

# THE WINDOW

Number 15

March 1988

## ARCHBISHOP OF CANTERBURY AND LWF PRESIDENT BECOME CO-PATRONS

We are delighted to announce that the President of the Lutheran World Federation and the Archbishop of Canterbury have accepted the invitation of the Anglican-Lutheran Society to become its co-Patrons.

As President of the LWF, the Rt Revd Dr Johannes Hanselmann leads a communion of 104 member churches accounting for 92% of the world's Lutherans. Concerning the contribution that Lutheranism can make to ecumenical relations, he says "The more profited my Lutheran theology, the more I can contribute to the ecumenical movement - especially the doctrines of justification, law and gospel and the two kingdoms, and the concept of freedom".

The Archbishop of Canterbury, the Most Revd Dr Robert Runcie, is President of the Anglican Consultative Council, which represents 27 self-governing Anglican churches in 164 Countries. In accepting the co-patronage of the

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## ANGLICAN-LUTHERAN SOCIETY ANNUAL GENERAL MEETING 1988

The Society's AGM was held at the International Lutheran Student Centre, Kings Cross, London, on Saturday 12th March from 10.30am to 5.00pm.

The meeting included reports about the current work of the Society and hopes for the future. A Service of Holy Communion was celebrated by the Revd Tom Bruch, Chairman (below left, in conversation during the meeting). The preacher was the Revd Ed Murrow (below right) of the Namibian Chaplaincy in Europe.

In the afternoon, the Revd John Evenson talked about his work as Director of the Namibia Communications Centre in London, which is sponsored by Lutherans, Anglicans and Roman Catholics.

The minutes of the meeting are published with this issue of The Window, and in the June issue there will be a feature on Namibia based on John Evenson's presentation.



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Society, he reaffirms his intention to "do everything he can for Anglican-Lutheran relations".

As reported in the last issue of The Window, the LWF and the Anglican Consultative Council have been very active during the 1980's in exploring ways of drawing our traditions much closer together. In becoming co-Patrons of this Society, Dr Hanselmann and Dr Runcie indicate their concern to promote understanding and fellowship both at the levels of theological dialogue and through less formal inter-Church initiatives.

We thank them very warmly and welcome them to the Society.

#### **REGISTER OF SOCIETY MEMBERSHIP BEING PREPARED**

A computer register of the names, addresses and relevant affiliations of members of the Anglican-Lutheran Society is being prepared. It is hoped in due course to make the list available to all members, so that they can more readily make contact with one another and a 'network' (see The Window no 12) can begin to develop. If you do **not** wish to have your name included in the register, please write to the Membership Secretary, 30 Thanet Street, London WCLH 9QH.

#### **THE AIMS OF THE ANGLICAN-LUTHERAN SOCIETY**

The aims of the Society are:

to promote a wider interest in and knowledge of the Anglican and Lutheran traditions;

to discover opportunities for common worship, study, friendship and witness;

to pray for the Unity of the Church and especially the Anglican and Lutheran Communion.

#### **THE SOCIETY PRAYER**

'O God our Father, whose blessed Son prayed that all His disciples might be one in you: Grant to us, your servants in the Anglican-Lutheran Society, such faith and love that we may find our unity in the fellowship of your Church; through the same Jesus Christ our Lord. Amen.'

**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.

#### **ANGLICAN-LUTHERAN SOCIETY**

##### **Co-Patrons**

The Archbishop of Canterbury,  
The President of the  
Lutheran World Federation

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The Rt Revd the Bishop of  
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(Anglican)  
The Revd Jarmo Kõkkö  
(Lutheran)  
Ms Barbara Melaas  
(Lutheran)

#### **THE WINDOW**

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##### **Co-Editors**

The Revd Geoffrey Brown  
The Revd Thomas Bruch

**SWEDISH BISHOP  
TAKES PART IN  
CHURCH OF ENGLAND  
CONSECRATION**

The Rt Revd Bengt Wadensjö, Bishop of Karlstad, Sweden, recently visited England with a group of senior diocesan staff. Here he gives an account of his visit to the Diocese of Chelmsford and of his participation in the consecration in Southwark Cathedral of the Bishop of Bath and Wells.

In the summer of 1967, I served as an Assistant Priest in an Anglican Parish between London and Canterbury. The Vicar, the Revd Brian Birchmore, and I developed a bond of friendship which has continued throughout the years - he was present last year at my consecration in Uppsala Cathedral.

