

# THE WINDOW

THE QUARTERLY NEWSLETTER OF THE ANGLICAN - LUTHERAN SOCIETY

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## CHURCH OF ENGLAND SYNOD BACKS ANGLICAN-LUTHERAN STATEMENT

The Church of England's top legislative body, the General Synod, showed unanimous support for the Porvoo Common Statement at its recent meeting in York. The Archbishop of Canterbury, George Carey, told the synod that the Porvoo statement was the "single most important ecumenical proposal" to come before it in many years.

The Porvoo statement was approved in late 1992 at the end of a dialogue between the Anglican churches of Britain and Ireland and the Lutheran churches of the Nordic and Baltic nations. Acceptance of the statement by the sponsoring churches would mean full recognition of each other as churches and commitment to welcoming each other's members to full participation in the life of the church. In England, the Porvoo statement must first be approved by synods of the Church of England's 11 dioceses before being given final approval by the synod.

In other actions, the synod rejected proposals separating church from state, another blow to attempts to disestablish Anglicanism as England's official religion. Archbishop Carey opposed the separation moves, urging the synod not to embark on "years of constitutional navel-gazing." The synod also rejected allowing laity to preside over communion, despite the fact that the practice has become quite common in a number of churches in England.

The synod learned that 139 of the church's 10,247 paid male clergy have resigned because they oppose the church's ordaining women as priests, which began earlier this year. Another 45 have announced their intentions of resigning but have not set a date, while another 26 plan to quit by the end of the year. Ninety six of those who have resigned or plan to are 50 years or older and are entitled to life pensions. The estimated cost of the resignations to the Church of England is US\$ 4.5 million.

During the synod meeting, the Lutheran co-chairperson of the Anglican-Lutheran dialogue, Swedish bishop Tore Furberg, was presented by Archbishop Carey with the Gold Cross of St Augustine, the highest honour that the Anglican archbishop can bestow.

(see also the article on pages 4 and 5 by  
The Bishop of Newcastle)

[LWI]

## CHURCH LEADERS DISCUSS RENEWED ACCENT ON WORSHIP IN ECUMENISM

Worship should be given a new place in ecumenical dialogue, according to 32 church leaders from around the world, who had been called together by the Faith and Order Commission of the World Council of Churches (WCC) in Ditchingham, England. The leaders were attending a meeting from August 20th - 27th that was one of the first formal conversations between liturgists and ecumenists in the history of the world body. The delegates represented Roman Catholic, Orthodox, Anglican, Lutheran and Protestant churches.

At the conclusion of discussion which probed the common shape of Christian worship and its local enculturation, the participants in the consultation issued a report addressed to the faith and order commission and a letter "on koinonia in worship" addressed to all Christians. Topics addressed in the report included the "ordo" (structure) of Christian worship, a common date for Easter, the urgency and the limits of liturgical enculturation, the renewal of prayer for Christian unity, and the integration of worship studies in the many ongoing ecumenical dialogues.

[LWI]

## 1995 SOCIETY CONFERENCE

The next biennial conference of the Anglican-Lutheran Society, entitled *Facing Full Communion*, will take place in London at St Mary's Church, Putney, 23rd-25th March 1995. The aim of the conference is to examine the texts and to consider the implications of the various Anglican-Lutheran dialogues, proposed agreements and common statements - such as the Meissen, the Concordat of Agreement, and particularly the Porvoo Common Statement - in light of the history of Anglican-Lutheran relations and the lessons that can be derived therefrom. **Please reserve these dates in your diaries. Further details will be forthcoming.**

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## ISHMAEL NOKO ELECTED SECRETARY OF L W F

Ishmael Noko will be the first African - and the first person from the South - to serve as top executive of the Lutheran World Federation (LWF), a communion of most of the world's Lutheran churches. Noko, a Zimbabwean, was elected general secretary by the LWF Council on June 22nd. He will begin his new work on November 1st, succeeding Gunnar Staalsett, who will return to his home country, Norway. Noko, 50, is at present the director of the LWF Department for Mission and Development.

Noko is the seventh general secretary in the 47-year history of the LWF. He is a pastor of the Evangelical Lutheran Church of Zimbabwe and holds a Ph.D. degree from McGill University in Quebec, Canada.

