would respectively add a rediscovery of the conciliar tradition as it emerged in the Middle Ages out of the Patristic era.

These observations are offered in huge admiration of the Cardinal's address to the Lambeth Conference and in the spirit of 'critical friendship' that he has himself so eloquently exhibited.

4. From Bishop David Beetge:

As Anglican Co-Chair of IARCCUM, I would like to thank you, Cardinal Kasper, for:

- your interest in and support of IARCCUM (along with that of the Archbishop of Canterbury)
- your presence at the Informal Talks each year, which are held in a spirit of honesty and with a deep desire to continue that search for unity that is Christ's will for us; and for the hospitality enjoyed in Rome on those and other occasions. In thanking you, our appreciation also extends to Bishop Brian Farrell and Monsignors Jack Radano and Don Bolen.

Like you, I too found the Mississauga meeting a moving experience. Mississauga also functions as a model: bishops journeying and sharing together. Your address at Mississauga ended with the words: "In our ecumenical efforts we should keep in mind that one day we will rub our eyes and be surprised by the new things that God has achieved in his Church. It is true that in the course of history we have done much against love and unity , but God- this is our hope – will make things good again." We were brought down to earth after Mississauga with the publication of *Dominus Iesus*.

Of course, events within the Anglican Communion, to which you referred in your address, might well make the reality of our goal of full communion more distant. But we have continued our dialogues through ARCIC and then, since Mississauga, through IARCCUM.

IARCCUM produced *Growing Together in Unity and Mission*. But it also fostered:

- practical initiatives
  - "a sign of and instrument for seeking peace in the world";
  - witnessing in the world in areas of conflict such as South Africa - the struggle against *apartheid* united churches under the leadership of people like Archbishop Denis Hurley and Archbishop Desmond Tutu;
  - we also need such partnership and co-operation in areas such Zimbabwe; also in facing the HIV-AIDS pandemic;
  - Bishop Lucius Ugorji (here today) and I were mandated to try to bring together the Anglican and Roman Catholic episcopal conferences in Africa - CAPA and SECAM. To this point we have not succeeded in doing so.

- the reception process - responding to the agreed statements in particular of the second phase of ARCIC dialogue;
- the invitation of the Archbishop of Canterbury to the Pontifical Council for Promoting Christian Unity for a sub-committee of IARCCUM, in order to make a contribution to the Lambeth Commission on Ecclesiology. This contribution was not only given to the Lambeth Commission, but was also made available to the whole Anglican Communion on the Communion's website. I am aware of a number of dioceses that have used this text as a basis for study. The sub-commission text noted that: "The Anglican and Roman Catholic bishops who gathered in Mississauga in May of 2000, after reviewing the extensive progress made both in theological agreement and in practical relationships since the Second Vatican Council, confidently observed that the communion we already share is 'no longer to be viewed in minimal terms'. It is 'a rich and life-giving, multi-faceted communion. We have ... moved much closer to the goal of full visible communion than we had at first dared to believe'" (citing Mississauga's statement *Communion in Mission*, nn.5-6). This focus on being 'life-giving' resonates with what we heard from Archbishop Rowan on Tuesday evening.

Our relations have also been strengthened by:

- ARCIC's *Mary: Grace and Hope in Christ*;
- The Informal Talks;

We also recognize other elements of our common life in Christ:

- the sacraments;
- the daily offices;
- the religious life;
- spirituality.

Our dialogues could also reflect on the invitation of Pope John Paul II in *Ut unum sint* to engage in discussion on the way in which the Petrine ministry is exercised and the results of that invitation.

In your address you suggest that our dialogue will have less ultimate goals and therefore will be altered in character. The issues of ecclesiology, the historic episcopate and the Church as *koinonia*, mentioned in your address, will be of great importance in such dialogue. I also hope that this dialogue will continue to be strengthened by what we have already achieved in our journey together, by what we already share, and by what we do together, and can do together, for the sake of Christ's Church and the world; and that the goal of full, visible unity will still be held before us in our future work together.

