

From anomaly to opportunity : diaspora and national churches with a common mission

Autor(en): **Hamid, David**

Objektyp: **Article**

Zeitschrift: **Internationale kirchliche Zeitschrift : neue Folge der Revue internationale de théologie**

Band (Jahr): **102 (2012)**

Heft 1-2

PDF erstellt am: **09.08.2024**

Persistenter Link: <https://doi.org/10.5169/seals-405102>

Nutzungsbedingungen

Die ETH-Bibliothek ist Anbieterin der digitalisierten Zeitschriften. Sie besitzt keine Urheberrechte an den Inhalten der Zeitschriften. Die Rechte liegen in der Regel bei den Herausgebern.

Die auf der Plattform e-periodica veröffentlichten Dokumente stehen für nicht-kommerzielle Zwecke in Lehre und Forschung sowie für die private Nutzung frei zur Verfügung. Einzelne Dateien oder Ausdrucke aus diesem Angebot können zusammen mit diesen Nutzungsbedingungen und den korrekten Herkunftsbezeichnungen weitergegeben werden.

Das Veröffentlichen von Bildern in Print- und Online-Publikationen ist nur mit vorheriger Genehmigung der Rechteinhaber erlaubt. Die systematische Speicherung von Teilen des elektronischen Angebots auf anderen Servern bedarf ebenfalls des schriftlichen Einverständnisses der Rechteinhaber.

Haftungsausschluss

Alle Angaben erfolgen ohne Gewähr für Vollständigkeit oder Richtigkeit. Es wird keine Haftung übernommen für Schäden durch die Verwendung von Informationen aus diesem Online-Angebot oder durch das Fehlen von Informationen. Dies gilt auch für Inhalte Dritter, die über dieses Angebot zugänglich sind.

From Anomaly to Opportunity: Diaspora and National Churches with a Common Mission

David Hamid

There is rarely an official meeting of representatives of the Church of England and the Old Catholic Churches when the subject of overlapping jurisdictions in continental Europe does not arise.¹ Of course it is right, even if a little repetitive, that this is a constant item on our joint agenda for it touches upon some deeply held and shared ecclesiological principles. Certainly Anglicans have been reminded of this by the Lambeth Conferences of 1968, 1978, 1988 and 1998. The official instrument which serves our 80 year old relation of communion, the Anglican – Old Catholic International Coordinating Council (AOCICC), has been charged with addressing this anomaly. So it is rightly central to all our conversations.

A most important feature of the jurisdiction of which I am a bishop is that it is a diaspora Church. This marks our life in almost every way and poses challenges in connection with partner Churches in Communion as well as wider ecumenical challenges. I want in this paper to explore some aspects of diaspora ministry and how it colours the life of the Diocese in Europe in particular, as a way to help Anglicans and Old Catholics to embrace an opportunity, even as we live with anomaly. Anglicans and Old Catholics can certainly affirm that it seems to be part of God's providence that national churches have been planted and flourish, say in England, or the Netherlands. I believe that it is also part of God's providence that the Church has sought to be faithful to its pastoral calling when her members have moved across national boundaries. Diaspora may be anomalous, but it has not been without God's blessing.

1. An evolving diaspora

The origins of the Church of England in continental Europe are complex. Since the 1500s there have been English congregations on the Continent. One or two can trace their roots to communities founded before the break with Rome. Congregations formed around refugees, embassies, traders,

¹ Paper given at the Annual meeting of the Society of St Willibrord, York, 5 November 2011.

factories, migrant British labourers, military strongholds and well-heeled travellers. Thus congregations in Basle and Geneva were founded by exiles escaping the Marian persecution of Protestants in England. Services began in Venice when Queen Elizabeth I's ambassador to the Doge brought a priest along. The Muscovy Company, the first English joint-stock trading company opened up posts from Archangel to Moscow and supported the work of clergy there, and still do for our priest in the Russian capital. I particularly enjoy the fact that some congregations were founded where good wine and fortified wines were to be found: Bordeaux, Madeira, Porto, Málaga, Jerez, and in the Marsala producing areas of Sicily to name a sample. In the late nineteenth to the mid-twentieth century some British people, many of whom were quite well-off, settled in posh parts of Europe, along the Riviera and the Italian lakes. In the latter half of the twentieth century many British people bought second homes or retired in France, Portugal and Spain. Anglicans on continental Europe have been present and have flourished with their own churches and clergy, despite geographical separation from the mother church, the rise of nation states in Europe, the coming and going of empires, and world wars.