In his acceptance speech, Noko announced that he will make a statement outlining the emphasis and directions of his new work when he assumes office as general secretary at the end of October. He said that the Council's vote showed confidence in the churches of the South. Calling Martin Luther a "spiritual grandson of the Church in Africa," Noko said that the decision also reminded the churches in Africa that they have a contribution to make, that they "are not grafted in this movement but they are part of it from time immemorial."

[LWI]

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## BAPTISM TO BE MAIN REQUIREMENT FOR ENTRY INTO CHURCH OF SWEDEN

The general assembly of the Church of Sweden has decided on new membership rules. According to the rules, which were approved on September 5th, it is through baptism that children and adults will normally be admitted as members of the Church of Sweden.

Children can also be admitted on the basis of a declaration made by their parents or guardians pending baptism. Adults can be admitted after notification that they are already baptised in another Christian church. If they are not baptised, they can be admitted as members of the Church if they request instruction regarding the faith, confession and doctrine in preparation for baptism.

When church members become parents they will be given information on baptism and church membership, as well as an offer of baptism. When a child belonging to a church without being baptised reaches the age of majority, she or her will receive similar information and also an offer of baptism. The new rules are expected to come into effect on June 1st. The final decision rests with parliament.

[LWI]

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### INDEX TO ABBREVIATIONS

LWI	Lutheran World Information	AW	Anglican World
CT	Church Times	etd	edited

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

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## 300 YEARS OF ST MARY'S GERMAN LUTHERAN CHURCH, LONDON

On 9th October, the 19th Sunday after Trinity, St Mary's German Lutheran Church in London (St Mary-le-Savoy) will be celebrating her tercentenary. On that Sunday in 1694 the congregation and her first pastor, Magister Irenaeus Crusius, dedicated their first church building, the former Jesuit chapel in the Savoy Palace by the Thames (where the Embankment Gardens by Waterloo Bridge now are).

Since then there have been four more: a larger one they built in the Savoy (1768); when that had to make way for the Embankment, the third one in Cleveland Street, W1 (1877), destroyed by bombing in 1941; a former Anglican chapel in Sandwich Street, WC1 (1949); and the fifth on the same site in a joint new building with the International Lutheran Student Centre (1978).

Over the many ups and downs of her history, St Mary's has served people of all sorts and changing kinds: artisans and labourers, merchants, court officials of the Hanoverian kings and their families, Queen Caroline (wife of George II); after both World Wars German wives of British soldiers; after 1933, refugees from Nazi persecution; after 1945, prisoners of war and many girls who came here to work in households and hospitals; students, visitors and many others.

All these have found in St Mary's not only their mother tongue and their familiar hymns, but the gospel and the sacraments, pastoral care, a home with God and with their fellow Christians.

From 1708 to 1939 the congregation maintained a school. Her pastor from 1801 to 1859, C.F.A. Steinkopff, was one of the founders of the British and Foreign Bible Society and for many years its Foreign Secretary.

Pastor H.H. Kramm (1941-53) was responsible, together with others, for expanding work among new immigrants scattered throughout the country, leading to the founding of new congregations and then of the German-speaking Evangelical Lutheran Synod; for extending contacts and collaboration with other Lutherans of different languages (he was a member of the Lutheran Council of Great Britain from its foundation in 1948) and with other Christian churches; for the founding in 1951 of the English-speaking daughter congregation of St Mary's, now St Anne's Lutheran Church. The latter eventually helped to found the (English-speaking) Lutheran Church in Great Britain.

Today St Mary's is (of course!) a corporate member of the Anglican-Lutheran Society.

### Tercentenary celebrations at

**St Mary's German Lutheran Church,  
10 Sandwich Street, London WC1H 9PL.**

*Sunday 9th October, 3pm:*

Festive Eucharist followed by a Reception.

Preacher: The Bishop of Thuringia, the Rt Revd Roland Hoffmann.

*Monday 10th October, 7pm:*

Two Lectures and Discussion on a general theme of Lutheran faith in its ecumenical context.

Speakers: The Bishop of Huntingdon, the Rt Revd Gordon Roe, and the Rev Dr Scott Ickert, Lutheran Lecturer in Mansfield College, Oxford.

*Wednesday 12th October, 7pm:*

The History of St Mary's: Talk by Mrs Susanne Steinmetz.

*Saturday 15th October, 7pm:*

Concert of music from the Reformation to Bach, directed by Peter Lea-Cox, followed by Vespers. Preacher: The Very Rev Dr Albrecht Weber, Senior Pastor, German-speaking Evangelical Lutheran Synod in Great Britain.