When he returned to England after the consecration, he reported his experiences to the Bishop of his home diocese, Chelmsford, in which he is now an industrial chaplain. In response, the Bishop, the Rt Revd John Waine, came to Karlstad in June 1987 with some members of his staff.

The Diocese of Chelmsford lies to the north-east of London and takes in much of the the East End and the whole county of Essex. In terms of population, it is England's second largest diocese with two and a half million inhabitants and is served by a diocesan and three suffragan bishops.

In some respects, the working situations of the Bishops of Karlstad and Chelmsford are quite different. Karlstad is Sweden's second smallest diocese: Chelmsford is England's second largest. But we have a common theological viewpoint in that we both desire that the Church should be a Church for the whole people of God and not for a section of the community only. In the various questions which touch upon the Church's standing on the community, co-operation with the State and the Church's contribution to the blessing of mankind, we were delighted to find much common ground. We have decided to continue our contact on various levels - through youth work, between clergy involved in In-Service Training and by the exchange of theological insights. We are planning to hold a conference in Dömle, Sweden, at the end of November 1988 on

folk religion, as a point of focus for the Church's ministry to society today. About 15 priests from each diocese will attend.

Those taking part in the visit to Chelmsford included my Diocesan Secretary, the Personnel Officer and four clergy with special responsibility in the diocese. We stayed in various private homes. My stay at the Bishop's house gave me a most worthwhile insight into both the spiritual tradition of the Anglican Church and also into the administration of a Church of England diocese.

In the course of the visit, it so happened that the Archbishop of Canterbury was conducting the consecration of the Bishop of Bath and Wells in Southwark Cathedral, London. I was invited to participate as a co-consecrator. I took my place in the procession, stood amongst the English bishops at the laying-on of hands, and carried out my laying-on of hands immediately after them, saying my own words for the newly consecrated bishop. Both before and after the consecration, the Archbishop told me of his great joy at the presence of the Church of Sweden and during the service itself declared to the congregation that my presence (I was the only representative of other churches/nationalities there) was an expression of the participation of the universal Church in the consecration.

Bengt Wadensjö

**50 US BISHOPS  
WON'T PRESIDE  
WHILE IN ENGLAND**

About 50 US Anglican bishops have signed a "statement of conscience" declining to preside at the eucharist (except for at conference-related events) while they are in England for the Lambeth Conference, the global meeting of Anglican bishops, later this year.

This is because the Church of England refuses to allow female Anglican priests from other parts of the world to function as priests when they visit England. Several hundred priests of the Episcopal Church of the United States are women.

(EPS)



## ONE TO FIVE

Canon Trevor Park, parish priest in the diocese of Carlisle, England, gives an account of a pre-school scheme for Christian nurture which he helped to devise after visiting a Lutheran Institute in Oslo.

One of the projects on display at the exhibition "Called to be Adult Disciples" in Church House, London, for the November 1987 sessions of the General Synod of the Church of England was a pre-school Christian nurture scheme called "One to Five".

The idea for this post-baptismal scheme came from the Lutheran Church's Institutt for Kristen Oppseding in Oslo, Norway.

In 1981, I was privileged to spend a month's sabbatical leave with the Church of Norway, making a special study of its parish ecumenical programmes and more particularly of the methods and materials used in preparation for baptism and confirmation. Kirkerådet in Oslo organised an itinerary for me which took me through four dioceses, visiting numerous lively parishes and meeting clergy, catechists, authors of training books and others involved in educational ministries.

My study-trip began in the diocese of Stavanger, which is one of our PIM (Partners-in-Mission) dioceses and with whom we have had considerable contact through inter-diocesan youth exchanges since the 1960's.

In Oslo, where my journey ended, I was very impressed with the enthusiasm, imagination and sheer professionalism of the staff at Kirkerådet and IKO, who between them have provided the Norwegian church with lots of excellent educational materials.

Among IKO's publications was a visually exciting set of greetings and information cards for use before and after baptisms and an anthology of songs and prayers for four-year-olds called "My Church Book", which the majority of Norwegian children are given through their local church. I also heard of an effective follow-up visitation scheme in operation in one of the Oslo parishes among families where there had been a baptism.

