

THE ANGLICAN LUTHERAN SOCIETY **THE WINDOW**

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NEW ARCHBISHOP OF CANTERBURY ENTHRONED

Thousands of worshippers gathered in Canterbury Cathedral on 19th April to witness the enthronement of George Carey as the 103rd leader of world Anglicanism.

His responsibilities include being Diocesan Bishop of Canterbury, Primate of All England and spiritual leader of Anglican Christians throughout the world.

In his enthronement sermon, Dr Carey spoke of martyrdom as a usually 'messy, often humiliating, never romantic' experience. He said archbishops do not exist for their sake but 'they too are witnesses—called to be preachers, pastors, teachers and evangelists'.

On the issues that beset the Church of England, Dr Carey said many of these issues have 'deeply divided us'. He mentioned specifically the ordination of women and the diverse traditions that make up the breadth of Anglicanism as topics that have 'tested our commitment to the God who reconciles'.

He said churches should stand ready to make political comment 'when freedom, dignity and worth are threatened', and urged the Church to stand alongside 'the oppressed, the dispossessed, the homeless, the poor and the starving millions of our planet'.

[EPS]

AFRICAN CHURCHES PREPARE ANGLICAN-LUTHERAN CONSULTATION

Churches in southern and eastern Africa met in Windhoek, Namibia, March 6-7, to plan an Anglican-Lutheran consultation. Bishop Hendrik Frederick of the Evangelical Lutheran Church in the Republic of Namibia welcomed the group and took part in the discussions. Other participants were from Anglican and Lutheran churches in Namibia, South Africa, Tanzania and Zimbabwe.

A consultation for African churches on issues which still stand in the way of full communion was called for at its last meeting by the Anglican-Lutheran International Commission, and was reaffirmed by church leaders of both communions in Curitiba (1990).

In many parts of Africa, especially the south and east, Anglicans and Lutherans already practise a high degree of church fellowship. The reason that many in Africa are either Lutherans or Anglicans, it was observed recently, is the result of comity arrangements among the missionary agencies.

One Anglican participant, who claimed to be

typical of many, told how she had attended Lutheran schools all her life and that she is married to a Lutheran.

The preparatory group planned for a consultation of between 30 and 40 persons, possibly to be held early February 1992 in Harare. One of the aims will be the sharing of personal and ecclesial experience between Anglicans and Lutheran in various parts of Africa. The planning group noted five areas which 'challenge us as we move closer together': (1) educational formation of the Christian community in context, (2) women's participation in church life and leadership, (3) theological education, (4) youth participation in church life, (5) diversity within unity in such areas as culture, church divisions and structures.

Responsible for arrangements were the Rev Dr Donald Anderson and the Rev Dr Eugene Brand, ecumenical officers of the Anglican Consultative Council and the Lutheran World Federation respectively.

[LWI]

GERMAN HONOUR AWARDED

The Dean of Durham, the Very Revd John Arnold, and Dr Mary Tanner, Secretary of the Church of England's new Council for Christian Unity, both of whom are twins, have won identical awards.

Both will receive the Officers' Cross of the Order of Merit of the Federal Republic of Germany, for 'outstanding merit in deepening the relations between the Church of England and Protestant Churches in Germany'. Both invited their twin brothers to see them collect their decorations from the German Ambassador in London on the 17th April. Dean Arnold, a President and the Vice-Chairman of the Council of European Churches, was a participant in the conversations which led to the signing of the Meissen Agreement earlier this year.

[CT]

GERMAN LINKS EDGE CLOSER

The Bishop of Huntingdon, the Rt Revd Gordon Roe, acted for the Church of England in the newest move towards unity with the German Evangelical-Lutheran Churches. After hearing him speak, the Synod of the Church of North Elb agreed to accept the Meissen Agreement, which provides for full intercommunion.

The Agreement, which has been passed by the General Synod of the Church of England and the equivalent body in the German Evangelical-Lutheran Church, now has to be acted upon by each of the separate parts of the German Lutheran Church; and Bishop Roe, a fluent German-speaker, expects to make more journeys as links are forged. When the process leading to intercommunion is complete, full interchangeability of ministers (and bishops) will require further negotiations, he said afterwards.

The Bishop preached in Hamburg Cathedral before the Synod elected its new bishop from among candidates who, for only the second time in Lutheran history, included a woman.

[CT]

DIRECTORY OF TWINNINGS AND EXCHANGES?