The Lambeth Conference 2008

Self Select Session on 'Full Communion' Agreements: Mutual Accountability and Difference'

This session looked at the implications of 'full communion' agreements, where Anglican churches and their partners may retain their autonomy and structures but undertake to adopt patterns of deeply mutual responsibility and accountability. Below is a contribution from the Revd Canon Alyson Barnett-Cowan, Director of Faith, Worship & Ministry, Anglican Church of Canada:

If the 20th century was the great century of ecumenism, the early 21st century provides an opportunity for churches to begin to live out the reality of their unity. After all the theological debate, the examinations of each other's ecclesiologies, orders, and practices, there is now the possibility for real shared life and mission. In the whole oikumene, churches in communion provide the greatest lived experiment in mending – the body of Christ.

There has been a clear trajectory over the past 100 years for agreements variously termed 'intercommunion', 'communion', 'full communion' or simply 'agreement'. Beginning with the invitation from the Archbishop of Uppsala to the Archbishop of Canterbury in 1908 for "the establishment of an alliance of some sort between the Swedish and Anglican Churches", Anglicans have entered into relationships with various Lutheran, Mar Thoma, Philippine Independent and Old Catholic churches. Some of these are global, and some regional, yet they bear a clear family resemblance, not least because ecumenists read and travel a lot, overhear useful conversations, borrow and steal ideas, and help their churches build on the experiences of the past.

I detect three generations of communion agreements, and believe that we are watching the fourth generation being born.

The first is the recognition that there is sufficient similarity in faith and order that national churches can declare that people may receive communion in one another's churches. For the early 20th century, this was an ecumenical breakthrough, though to us now it is largely the case that any baptized person can receive in another's church, and many more churches than those with which we have formal agreements. But intercommunion was the first step, and it was taken with churches that occupied different territories, making provision, for the most part, for travellers and immigrants to find a pastoral home in another land.

The first formal, mutually signed ecumenical agreement to which Anglicans were a signatory was of course the Bonn Agreement 1931, which is a lucid and simple model of a covenant between churches:

1. Each Communion recognizes the catholicity and independence of the other and maintains its own.

2. Each Communion agrees to admit members of the other Communion to participate in the Sacraments.
3. Full Communion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian faith.

This marked the establishment of communion to communion relationships and is highly significant as we think about the ways in which the various Christian families can be brought into the one koinonia into which we are called. Yet the Bonn Agreement did not spell out what its implications are for common ministry and accountability.

The full communion – or full intercommunion, using the language of the time – agreements between Anglicans and the Philippine Independent Church and the Mar Thoma Church are similarly communion to communion agreements. Because each of these families has spread around the world, there are important ecclesiological and pastoral questions: what is the relationship between a Mar Thoma priest in Toronto with the Anglican bishop of Toronto? The first wave has opened up possibilities and challenges that have not really been fully explored.

The second generation of communion agreements was the wave of schemes of union which were devised in many regions of the world, some of which were actually entered into by Anglican churches. Because they made real institutional change, they are very detailed indeed, laying out the exact conditions for mutual recognition, providing for new constitutions, etc. They made one church in one place a true reality, though in the lived experience there have often been continuing churches in at least some of the traditions. There is one Church of Pakistan in Pakistan, for example, and these churches also represent an interesting theological challenge as we consider what it means that churches can be a full part of several different ecclesial families at the same time.

The third generation was in some ways a reaction to the second. The great difficulty of moving institutional mountains led to the development of proposals of communion, or, in North America, 'full communion' which built upon the foundational principles of the Bonn Agreement, leaving each church independent, but making commitments to work together and to live into a fuller reality of shared life. Porvoo, Called to Common Mission, and Waterloo all stress that the purpose of the agreement is not simply to enable the interchangeability of laity and clergy, but to incarnate the relationship in actual common projects, and to commit ourselves to some form of mutual accountability.

In this third wave, churches are living side by side – in some cases, in neighbouring nations, but in some cases, as in North American and India and the Philippines, in the same territory. There is not at this point an intention to do away with overlapping jurisdictions – in fact, one of the reasons that the relationships work is that they provide for differing, but not competing, expressions of the church. Communion agreements leave space for diversity of culture, theological emphasis, liturgy and governance, so that co-operation can be undertaken on areas of mission without the enormous burden of

changing internal family patterns. Yet there can be a good deal of messiness as well. There is the question of what happens when one church changes in ways that the other church finds problematic, the question of holding each other accountable to the agreements, and the question of implications for other ecumenical partners with whom each church also has relationships.