More recent changes mean that we are no longer the 'Brits abroad'. From the latter half of the twentieth century, in urban centres across the Continent, English-speakers, or those whose international language is English, have arrived in great numbers, working for multinational corporations, international institutions or for study. In more recent years, English-speakers or Anglicans from the Global South have come to Europe for economic, or in some cases, political reasons. Globalisation has brought peoples from every part of the Anglican world to Europe. So in the diocese we now have at least three congregations of Tamils from Sri Lanka, three congregations of Nigerians in Italy alone, communities of Sudanese, Malgaches, Congolese and Ghanaians. Our clergy include UK nationals, but also nationals of Canada, USA, Australia, New Zealand, Germany, Spain, Portugal, the Netherlands, Finland, Estonia, Turkey, Nigeria, Sudan and India.

Our presence today is in a religiously plural Europe with an economic union, vanishing national borders, a highly mobile work force, and mass migration from around the world. In 1931 when the Bonn Agreement was signed, there were about 175 centres of worship under the then two jurisdictions of the Church of England in continental Europe, the Diocese of Gibraltar and London jurisdiction of Fulham. There are now over 300. Certain places have survived for hundreds of years. Other places have

declined and disappeared. At one point there were over 60 congregations in Germany alone, when there are now only 12. The whole history of the diocese is one of organic growth and adaptation according to pastoral need. And what started centuries ago as fairly isolated and even autonomous communities have been organised in 1980 into a diocese of the Church of England, the 44th, with a synodical life consistent to a large degree with the other 43, with one significant difference: it is the only part of the Church of England which is not 'by law established'.

The phenomenon of diaspora Churches is not uniquely an Anglican one. Empires and migration waves have moved people around. There are historic communities of German speaking Lutherans in Orthodox Romania, for example. And of course the faithful of the Orthodox Churches with traditional homelands in Eastern Europe are moving to Western Europe in ever increasing numbers as EU integration proceeds. Orthodox bishops are multiplying in Western Europe to provide pastoral leadership and care to these Christians. Orthodox and Anglican diasporas often have very good relations, because, to a certain extent we understand each other's predicament. But it is true that almost all Churches have had large or small affiliated groups scattered in various places. Even the Old Catholics have experienced this in France or in Italy, neither of which are traditional Old Catholic homelands.

It is in the nature of diaspora religious communities for members to seek, in addition to spiritual nurture and care, a community identity, a place to speak the mother language, to build friendships, and to maintain some cultural touchstones from the homeland.

The nature of our diaspora has changed as profound changes are happening in the world which affect the global movement of peoples through and into Europe. We are now serving people who are not necessarily living *temporarily* in another country while hoping to return home some day. This might be the case for some, particularly for those forced to migrate – refugees, political and economic. However, it is also the case that there are people in our communities who are second, even third and possibly fourth generations within them, who are citizens of the country where the congregation is located, and speakers of the national language or languages, but who are Anglican by faith. So we now have congregations of Sudanese, Nigerians, Ghanaians, Congolese, Rwandans, Malgache, Tamils, who are Anglican by tradition and who have their home permanently in Europe. Many of these people are not familiar with the existence and the work of the Old Catholic Churches, or of the fact that we

Anglicans are in communion with them (indeed, many old Europeans are not familiar with this fact!). Anglican congregations on the Continent of Europe, like the Church of England in urban England, are becoming more and more populated with people who are not ethnically English.