*Commemorative booklet about to be published:*

**St Mary's German Lutheran Church, London, 1694-1994**

in German and English (together c. 180 pages)  
ISBN 0 9524257 0 X, £5.

Contains a lively history of the congregation written by Mrs Susanne Steinmetz on the basis of much research in the original documents.

The Revd Dr Johann Schneider

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## LUTHERANS AND ANGLICANS IN USA SHARE PASTOR

A Lutheran and an Episcopal church in Las Vegas, N.M., have installed their first joint pastor. Peace Lutheran Church and St Paul Memorial Episcopal Church had been holding joint Sunday school classes. Then they began worshipping together,

sharing pastors and utility expenses. Episcopal priest John Ridder is pastor of the renamed St Paul's Peace.

[LWI]

## IT'S MORE THAN JUST A CHAIN OF BISHOPS

At July's meeting of the General Synod of the church of England, the Porvoo Declaration was sent for consideration by diocesan synods during the months immediately ahead. The General Synod also welcomed without dissent the theological agreements set out in the Porvoo Common Statement, which acts as a sort of extended explanatory preface to the Porvoo Declaration itself. Every diocesan synod will therefore soon be debating these documents. The Porvoo Common Statement and the Porvoo Declaration are of such importance that it is much to be hoped that they will also be studied, understood and discussed very widely in the Church, not least in deanery synods and deanery chapters.

Understanding these documents requires some appreciation of the historical circumstances which have affected the relationships of the Church of England with the various Nordic-Baltic Churches. At the Reformation all these Churches retained, in common with the Church of England, the episcopal office, the historic sees and a diocesan pattern of church life. Today all these Churches have the sign of episcopal succession, some never lost it; some, having lost it, have subsequently recovered it. Chapter IV of the Porvoo Statement, "Episcopacy in the service of the apostolicity of the Church", contains the core of the reasoning which underlies the direction of the entire statement and of the declaration. At least two features of it may well be of considerable help not only in setting forward closer relationships between Anglican Churches in the British Isles and the Nordic-Baltic Churches, but also in making life and communion within our own Church easier for some of those who are experiencing difficulties just now.

Two features of the statement may prove particularly useful in this connection: the firm grasp of the principle that apostolicity and succession are to be understood primarily in terms of the life of the Church as a whole, and the treatment of episcopal ordination as a sign of the unity and continuity of the Church.

To some members of our Church these two features may cause surprise. Episcopal ordination has been widely understood in terms of the J.M. Neale Embertide hymn which says of Christ:

His twelve Apostles first he made  
His ministers of grace;  
And they their hands on others laid,  
To fill in turn their place.

So age by age, and year by year,  
His grace was handed on;  
And still the holy Church is here,  
Although her Lord is gone.

### Apostolic Succession

It is true that the verses on either side of these two verses set the ordained ministry within the context of the life of the Church; but the regular succession of episcopal ordination has popularly been understood to constitute apostolic succession, and thus to guarantee the authenticity of the life of a particular Church or Communion.

Porvoo, by contrast, sets the ordained ministry within the continuing life of the Church, and thus guards against the notion that the life of a Church depends solely on its ordained ministry. Apostolic succession is richer, wider and more complex than the sole strand of episcopal succession. There are the scriptures of the apostles, the teaching of the apostles, the worship and fellowship of the apostolic Church: all of these are important, indeed vital, components in any full understanding of the apostolic succession. In the early centuries of the great councils and of the undivided Church, an era to which Anglicans have traditionally looked as a golden age, these various strands, together with the regular succession of bishops in each see, all had a place in the understanding of apostolic succession. However, in the matter of the succession of bishops the stress was neither wholly nor principally on their pedigree of consecration. Apostolic succession in this sense was considered to be from holder to holder rather than from consecrator to consecrated. The emphasis in succession was on the succession in the chair of a single see of the Church in a particular place.

In other words episcopal succession was integrally related to the life of the Church in a particular place, and could not be understood to operate aside from or independently of the life of a particular Church. This does not mean that consecration to the episcopate by neighbouring bishops was a matter of little consequence. On the contrary, it was an integral part of a process which included election by the clergy, acclamation by the people, and approval and laying on of hands by neighbouring bishops. This last feature signified both the bestowal of the gifts of the Spirit, in answer to the prayer of the Church, on the new bishop for the performance of his task, and also his acceptance by and into the episcopate of the universal Church.