The Anglican-Lutheran Society is trying to discover twinings and exchanges between Anglican and Lutheran parishes and dioceses, with a view to publishing a directory. If your parish is involved in such a twinning or exchange, please write to the Society to let us know. Articles about these for The Window would also be welcomed.

INDEX TO ABBREVIATIONS

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

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THE WINDOW

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U.S.A. — DELAY 'FULL COMMUNION' STUDY?

Study of 'full communion' with the (U.S.) Episcopal Church should be delayed until 'there is agreement that the doctrine and practice' of the ELCA 'are not compromised', according to the Evangelical Lutheran Church in America Conference of Bishops.

Adopted as advice to the ELCA Office for Ecumenical Affairs and the Church Council, the action seeks to delay current consideration of three documents resulting from the Lutheran-Episcopal dialogue. The 45-12 vote concluded three days of intense debate.

Bishops said the documents present 'confessional matters of fundamental magnitude' which 'require foundational analysis and review by the Lutheran theological community'. They also endorsed ELCA Bishop Herbert W. Chilstrom's recommendation to the ecumenical affairs office that study on the documents begin after the 1993 Churchwide Assembly.

The two most recent documents, released in January, propose interchangeability of clergy by the two churches, ELCA adoption of 'bishops for life' and steps to reintroduce the historic episcopate in the ELCA.

A third document, *Implications of the Gospel*, has already been studied by seminaries and a random sample of congregations over the past two years.

The *Implications* document was scheduled for discussion at the ELCA Churchwide Assembly in August. The other two documents were to be received and referred for study, with a possible vote coming in 1995.

Chief concerns raised by the Conference of bishops at the March 8-11 meeting in New Orleans included:

- * The need for the ELCA to complete its study of ministry (bishops, pastors and lay professionals) without being influenced by the practices of another church.

- * Concern over adoption of a 'historic episcopate' that is not recognised by the Roman Catholic or Orthodox churches.

- * The possibility of Lutheran congregations being served by Episcopal clergy who have not subscribed to the Augsburg Confession.

The documents 'present an alarming deviation', said Bishop Harold Jansen, Metropolitan Washington D.C., Synod. 'They circumscribe our future as a national church body. Our dream as a church will now be conditioned to a long-range relationship with the Episcopal Church. We are betrothed to them when we are just out of the womb ourselves.'

Bishop Jansen's speech was interrupted by other bishops to move the discussion from an 'open meeting' for press coverage to a 'background' session allowing no attribution of comments. On the previous day, the bishops went 'off the record' (allowing no reporting) to engage in frank discussion which they feared would offend their Episcopal counterparts.

But some bishops were willing to speak in interviews outside the meeting:

- * Bishop William H. Lazareth, Metropolitan New York Synod: 'My basic complaint is that Episcopalians need not officially subscribe to the Lutheran faith while Lutherans must adhere officially to Episcopal structure.'
- * Bishop Edward K. Perry, Upstate New York Synod: 'I do not think there is adequate protection for classic Lutheran insistence on agreement in the gospel. I see no change in the Episcopal canons that would commit their church beyond a simple convention vote - which could later be changed.'
- * Bishop Wayne Weissenbuehler, Rocky Mountain Synod, who signed the agreement as a member of the dialogue: 'I voted for them [the documents] because I believe they have the potential for moving two major communions into closer relationships so that the mission of the church and the gospel would be enhanced in the world. Not to sign them would

have sent the wrong message to our Episcopal brothers and sisters.'

* Bishop Chilstrom, who suggested the delay: 'As I move among our pastors and laity, it is my clear impression that our young church is becoming overburdened with demands in too many areas. I believe we owe it to ourselves and to our sister churches to give those issues our undivided attention at a more appropriate time.'

After voting for delay, the bishops agreed with a motion by Bishop Harold Weiss, Northeastern Pennsylvania Synod, to affirm 'the determination of this church to achieve ecumenical unity and to continue... efforts to move toward full communion with other church bodies, especially... with the Episcopal Church'.

As further evidence of their sense that the ELCA has 'too many things on its plate', the bishops asked that any study of issues related to the ordination of homosexuals not be undertaken until after the scheduled 1993 completion of the ELCA ministry study and the study by the Task Force on Sexuality.

In another decisive move, the bishops unanimously agreed that 'In the name of the Father, Son and Holy Spirit' is the 'only doctrinally acceptable way for a person to be baptised into the Body of Christ'.

The phrase 'Creator, Redeemer and Sanctifier' is not a 'personal synonym for Father, Son and Holy Spirit' because these activities 'are attributed in scripture to all three persons in the Godhead'.