2. Diaspora is not denominational expansion

It is very clear in our formularies that the Diocese in Europe does not believe that its mission is to provide churches for the nationals of continental European countries where we are located. Our diocesan *Handbook* states: ‘We understand our responsibility as being to engage in mission in partnership with other Churches, especially the historic Churches of the countries in which we serve.’² The *Handbook* goes on to state that ‘it has been the policy of the Diocese from its origins ... to avoid proselytism and seek collaboration rather than competition.’³ We specifically acknowledge that the Diocese in Europe overlaps with Churches in Communion, such as the Convocation of American Churches in Europe and the Old Catholic Churches of the Union of Utrecht, and that it is the policy of the diocese ‘to work to resolve any problems caused by overlapping jurisdictions, to maximise the opportunities for collaboration, and to increase the degree of common life between our member congregations and congregations of these Churches’.⁴

So it is not correct to regard the Church of England in Europe as being engaged in missionary expansion *per se*. We are growing not because of the sending of missionaries to plant Churches, as the Church of England once did in my father’s homeland of Burma. We are growing because of the expanding nature of our diaspora. In fact I have resisted and indeed questioned the advances of any groups who seek, using the label ‘Anglican’, to plant Churches on the Continent. I reassure them when they contact me that Churches are already planted on European soil, in most places for close to 2000 years, and that to plant another expression of the Church is not what Anglicans are called to do. The zeal of such groups is often surpassed by their ignorance. I have encountered some who choose to overlook not only the religious history of Europe, but also its cultural and linguistic reality. For example, I have met monolingual English-

² *Diocese in Europe Handbook* (London, 2001), p. 25.

³ *Ibid.*, p.26.

⁴ *Ibid.*, pp. 25–26.

speaking ‘missionaries’, in Grenoble, who had apparently not thought about the implications of the fact that people in France speak French! I hasten to add that these missionaries came from the USA and not from England.

Furthermore, in the face of a consumer society and a consumer approach to Christianity in Europe, Anglicans are not seeking to offer a particular product, nor do we market ourselves as the latest solution to people’s spiritual problems. We simply seek to live the life of the One Holy Catholic and Apostolic Church where we happen to be. Our mission is to live the whole gospel, as we have received it, but not to brand ourselves in such a way as to make us attractive to some niche market.

3. Diaspora ecclesiology

The Greek term *diaspora* was originally used to describe the situation of the Jews who had been exiled from their homeland and scattered to other places following various political conquests of Jerusalem – the diaspora in Babylon, for instance. The features of that Jewish diaspora community were not unlike the features of modern Christian diasporas. They were, to a large extent, inward looking, intent on keeping their own language, religion and customs alive in the surrounding foreign milieu. Even so, as time went on, there was more and more integration of diaspora Jews into the host society and country. We know that it was the spread of the Jewish *Greek-speaking* diaspora at the time of the New Testament that enabled a swift spreading of the Christian faith, in the Greek-speaking world.

Some of these same diaspora features have characterised the Anglican presence on the Continent. At times we have functioned more like clubs than churches: there was little contact with local Christians; the members shared among themselves many common world views and outlooks which differed from the population of the countries in which they lived; and most continued to prize the cultural connections to the homeland. Also, separated from the financial arrangements of the mother Church, the voluntary principle stimulated a deep local sense of survival and self-reliance – entrenching congregationalism upon which the 1995 Diocesan Constitution has had (as yet) only a modest impact.

But as we have grown and matured some questions have arisen, challenging the assumptions that we are a collection of inward-looking and rather self-serving clubs. So we are less frequently using the language of

‘chaplain’ and ‘chaplaincy’. Such language does not seem the right way to communicate the nature of our existence as a diocesan family, and can limit our self-perception and identity to an inward looking existence which is unhealthy for any expression of the Christian Church.

The life of diaspora communities across generations creates challenges. The first generation retain their language, customs and church traditions. The second generation, often completely bilingual and bicultural, find they can move freely between the two communities. The third generation is often approaching a critical moment in terms of identity. They may be linguistically out of touch with the original diaspora community, and often, by marriage, education, employment and social engagement, fully integrated into the host country. If they remain connected to the diaspora church, the question of services in the national language becomes more pressing, and the engagement with local issues more relevant.