### Unity and Continuity

Understood thus, episcopal ordination is held to be a sign of the unity and continuity of the Church: a sign among several, but not the sole sign of unity and continuity, nor the sole mark of apostolic succession. Great care was taken in our own Church in the 16th century to ensure that we had not only apostolic succession (in the broad sense considered here) and episcopal succession, but also the sign of apostolic and episcopal succession in ordered consecration to the episcopate. This historical episcopate which we have inherited and maintained is one of the four characteristic marks of our Communion, as they are set out in the Lambeth Quadrilateral; and we believe it to be a treasure given to us by God to be revered, used, kept in trust for those who do not possess it and in due course handed on to them and shared with them. The historic episcopate has as its sign the laying on of hands. It is possible to have the sign without the reality (as with *episcopi vagantes*) and the reality without the sign (as in the case of those Nordic-Baltic Churches which for a while lost the sign). The sign points to deep truths: that the Church is rooted in the past, indeed that its original members were Christ's original disciples; that its ministry is not newly invented, nor its ministers self-made;



that it shares in a wide communion with the faithful of every century and with Churches united in fellowship throughout the world. But the sign by itself does not constitute us as a Church, nor does it guarantee that a bishop or a Church has the true faith. For the truth of that statement consider the history of any episcopal Church, our own and the Church of Rome included.

### Question of conscience

These two features of the Porvoo Statement (the broad understanding of apostolicity, and the treatment of episcopal ordination as a sign of the unity and continuity of the Church) may help some of those members of our Church who continue to be troubled in mind or conscience by the ordination of women to the priesthood. For some of those so troubled, the sensitive point is their conviction or their feeling or their fear that their relationship with their bishop has suffered severe damage, because their bishop has canonically acted in ways which they consider improper. This view could lead them to conclude that the bishop's relationship, and also their own relationship, with the Church universal has become irreparably impaired. However, in accordance with the principles of Porvoo, which are but a rediscovery and restatement of a more primitive view of apostolic succession, the entire weight of succession does not hang upon one apostolic man in each diocese. Thus if apostolic tradition and succession are to be understood more widely, and if the bishop's ministry and that of priests too is to be understood within the life of the Church rather than as the sole thread on which the Church's life depends, those who are troubled about their bishop will find that this particular anxiety becomes less threatening. They will, however, be faced with the basic question which is not about their bishop but about their Church. Is it or is it not a true

Church, an authentic part of the Church of Christ?

### Sacramental signs

For others troubled by the ordination of women to the priesthood, the use of the category of sign with regard to episcopal ministry may help to allay their fear that an unacceptable level of insecurity has been introduced into the sacramental ministrations of some of our clergy. Sacramental signs are associated in our formularies with assurance: according to the catechism the outward and visible sign is a pledge to assure us of the inward and spiritual grace given to us, and in the BCP communion rite we thank God that he assures us who have duly received these holy mysteries of his favour and goodness towards us. Assurance properly belongs to the life of faith; certainty, certitude, guarantee, fit less comfortably with the life of faith, with the Church, with the sign of its ministry and with its sacramental signs. Conviction is required that the ecclesial body to which we belong is one in which "the Word of God is authentically preached, and the sacraments of baptism and eucharist are duly administered" (to quote the Porvoo Declaration, which itself echoes Article XIX). Once again the underlying question is one concerning the Church. The Church of England, although (as John Keeble put it) under appeal and doing penance, can measure up to that test as well as any Church in Christendom. Answer the basic question concerning the Church, and questions concerning the ordained ministry and the sacraments fall into place.

*Alec Graham, Bishop of Newcastle*

[CT 26th August]

## CHURCH OF SWEDEN REVISES CONDITIONS FOR ORDINATION

The general assembly of the Church of Sweden recently decided that only those ordinands who accept the ordination of women as well as of men may be ordained in the Church of Sweden. A motion to this effect was narrowly won with 111 in favour, 103 against and with 30 abstentions. The issue of conditions related to the ordination of priests was debated for more than three hours by the assembly.

In their motion, the sub-committee for legal affairs and the standing committee for church doctrine stated: "The basic principle is that the order according to which both women and men are ordained as priests is in agreement with the confession of the Church of Sweden." The sub-committee said: "The Church of Sweden has an order with both women and men as priests which is an expression of a confession in our time founded on the Bible and the tradition of the Church of Sweden."