The statement acknowledges that 'creative use of both masculine and feminine metaphors, analogies, similes and symbols are...appropriate and recommended for...preaching and teaching'.

[L]

Readers of The Window may obtain a copy of the Proposed Concordat of Agreement between the Episcopal Church and the Evangelical Lutheran Church in America by sending an addressed envelope with postage for 17p (or an international voucher for 60 grams) to the Secretary of the Society.

EPISCOPAL CHURCH'S PRESIDING BISHOP FAVOURS ANGLICAN-LUTHERAN STUDY

Responding to a move by Evangelical Lutheran Church in America (ELCA) bishops to delay a proposal for Lutheran-Episcopal 'full communion', the Episcopal Church's Presiding Bishop urged that provision be made 'now' for joint study of the unity recommendations.

Bishop Edmond Browning said, 'We intend to be faithful to the dialogue process. The appropriate bodies of our church will see that the documents get a fair hearing on every level.'

Bishop Browning's statement came eight days after the Conference of Bishops of the Evangelical Lutheran Church in America called for postponing action on three documents produced by a dialogue team - *Towards Full Communion*, *The Concordat of Agreement* and *Implications of the Gospel*.

The Episcopal leader asked that the 1988 *Implications* be endorsed this year by the Episcopal General Convention and the ELCA Churchwide Assembly so that its recommendations can be carried out.

Implications, authorised for study in the ELCA in 1989, proposes steps the two churches can take together that do not require full communion—including joint worship, evangelistic work, education, ethical studies and justice projects.

Referring to the other two documents, which contain the full communion proposal, Bishop Browning said, 'Particular thought must be given to a joint study... in a context of prayer. Provisions should be made for this now as the documents will soon be published and widely read.'

On the ELCA bishop's action to delay, he said, 'Given that the [ELCA] is in the early days of its formation, it is understandable that their attention must focus on the ordering of their institutional life.'

After giving 'two productive decades' to the unity effort, 'we shall not mind how long it takes,' he said.

In an interview, ELCA Bishop Herbert W. Chilstrom said he understood Bishop Browning's disappointment. 'They [Episcopalians] don't have

the complication of being a new church,' he added.

'The important thing to note,' Bishop Chilstrom said, 'is that we are not backing away from the commitment to study these documents.'

'The Episcopalians wanted to go ahead on the normal schedule,' he said. 'But the sense I pick up around the church is that it's more than the ELCA can handle right now.... The circuits are getting overloaded.'

Bishop Chilstrom said the bishops' conference proposed treating all three documents together 'since all three are coming out of the same dialogue'. Postponing action on *Implications* 'was not part of my recommendation' to the bishops, he said. 'I don't have strong feelings on delaying it. I'm quite willing to leave the decision to the Church Council.'

The ELCA bishop said the 5-3 vote by ELCA dialogue participants on the proposed concordat reflects the church's mixed reaction to a provision that would put the ELCA in the 'historic episcopate'.

Bishop Chilstrom said he detects three major divisions in the ELCA:

Those 'opposed to any move toward the historic episcopate'.

Those disappointed by the delay, who would like to see the ELCA receive the historic episcopate from the Episcopal Church 'right now'.

'Those who say they would favour receiving the historic episcopate from one of our sister Lutheran churches'. (Many of the world's Lutheran bodies, including the largest, the Church of Sweden, have bishops in the historic succession.)

Dr William Rusch, executive director of the ELCA Office for Ecumenical Affairs, called Bishop Browning's statement 'an appropriate word from an ecumenical partner that reaffirms the dialogue process and shows a sensitivity to the internal problems of the ELCA.'

The challenge for the ELCA, Dr Rusch said, 'is to credibly work with the tension of our ecumenical commitments and our internal discussions'.

[L]

ARCHBISHOP CAREY: HE'LL 'HOLD THE CENTRE'

[The following is extracted from an article by Dan Cattau, which appeared originally in The Lutheran, 3 April 1991. It is based upon an interview given by Archbishop Carey before his enthronement.]

Archbishop Carey will lead the Church of England and the worldwide Anglican Communion at a critical time. Besieged by conflict over the ordination of women, divided by party loyalties and consigned to an increasingly marginal role in British life, the Church of England is generally depicted as being in a sorry state.

Asked about the state of the church, Dr Carey pointed to signs that it is 'beginning to grow up', especially in the increasing number of vibrant congregations. The Church of England has seen membership drop from 8.7 million in 1970 to 6.9 million in 1987, but last year, for the first time in years, church attendance increased 1.5 percent and membership rose by 1 percent.