Our ministry, even as a diaspora, to be truly an expression of the Catholic Church, must also not fall into the trap of being based only on *ethnic* interests. The Church of God, unlike nation states, is a spiritual communion of all nations, assembled together under one Lord, united by the One Spirit, given in the One Baptism. The building blocks of the Church may have been territorial, but not *national* or *ethnic*. So even if founded upon some diaspora reality, we must be open *in principle* to welcoming and serving the faithful of any national origin, including those of the host nations. To do less would be to be a sect, not an expression of the One Holy Catholic and Apostolic Church. The question for us is how we do this in partnership with those Churches with which we are in communion.

In obedience to the canons and principles of the ancient and undivided Church concerning jurisdictions of bishops there ought to be a way to approach the shared mission of diaspora and host together, in such a way that obligations to lead the mission locally are maintained in the hands of the local Church, and the pastoral obligations to care for the children, or even the grandchildren or great-grandchildren of diaspora groups is also maintained. It is not so much an issue of the ‘pecking order’ of mission concerns, but that the whole Catholic Church, local and diaspora, in communion, cares together for these aspects of the one mission of the Church. So in our diaspora context as Anglicans in continental Europe, living side by side with Old Catholic Churches with whom we are in communion, we need to find ways to live confidently together. We need to find ways to make more visible our unity in faith, sacramental life and mission so that

we can be assured that neither of us is impeding the action of the Spirit of God in promoting the wholeness of the Church's mission in Europe.

4. Ways forward?

Anglicans and Old Catholics will certainly agree that there is a distinction between the life of a local national church and the life of a diaspora jurisdiction. We also acknowledge that these two manifestations of the Catholic Church, in communion with each other, living side by side, are an ecclesiological anomaly. But the anomaly becomes more bearable and life together in an interim stage can be made more harmonious and interdependent even as we work towards an agreed ecclesiological coherent future. So what are some ways forward?

4.1 A common understanding of the nature of the Church

Anglicans and Old Catholics acknowledge that the Bonn Agreement of 1931 was a sparse ecclesiological statement. However, the AOCICC has now carried forward a request from our parent bodies to elaborate a more detailed common statement on what we understand together about the nature of the Church, and the draft contains some important paragraphs which, although not yet finalised at the time of writing this paper, I am sure will survive final editing. It sets out very clearly that Anglicans can agree with Old Catholics that, through the reconciliation in Jesus Christ and by the outpouring of the Holy Spirit, the Church is constituted as a unity in a given place around a bishop with the Eucharist at its centre, a complete church that carries out its tasks autonomously in that given place. This common statement points to the fact that Anglicans and Old Catholics alike are committed to manifesting a fundamental unity in each local Church around its bishop.

Our situation parallels the anomaly facing the Orthodox Churches. In the 1987 Old Catholic – Orthodox statement on 'Church Community' a further consequence of fellowship and communion in faith is spelled out. It is 'the full liturgical-canonical communion of churches, the realisation of organic unity in the one body of Christ. The liturgical and canonical consequences, which result from ecclesial fellowship will be elucidated and regulated by the church on the basis of the Tradition of the undivided

church.⁵ Orthodox, Old Catholics and Anglicans would affirm that one of the traditions of the undivided Church would be the principle of one bishop who governs the Church in each place. This is classically attested in Canon VIII of the Council of Nicaea.⁶ Even though Anglicans would not disavow this principle, we have the practice of area and suffragan bishops, which we believe is a development which does not violate the principle of one bishop as the jurisdictional authority in each diocese, as we know that bishops delegate and share their authority in many ways. So, also, again without denying the principle, both the Orthodox and the Anglican Churches, where we are dealing with extensive diasporas, are in various stages of elucidating and regulating the church on the basis of this ancient norm.

The Orthodox, we note as sympathetic observers, have on the one hand been clear in asserting the ancient principle with regard to ‘canonical territory’, say in Russia, where the Patriarchate of Moscow has raised strong objections to the establishment of Roman Catholic Sees in that country. On the other hand, with regard to the addressing of overlapping episcopates resulting from migration and diaspora movements in Western Europe and the Americas, there has been far less agreement among the Orthodox about the way forward.