The sub-committee added: "It is unambiguously inconsistent with the confession of the Church of Sweden to reject the validity of a priest's ordination and administration of the sacraments on account of the sex of the priest." When the vote was taken on this wording, 213 voted in favour, 16 voted against and 14 abstained.

[LWI]

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

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

## THREE-WAY RELATIONSHIP BETWEEN EUROPE'S REFORMATION CHURCHES

There is a three-way relationship between those churches in Europe marked by the Reformation churches of the 16th century, the Lutheran World Federation's assistant general secretary for ecumenical affairs, Eugene Brand, said in his report to the LWF Council, which met from June 21st to 29th. After more than two decades of church fellowship between the region's Reformed and Lutheran churches following the signing of the Leuenberg Agreement, a new situation was created by the Meissen Agreement between the Evangelical Church in Germany and the Church of England, and by the Porvoo Common Statement that was the result of a dialogue between the Nordic and Baltic Lutheran churches and the Anglican churches in Britain and Ireland.

If church fellowship is established in the North between the three main streams of the church which had their courses decisively altered in the Reformation, what effect will that have on the South among churches born out of Anglican, Lutheran and Reformed missionary efforts, Brand asked. There are clearly political aspects to the three-way issue in Europe, and they are related to the course of the European Union.

Lutherans should be alert to the crucial issue of theological consensus. The LWF must deal intentionally with those groups in all churches which advocate confessional or traditional fundamentalism. Should their voices prevail, all that has been gained in ecumenical dialogue, except perhaps respectful coexistence, will be lost.

Brand explained the results of the LWF's bilateral relations in 1993. In Lutheran-Roman Catholic relations, the doctrinal matters addressed in the document on doctrinal condemnations will be on the agenda for some time. The process started by the council in 1993 aims to reach the conclusion, at the LWF assembly in 1997, that a consensus exists within the Lutheran communion that the doctrinal condemnations of justification no longer apply to the Roman Catholic Church. A first step was taken by a group of Lutheran and Catholic theological experts which resulted in a joint paper that sets forth the consensus of justification. For the Lutheran churches it will be accompanied by background material and an annotated document.

[LWI]

## CALL TO DISCERN WORLDWIDE RIPPLE EFFECTS OF REGIONAL CHURCH AGREEMENTS

Regional dialogues and agreements involving member churches of the Lutheran World Federation (LWF) have implications for other LWF member churches, the director of the Department for Mission and Development, Ishmael Noko, said in his report to the LWF Council during the council's June 21st-29th meeting. The LWF's 114 member churches comprise most of the world's Lutheran churches.

Noko highlighted the Porvoo Common Statement, which was issued in 1992 on completion of a dialogue between Lutheran and Anglican churches in northern Europe and which still awaits ratification by most of the participating churches. In welcoming the Porvoo statement as "one of the exciting theological achievements in our time," he pointed out that, once ratified, the statement will have repercussions for relations between the churches directly involved in the dialogue and LWF member churches in other parts of the world.

Noko cited the example of the Evangelical Lutheran Church in Finland, which is a partner of the Evangelical Lutheran Church in Namibia (ELCIN). "On acceding to the Porvoo Common Statement, will the Anglican Church in Namibia automatically be in altar and pulpit fellowship with the ELCIN," he asked. Another example is that of the Evangelical Lutheran Church in Denmark, which has long-standing relations with the Lutheran Church of Christ in Nigeria (LCCN). "Will the Porvoo Common Statement... mean that the LCCN and the Anglican church in Nigeria have re-opened their doors toward full communion," Noko asked.

Other agreements that require study along similar lines include the Leuenberg Agreement, which Lutherans and Reformed churches in Europe signed in 1973, and the Meissen Declaration, signed by the Church of England and Germany's Lutheran, Reformed and United churches in 1991.

Referring to the process of giving "regional expression" to the work of the LWF, Noko said he was eager to point out that this does not involve a fragmenting of the LWF fellowship. Instead, the process "seeks to strengthen the togetherness of member churches" at the regional and sub-regional level. "Unless the global koinonia (communion) is translated and lived at the national and regional levels, it is meaningless." The structures to support the regional expressions "should be transparent, flexible and service-oriented, and never be walls of separation," he added.

[LWI]

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