So it is to the birth of the new generation that we have now come: how will churches in fact discipline themselves, how will they shift their self-understanding, so that they will indeed consult with one another on matters of faith and order, life and witness? Consultation entails the establishment of some forum in which to meet, some structures to undergird the commitments. How can we do that without the enormous expense of infrastructures of committees – and masses of them, because some churches are entering into relationships of communion with several others?

There would seem to be many echoes in the conversations among churches in communion with the tortured process in which the Anglican Communion finds itself – dealing precisely with the implications of interdependence and mutual responsibility in the Body of Christ. Our experience of being churches in communion with churches from other Christian families must surely have something substantive to contribute to our internal deliberation, and our internal process must include ways of including those churches with which we have already made commitments of mutual accountability.

North Americans have been criticized for using the term 'full communion' to describe the Anglican-Lutheran agreements, although we based our usage on language of unity by stages developed in the 1960s and 70s – Canada's definition is heavily based on the WCC New Delhi statement of 1961. But the ecumenical movement flows on, and now 'full communion' is generally used for the goal of the complete unity of the one Church of God. It's worth recalling the Canberra statement as the goal to which we indeed are all called, and to whose realization, under God, we can contribute through our lived reality of communion at the local, regional and global level:

The unity of the church to which we are called is a *koinonia* given and expressed in the common confession of the apostolic faith; a common sacramental life entered by the one baptism and celebrated together in one Eucharistic fellowship; a common life in which members and ministries are mutually recognized and reconciled; and a common mission witnessing to the gospel of God's grace to all people and serving the whole of creation. The goal of the search for full communion is realized when all the churches are able to recognize in one another the one, holy, catholic and apostolic church in its fullness. This full communion will be expressed on the local level and the universal levels through conciliar forms of life and action. In such communion churches are bound in all aspects of life together at all levels in confessing the one faith and engaging in worship and witness, deliberation and action. (*The Unity of the Church as Koinonia: Gift and Calling, Canberra, World Council of Churches* 2.1)

I hope that this session will provide an opportunity for all of you who are living into relationships of communion to explore more deeply how koinonia can be received, embraced and embodied more deeply.

CONTIBUTION OF METROPOLITAN KALLISTOS OF DIOKLEIA TO THE FINAL PLENARY SESSION OF THE 2008 LAMBETH CONFERENCE

Let me begin with the words of St Paul that were quoted by the Ecumenical Patriarch, His All Holiness Bartholomew I, in his message to this Lambeth Conference:

> If one member (of the Body) suffers, all the other members suffer with it; if one member is honoured, all rejoice together with it. I.Cor 12:26.

In precisely the spirit of the Apostle's words, I – as a member of the Orthodox Church - wish to say to you, as members of the Anglican Communion: 'What affects one affects all' (Reflections, para 72). Your joys and sorrows are our joys and sorrows.

And not only that; I wish to say also: 'Your questions are our questions also', or, if they are not yet at this moment our questions, they will be such in the future. (NB double headed eagle : not ostrich)

This means that I, as an Orthodox at the 14th Lambeth Conference, have been following your discussions not as an outsider but with the keen hope that your reflections will show me also as an Orthodox the path that I should be following. So, I have felt repeatedly at this Conference: 'I need you in order to be myself'.

When I return to my Orthodox people, I shall probably be asked two questions in particular:

1. Did the Bishops at Canterbury clearly proclaim Jesus Christ as the one and only Saviour of the whole world?

2. Did the Bishops at Canterbury clearly uphold the Christian teaching concerning marriage as a union between one man and one woman? Did they affirm that marriage is the proper place for sexual intimacy? Did they proclaim the sanctity of the family?

The importance of the first question will be evident to all of us living as we do in an age of syncretism and relativity. And I think that I can answer '**Yes,** they did'. (Reflections, para 107). 'Jesus Christ is the Word of God, the true light that enlightens all, incarnate in human form, from before time and forever'. I am glad that you say 'enlightens all': as Justin Martyr said, there are seeds of the logos in every human heart. But I am glad also that you affirm also the uniqueness of the Incarnation.