Some have expressed doubts about his lack of international experience and exposure to the wider Christian church. But Dr Carey strongly defended his background, noting that he was head of the Faith and Order advisory group and a participant in a theological dialogue with Nordic and Baltic Lutherans. 'I have 20 years of being involved in ecumenical relationships,' he said. 'I won't be coming at it as a novice.'

He expressed frustration over the vast amount of paper produced by theological dialogues with little practical results in joint mission work. Dr Carey said he hopes the Roman Catholic Church will eventually recognise Anglican clergy orders - a sticking point in relations between Rome and Canterbury. But he added that Roman Catholics 'have a big problem in terms of their own disunity'. In this short term, he said, relations with Rome may be a 'little wobbly'. Any *rapprochement* with Rome or the Orthodox, he said, should not mean rejection of other Protestant traditions.

Dr Carey, the son of a hotel porter from East London, describes his upbringing as 'very poor' and largely indifferent on religious matters. An avid reader, he left school at age 15. At 17 he joined the Royal Air Force, where he grew to appreciate discipline and later developed 'an ascetic life' filled with writing, reading, study and prayer.

His convictions did not stem from a dramatic event or sudden revelation but from a slow, steady growth in the faith. He attended the London College of Divinity and earned a doctorate in patristics from King's College, University of London.

'I went to theological college from a convinced evangelical background but in a free-thinking setting,' Dr Carey said. He rejected the classic claims of evangelicals about Biblical infallibility but came 'to accept the trustworthiness of Scripture in terms of witnessing to Christ'.

'I do believe with all my heart in the creeds of the Church and the straightforward thrust of divine revelation,' he said. 'But as Christians, we see through a glass darkly, and we have to be very careful about making claims.'

Dr Carey expresses other views that go against evangelical stereotypes. He favours the ordination of women and says he was shaped by Catholic spirituality and liturgy and the 'best of liberalism'. He credits charismatics with helping restore his faith, and he uses Scripture, tradition and reason as theological tools.

Widely seen as a bridge between factions, Dr Carey speaks of the need for the church to 'hold the centre'. Using an analogy from squash, he said, 'I actually started to win games when I started to play from the centre of the court.'

STILL NO FEMALE LUTHERAN BISHOP IN GERMANY

The second attempt in half a year to elect a female Lutheran bishop in Germany failed. The synod of the North Elbian Evangelical Lutheran Church gave Karl Kohlwege a two-thirds majority as the new bishop of the diocese of Holstein-Lubeck against a woman candidate. On April 13th, Pastor Kohlwege, Dean of the church district of Stormarn, got 81 of 135 votes, whereas Käte Mahn of Hannover

received 47 votes. Seven members abstained. Pastor Mahn, who is executive secretary of the United Evangelical Lutheran Church in Germany, said she did not see the result as a defeat for women. 'The North Elbian Church has advanced further in this matter than any other church within the EKD,' she said.

The first attempt to elect a female bishop in the North Elbian Church failed last November. Pastor Rut Rohrandt of Kiel lost against the other candidate, Dean Hans-Christian Knuth of Eckernförde, who thus became the new bishop of the diocese of Schleswig. Dean Knuth got 77 of 137 votes cast in the November 21st election; Pastor Rohrandt, who is director of the women's desk in the church, got 58. Two members of the synod abstained. Rohrandt said afterwards that she was not disappointed with the result, and pointed to the considerable number of votes she received. If she had been elected, she would have been the first female Lutheran bishop in the world. [LWI]

PROPOSAL TO REARRANGE DANISH CHURCH'S FINANCES IS REJECTED

A proposal to rearrange the expenditure of the Evangelical Lutheran Church of Denmark was recently defeated in the Danish state parliament.

Borrowing an idea suggested by Bishop Herluf Eriksen of Aarhus, the Socialist People's Party proposed that the state's annual grant to the church be spent in such a way that non-members would not have to pay for services rendered only to church members. The money would instead have been spent on items of general benefit such as the upkeep of historically valuable church buildings, the registration of citizens in church registers and the upkeep of church graveyards. At present the state's grant covers the bishops' salaries in full and 40 percent of the pastors' salaries.

The Minister of Church Affairs, together with the great majority of parliamentary representatives, did not think that there was popular backing for such a proposal, and several party spokespersons expressed fears that this might lead to a separation between state and church, which was not considered desirable. [LWI]