4.2 National and diaspora jurisdictions: true expressions of the one, holy Catholic and Apostolic Church

Living side by side as Churches in Communion (and we have to acknowledge that we are significantly side by side only in six European countries)⁷ we have an opportunity to show how the Catholic Church of Christ transcends national boundaries, ethnicity and language. This is as much a challenge to the Anglican diaspora as it is to the host Churches. We seek

⁵ JEFFREY GROS, HARDING MEYER, and WILLIAM G. RUSCH (eds.), ‘Church Community’ in *Growth in Agreement II* (Geneva: WCC Publications, 2000), p. 268 (no. 8). See also URS VON ARX (ed.), *Koinonia auf altkirchlicher Basis. Deutsche Gesamtausgabe der gemeinsamen Texte des orthodox-altkatholischen Dialogs 1975–1987 mit französischer und englischer Übersetzung = Beiheft zu IKZ 79* (1989), p. 104 (German text), p. 228 (English translation).

⁶ ‘... there may not be two bishops in the city’: <http://www.ccel.org/ccel/schaff/npnf214.vii.vi.xii.html>.

⁷ Austria, Czech Republic, Germany, Netherlands, Poland and Switzerland. The Diocese in Europe has a presence in some 40 European countries.

to live as followers of the same faith. But that same faith is a rich, multi-textured, and historically and culturally conditioned expression of the one Church.

Discussions must continue on how we can be faithful to the principle of the governance of one bishop in each local Church. But in doing so we cannot cast aside our shared understanding about the nature of the Church and her pastoral mission. It is part of the mission of the Catholic Church, surely, to address the pastoral needs of diaspora, without it being understood to be part of a missionary endeavour or denominational expansionism. Anglicans are aware of our obligation to be faithful to the First Ecumenical Council which stated that there shall not be two bishops in the same town. But we are also aware of our pastoral obligation to minister to communities which have migrated to the Continent. The complex ecclesiological situation we face is not simply a result of Anglicans ignoring the ancient canons and wilfully overlaying themselves on top of an existing jurisdiction. It is the result of the faithful pastoral calling of the Church responding to the movement of persons and groups. There has never been any intention other than to live as a true and legitimate expression of the Holy Catholic Church, acknowledging the presence of that same Holy Catholic Church in our partners around us. I would argue that it may be in God's providence that this particular diaspora jurisdiction has flourished; it can help us Anglicans and Old Catholics together to reach a wider understanding about being the Church in a mobile and globalised world.

Most aspects of the 'national' character of the Church of England become less important in the diaspora. The particularities of English parish life, establishment, pastoral mission to the territory of the entire country, are not applicable to the Diocese in Europe. If there are traces of a 'national character' in continental Anglicanism it will have to do with the language and liturgy used in worship. The presence of a diaspora, alongside and in communion with a local Church, is a way to remind us that, although national churches do manifest certain national characteristics, linguistically, culturally, even liturgically, there is also a trans-national character to the Church of God. This understanding can help us together to express the unity and universality of Christ's Church more faithfully and to live our mission in a complex Europe more effectively.

We are dealing, not with something abstract which happens to be called the Church, but with the living Body of Christ, made up of human beings, who happen to have moved around a bit, for the reasons I have

cited above. At no time were Anglicans seeking to do anything other than minister faithfully as the Church.

4.3 Coordinating body as an interim measure

The Archbishops of Canterbury and York, in attempting to find a way through the legislative proposals to permit women in the episcopate, in July 2010 proposed something called ‘Co-ordinate jurisdiction’, as a way to keep the unity of the Church of England and to serve those who would have difficulty accepting the jurisdiction of a woman bishop. It was a proposal which was not accepted by the General Synod but which may return to the table as further amendments to the legislation are considered.