As to the second question, I am still hesitant about my answer: perhaps, by the end of this plenary session I shall be more confident. I wonder.

In the Reflections you speak positively about your 'particular concern for children and young people' (Reflections, para 27); you say 'Anglicans affirm the place and goal of healthy family life for all' (Reflections para 47).

But where is there a firm and plain affirmation of Christian marriage? Has this Conference unambiguously reaffirmed the moral authority of the Lambeth 1998 Resolution in its entirely?

The answer to these questions will have a direct and decisive effect on our future ecumenical dialogue

As an Orthodox, I have no wish whatever to see the Anglican Communion disintegrate. May the Lord Jesus keep you in unity? But does not **truth** matter more than outward unity?

Let me end, as I began, with St Paul – with words from today's Epistle in the Lectionary of the Orthodox Church:

> May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, so that together you may with one voice glorify the God and Father of our lord Jesus Christ. Romans 15: 5.

'In harmony with one another': that is my hope and prayer.

Iain Torrance: Comments, final plenary, Lambeth Conference, 3 August 2008

Thank you, Archbishop, and all your staff, for your invitation, hospitality and many kindnesses.

Thank you, to all of you, for your welcome and inclusion, especially to Bishop Brian Smith of Edinburgh, one of my oldest friends and my host bishop, and to my Bible Study group.

Though I am representing the World Alliance of Reformed Churches, and am ordained in the Church of Scotland, I have an English mother and an Episcopalian wife. I was confirmed while at school in England and I care deeply about the Anglican Communion.

It is evident that the Communion is under stress. For these last two weeks, I have listened, taken notes, prayed and tried not to say too much. And I have come to believe that some form of Covenant has substance. Very briefly, as an external person, let me try to explain that.

The Communion is damaged. I believe that over the next few years you will benefit from finding images and appropriate language which will fire the imagination and rebuild confidence and trust.

For that to be effective, and for structures not to feel imposed, you need a point of entry into the maze and an architecture to hold it together. I think that Bishop Tom Wright's observation at a hearing a day or two ago that we are concerned with the triangulation of authority, subsidiarity and adiaphora puts this tidily and incisively.

In those three words I believe there is the governance challenge, not in human sexuality.

So: authority, subsidiarity and adiaphora, all under God.

Some discussion I have heard would suggest that these issues may be resolved out of the normal elasticity which resides in a healthy institution. In other words: Leave it alone and it will self-correct. I don't believe that will work any more, and I say that because over the last two weeks I could feel the anxiety. The Communion needs to experience transformed relationships.

So why a covenant? Does that not risk a non-Anglican precision and legalism?

Here is one kind of answer. We are familiar with contracts. In a contract, the conditions are spelled out first: If … if … then. A contract is designed to allow you to bail out.

A covenant is different. As all of you know, covenant in the Hebrew Scriptures begins with the unconditional promise of God's love. And who can come close to God and not

be changed? So, a covenant is an initiative undertaken by transformed persons in response to a gift of unmerited grace.

If this Communion can forge such a covenant over the next few years, it will truly be a light set upon a hill.

Finally, over the last two weeks my mind has constantly gone back to St Cyprian, the great African theologian who was martyred in the mid third century. Near the end of his life, Cyprian fought to keep the church from schism. In his foundational treatise *On the Unity of the Catholic Church*, chapter 5, writing about the authority of the episcopate, he said: "The episcopate is one, each part of which is held by each bishop for the whole". "For the whole": the Latin is "in solidum". Now, recovery of that African sense of authority held on behalf of the whole is at the heart of covenant and the well-being of the Communion.

Very Rev Professor Iain Torrance
Princeton Theological Seminary, NJ, USA

The Archbishop's address at a Dinner given by the Nikæan Club

Tuesday 29th July 2008

The dinner was attended by all the ecumenical participants present at the Conference on 29 July. The Archbishop's remarks introduced a speech from the head of the Delegation from the Holy See, His Eminence Walter Cardinal Kasper.

The Archbishop

Your Eminence, Most Revd, Very Revd, Revd, Fathers, Brothers, Sisters, and all other distinguished friends with us this evening

First of all may I simply say what a joy it is to be able to welcome so many people to this Nikæan Club Dinner during the Lambeth Conference and a very special welcome to our guest of honour His Eminence Cardinal Kasper, no stranger to these shores or to this company.