Coordinating jurisdiction might not work either for Anglicans and Old Catholics, but there is scope for us to work on ways to develop a simple coordinating body or bodies, to provide pastoral and ecclesiological ways to manifest our fundamental unity, even in our present anomalous state. As we grow in our understanding that our jurisdictions are not in competition, but are historical and temporal manifestations of the one Church, we should be able to consider some model of a quasi-synodical body to coordinate our work, share resources, facilitate communication between ourselves, and promote joint witness and action in each place, demonstrating to a much greater degree to the world that we are, in fact, one Communion.

Interestingly, Anglicans and Episcopalians already have an expression of such a coordinating body in the Council of Anglican Episcopal Churches in Germany, which seeks to help the congregations of the Church of England and The Episcopal Church to express a common vision for mission, and build a common life. In a similar way it should be possible to consider how local synodical-like bodies can be created, comprising the bishops of the churches of the area in question and representatives of their members.

I note that the Orthodox, dealing with similar issues of overlap, are exploring similar solutions. They have implemented in France, for instance, a college of bishops (which is synodical for the Orthodox) of the various overlapping jurisdictions. Such assemblies are to be presided over by the Bishop of the jurisdiction which is under the Ecumenical Patriarch – a deference to his place as *primus inter pares* and in line with ancient Metropolitan principles about the Ecumenical Patriarchate’s respon-

sibility for Orthodox beyond Orthodox lands. They are undertaking such an approach for the same reasons that Anglicans and Old Catholics might: to ensure the maintenance of ecclesial unity, while enabling and promoting attention to pastoral, linguistic and cultural needs of the various diasporas.

This approach is also not far removed from the proposal that I (working for the Anglican Consultative Council at the time) and two other consultants, Brian Hanson from the Church of England and Canon Pat Mauney from The Episcopal Church, proposed at a gathering of Anglicans from the four Anglican jurisdictions in Europe in 2000 in Frankfurt when we met with a mandate to address overlapping *Anglican* jurisdictions. (Bishop Joachim Vobbe was present at that meeting as an Old Catholic observer.) The proposal differed in one significant way from the Orthodox approach: it proposed that the ordinary or president of the regional or national grouping be the bishop or archbishop of the historic church of the land, not simply the bishop which was in the Metropolitanate of the Archbishop of Canterbury! This proposal included providing for that ordinary to be an Old Catholic or Porvoo Lutheran bishop where those Churches were the historic church. The proposals were not perfect but were a blueprint from which further refinement could be done. Unfortunately, they were rejected by Convocation of Episcopal Churches in Europe representatives who felt they clipped the wings of their own mission strategy for Europe.

4.4 Embracing the richness of our diverse expressions of the one faith

Churches of both our communions are fully part of the One Holy Catholic and Apostolic Church. We confess one baptism, celebrate one Eucharist, share the same Scriptures, Creeds and apostolic order. But Anglicans are used to living with a wider pluralism of expression of the Christian faith within the one Church. We affirm that the One Faith can be embodied in a variety of religious schools or traditions. The essentials are held in common and without wavering – summed up in the Preface to the Declaration of Assent: the faith of the One, Holy, Catholic Church, revealed in the Holy Scriptures, set forth in the catholic creeds, borne witness to in its historic formularies and proclaimed afresh in each generation. This spiritual heritage, which nourished our mother Churches, whether in England, Sudan, Nigeria or Madagascar, for instance, continues to nourish our congregations in the diaspora.

Anglicans in continental Europe have sometimes felt that there is further work to be done to enable the varied richness of this inheritance of faith to be taken more seriously by our sisters and brothers of the Old Catholic Communion. There is a richness of expression and of ways of living the Catholic tradition in Anglicanism which is wider than presently experienced in Old Catholicism. Even those expressions of Anglicanism which are more evangelical in character, are nonetheless still expressions of the Catholic faith which we uphold in the Declaration of Assent. To put it bluntly, both Evangelical and Anglo-Catholic Anglicans are Catholic Christians!