As your programme will tell you, the Nikæan Club owes its origins to the celebrations in London in 1925 to mark the sixteenth centenary of the First Ecumenical Council – in Nicea in the year 325. I am sure I need not say to such a learned and distinguished audience as this that, as you will recall, one of the things which Eusebius of Caesarea records as most significant at the Council of Nicaea was the party given by the Emperor Constantine at the conclusion of proceedings. Interestingly Eusebius mentions absolutely none of the controversies of the Council, and for all one might gather from his account of the proceedings the purpose of the entire Council of Nicaea was so that the Emperor Constantine could give dinner to the bishops! This is a very benign gloss on the activities of the Council, and it's perhaps a rather benign gloss on the activities of the Lambeth Conference. But in the absence of any equivalent to the Emperor Constantine I think that it is at least appropriate that another sort of conciliar body – our Conference – should take a little time out to share table fellowship, to enjoy one another's company, and to celebrate all those (to use an overworked phrase) 'bonds of affection' that unite us not only in the Anglican Communion but across very many other boundaries.

During this last ten days or so, we have, as I think members of the Conference will agree, been very well blessed by our visiting speakers. And it has interested me that everyone of those visiting speakers has told us something *positive* about the Anglican Communion. Given the way that Anglicans normally speak about ourselves – a mixture of terminal depression and huge residual Christian humility – it is, I think, quite helpful to hear a few words from our friends outside our boundaries telling us that perhaps the enterprise that the Anglican Communion has embarked upon is worth trying to do well, and I am personally particularly grateful to those of our guests who have been able to say this.

But of course our guests are also here to tell us truths that may be a little bit less palatable, to put before us challenges that we might prefer to evade. And I am sure that my dear friend Cardinal Kasper won't mind if I say that one of the things that we have always looked for him to do for us is to ask some very awkward questions in a way that *only a friend* can ask with effect and pungency. In the past few years Cardinal

Kasper has asked some very tough questions of us in the Church of England and in the Anglican Communion and the importance of this is that it matters for us – as a Church, and as a Communion – to be theologically honest.

Dear guests from other Christian confessions, I hope you understand that one of the conditions of your hospitality here tonight is that you should be honest with us and help us to be honest with ourselves. Friendship is always an appreciation of who people really are, not what you would like them to be. So we are grateful for the questions asked, grateful for the pressure to work harder, and grateful for the seriousness with which you take us even when we sometimes seem not to take ourselves seriously enough. Therefore I thank you, Your Eminence, in advance, for the contribution which I know you will be making to the work of the Lambeth Conference.

There is a certain sense in the air inevitably in these days that between now and the end of this week some very weighty decisions lie ahead of us as a Conference, and we don't quite know where they will all come out. But to meet in these circumstances and to meet with the recollection of how this Club began and of what it commemorates is of course to be reminded that there remains one absolutely unshakeable fact on which we all rest our Christian allegiance: that fact to which the Nicene Creed is a witness and a hymn of praise. The Nikæan Club may sound, in its title, like a slightly arcane reality (God forbid!), but of course it's a proud title, and as president of the Nikæan Club I am very glad that the Church of England extends its ecumenical hospitality (you might say) under the auspices of the First General Council of the Church.

How better to do it? because that is the rock from which we are hewn. We are here because of what we *believe*, what we believe in the words of that creed. If the Nicene Creed were not true and central to our faith then the Church would be empty – a vacuous human institution with no excuse whatsoever for its failures, its confusions and its constant fallings down and betrayal of its Lord. But if what we say in the Creed of Nicea is true then it's worth working at being a Church precisely because it does *not* depend on us, because the gift that has been given as we celebrate it in the Creed of Nicea is a gift that assures us, day by day, that grace is *given* and communion *created*, not achieved. How we realise that and how we live it out is a challenge, and for us in the Anglican Communion at present more of a challenge than is either usual or comfortable. No matter: that's what we believe; that's why we are here; that's why we labour and pray and hope, and that is why we invite our friends to help us to clarify our thoughts to strengthen our prayers to encourage us.