We need to find opportunities to do further work to build confidence among Anglicans and Old Catholics who might not immediately recognise familiar signs of Church life in each other's communities. This embracing of a wider diversity within our Communion and fellowship will give strength to our joint witness. It is useful to recall the words of the Anglican bishops at the Lambeth Conference of 1920 who emphasised the role of diversity in promoting the Church's common mission: 'It is not by reducing the different groups of Christians to uniformity, but by rightly using their diversity, that the Church can become all things to all men.'⁸

5. Conclusion

As we look forward we can see ways to begin to address the anomaly or problem of overlapping jurisdictions, beginning with the acknowledgment that each Church or jurisdiction has sought to be faithful to the Church's mission, living the faith with conviction and under the guidance of the Holy Spirit and with a shared commitment to the ecclesiological principles which will be made more explicit in our joint statement on the nature of the Church being prepared by AOCICC.

This phase of our history where diaspora and national churches live side by side but in communion offers us a dynamic tension, which we can harness to learn more about the richness of the Catholic tradition we profess and live, and can equip us to be more effective and creative in the mission of Jesus Christ in which we share. After 80 years of life in communion we can be bold to affirm the blessings, gifts and insights which

⁸ Conference of Bishops of the Anglican Communion Holden at Lambeth Palace, July 5 to August 7, 1920, *Encyclical Letter from the Bishops, with their Resolutions and Reports*, Second Edition (London: SPCK, 1920), p. 12.

come through both national and diaspora manifestations of the historic Church, and which equip us for pastoral ministry in a mobile and globalised Europe. And we can be confident to take some steps which will not only bring us closer in our daily ministry and witness, but which will point to ways in which this anomaly can be addressed over time.

The Rt Revd David Hamid (born 1955 in Glasgow UK) is the Suffragan Bishop in the Church of England's Diocese in Europe. He studied biology at McMaster University and Divinity at Trinity College of the University of Toronto. He has been a parish priest in the diocese of Niagara, then Mission Coordinator for Latin America and the Caribbean for the Anglican Church of Canada. From 1996 to 2002 he was the Director of Ecumenical Affairs and Studies of the Anglican Communion and was instrumental in setting up the AOCICC in 1998.

Address: 14 Tufton Street, Westminster, London, SW1P 3QZ, UK. E-mail: david.hamid@churchofengland.org

Deutsche Zusammenfassung

Gespräche zwischen Anglikanern und Altkatholiken der letzten Jahre haben sich auf die durch die überlappenden Jurisdiktionen in Kontinentaleuropa gegebenen Herausforderungen konzentriert. Beide Kirchengemeinschaften anerkennen das Verständnis der ungeteilten Kirche, dass die Einheit der Ortskirche sichtbar wird, wenn diese sich um einen Bischof versammelt. Die Existenz der Diözese in Europa (Kirche von England) braucht nicht als Leugnung alter ekklesiologischer Prinzipien und als Konkurrenz zu altkatholischen Jurisdiktionen angesehen zu werden. Es ist eine Anomalie, die entstanden ist, weil die Kirche von England *versucht hat und immer noch versucht, eine englischsprachige und anglikanische Diasporagemeinschaft seelsorgerlich zu betreuen*. Eine Diasporajurisdiktion, auch wenn sie eine Anomalie ist, ist gläubiger Ausdruck der Mission der Kirche, die auf Migrationsbewegungen pastoral zu reagieren hat. Nationalkirchen und Diasporajurisdiktionen können gemeinsam eine reichere Verschiedenheit und Katholizität der Einen Kirche zum Ausdruck bringen, die ethnische und sprachliche Unterschiede übersteigt. Aufeinander abgestimmte Strukturen ermöglichen es Anglikanern und Altkatholiken, selbst in einer Ausnahmesituation wie dieser ihr gemeinsames Zeugnis im Rahmen der kirchlichen Gemeinschaft, die durch die Bonner Vereinbarung geschaffen worden ist, sichtbar zu machen. Diese Gelegenheit gilt es zu ergreifen, da wir in einem höchst mobilen und sogar globalisierten Europa unseren Dienst tun.

Keywords: diaspora – mission – ethnic and linguistic diversity – Diocese in Europe – overlapping jurisdictions.