So in welcoming once again all our distinguished and beloved guests this evening, I hope that we can together remember that we are here not simply for a social event, we are here for a Nikæan event, an event dependent on what the Nicene Creed affirms and celebrates: the event of Christ among us, Christ in our midst, 'who is and will be' as the liturgist St John Chrysostom has it. With thanksgiving for that, for our fellowship together, for our shared foundation, and for our shared hope, I will with great pleasure invite Cardinal Kasper to address us.

Cardinal Kasper

Your Grace, Your Eminence, honoured guests, members of the Nikaean Club,

I would like to begin by expressing profound thanks for the warmth of the welcome and gracious hospitality which has been shown to all the ecumenical representatives present at this Lambeth Conference. The welcome we have been shown is an active sign and reminder of the Anglican Communion's commitment to building closer relations among Christians, and to the search for unity.

Coming from 'the continent', whenever I come to this little island, I am always intrigued. Everything is quite different. I am especially intrigued because I find so much of old and high culture - cathedrals, evensongs, the eloquent language of your prayerbook – which I greatly admire. When I was last in Canterbury, for the enthronement of Archbishop Rowan some five years ago, I was reminded of the extraordinary Christian heritage here – of Augustine of Canterbury, St Anselm, St Thomas à Becket.

That was also my first experience of a Nikaean dinner. When I hear 'Nikaea', I immediately feel theologically at home, recalling the first Ecumenical Council, common to all Christians, and from which we have received a profession of faith which we all affirm to this day. We do well to remember that the Council of Nikaea was not without turbulence, during or after the Council, which may help put into historical context the turbulence that is being experienced here.

But it is important that we not spend all our energy and resources worried only about Church problems. Perhaps we can all have the tendency of looking too much at our navels; in German we have a good word for this: *Nabelschau*. But our Christian model is not one who sits still, but Abraham, who was called to set out for a foreign land, to forge ahead in obedience to God. We too have been called to look outwards to the world, a world which is in much turmoil and which needs us Christians. It needs us not because we are better than others, but because in St Paul's words, we carry within us a treasure, which is Christ himself, crucified and risen, dwelling in our mortal bodies, in the Church. We carry within us a message of hope, a hope which the world desperately needs, and which is in short supply. The world around us lacks perspective which sees beyond the struggles and pleasures of the present day.

To bring this message to the world, in all its richness and strength, Christians and Churches need to stand together, and give common witness to the hope that is within us. It is not without reason that the modern ecumenical movement started at a Conference of missionaries in Edinburgh (1910), where the assembled missionaries came to the conclusion that division among Christians was the chief obstacle to world misssion. Working for the unity is not an end in itself.

At our Pontifical Council we have the opportunity, at times, to hear about instances of cooperation in mission, precisely to those who are in most need: times when our churches have responded jointly in war-torn areas to offer protection to the most vulnerable, to give security and hope to those whose lives are in jeopardy; when

Anglican and Roman Catholic leaders spoken out on life and death issues, have given common witness on moral questions, and have stood together to proclaim God's justice. I have heard good reports of the walk of witness in London last week which you, Archbishop Rowan, coordinated, and which was a powerful example of our shared commitment to work for justice, reawakening a sense of urgency in combatting world poverty.

We hear a good deal these days about globalisation. Well, I am no anti-global agitator, and do not throw stones at businessmen and politicians, nor do I burn cars. But I would ask: is the globalisation of finances and economy what we need most? Do we not rather need urgently, in the words of Pope John Paul II, a globalisation of solidarity, a globalisation of hearts open to peace, justice, and the dignity of all peoples?

This, I think, is the responsibilty of Christians, of Churches , of each one of us. We are summoned by the Lord himself to be artisans of reconciliation and bearers of hope, trusting that in the end good will pervail over evil, that justice will flourish and all forms of violence will vanish, that love will conquer all hatred. Let us therefore be witness of hope, working courageously for justice and peace, in solidarity with those who suffer, and as messengers of God's mercy. Let's begin with ourselves and stand together as Christians in this noble way which the Lord has given us.

We are gathered here tonight as guests of the Nikaean Club, and of the Archbishop of Canterbury. I would ask you now to please stand, and join me as we toast with gratitude the generosity of the Nikaean Club, and as we raise a glass to Archbishop Rowan, as a sign of our friendship and respect and prayerful support.