Back home in the Carlisle diocese, I was invited to share what I had learnt at various diocesan and deanery meetings. One such invitation came from the Diocesan Council of the Mothers' Union. They were sufficiently impressed by what they saw and heard to put up the necessary finance for the printing of an English and Anglican version of the cards.

A team of four was appointed to do the necessary work - Joan Stannard and Margaret Gibson, MU diocesan President and Secretary, Laurie Peat, a rural dean with a flair for effective communication, and myself. IKO gave us permission to use their material. In the end, we drew on just three of their cards and devised two new ones ourselves.

The cards, however, were to be just a tool in a whole programme of continuing nurture. We wanted to take seriously the partnership of parents, godparents and the local church which is implied in the ASB (Alternative Service Book) rite of Infant Baptism. We ended up producing a whole training pack containing notes for lay visitors, notes on child development over the years, recommendations for children's books, samples of information leaflets about baptism and guidelines for do-it-yourself audio-visual aids to use in baptismal classes.

"One to Five" was launched in the Diocese of Carlisle in October 1985 and thanks to an article in the MU's national magazine "Home and Family" became an instant hit, with orders for the cards and the training pack coming in from all over the United Kingdom. Since then, the team have done presentations of the material and the scheme in other northern dioceses. Comments from those using the material have been very positive. Sales have been so substantial that IKO has been paid a royalty for its original work.

"One to Five" is an example of the practical value of Anglican-Lutheran co-operation and of the good that can come out of learning from another Christian community's ways of ministering.

Trevor Park

(Trevor Park is a member of the General Synod. He studied in Norway prior to ordination and is married to a Norwegian Lutheran).

**52 ANGLICAN BISHOPS  
WARN AGAINST  
WOMEN AS BISHOPS**

A statement by 52 Anglican bishops, published on Ash Wednesday, said that the addition of women to their number would "call into question the continuance of the Anglican Communion". The signatories included 44 heads of dioceses, four suffragan or assistant bishops and four who are retired. There are about 450 Anglican dioceses worldwide.

Heads of dioceses who signed included eight from England, four from Scotland, eight from Australia, seven from the United States, six from Southern Africa, four from the West Indies, two from southern South America, two from Japan and one each from Tanzania, Central Africa and the Indian Ocean.

"We do not consider," the statement reads, "that the Churches of the Anglican Communion have authority to change the historic tradition of the Church that the Christian ministerial priesthood is male." Mutual tolerance and respect amongst Anglicans have been "greatly strained", they add, because several hundred women are now Anglican priests in different parts of the world.

The bishops call the ordination of women as priests or bishops "clearly inconsistent with the tradition of the Church since New Testament times" and "opposed by the greater part of the Church today". Any change, they say, must have a "clear ecumenical consensus".

Most Anglican bishops in the United States have said that they would support, or at least not oppose, the consecration of a woman as bishop, should one be elected by a US Anglican diocese.

(EPS)

**LAY ASSISTANT PASTORS,  
LUTHERAN CONFSSIONALS  
COMING TO SWEDEN?**

News from the Church of Sweden reports proposals to use lay people as assistant pastors, because of a shortfall of about 200 in the number of clergy needed, and to install anonymous confessional boxes, like those common in Roman Catholic churches, in order to "meet the increasing need among people to talk about their troubles".

(EPS)

**LUTHERANS AND ANGLICANS  
AMONG NEW DETAINEES  
IN NAMIBIA**

Arrests by South African forces in northern Namibia in January led to the detention of a senior Lutheran pastor and two school principals. The Revd Junias Vaino Kaapanda, pastor of the 7,000-member Lutheran church at Tsandi, was arrested on 19th January. Junias Kaapandi, 55, has already been detained three times without trial - in 1975, 1981 and 1987.

Church sources report that the principal of the Etalaleko Secondary School at Okahao, Paulus Amadhila, a prominent Lutheran layman, was also arrested, as were Jason Shikomba, Lutheran Principal of the Oshimwaku Combined School, Lucas Nghipandalwa, an Anglican teacher at Ponofi Secondary School, and two persons at St Mary's Anglican Mission at Odibo - Ndipala Nghiyalahamba, a woman in her 70's, and Mathaniel Stephanus Ndiatyapo, a handyman and driver at the mission.

Church sources in Namibia say that the South African authorities may be trying to intimidate whole communities by arresting leaders who speak out against their rule. Anglican bishop James Kauluma said, "These are recent victims of the illegal colonial army and police in Namibia and are added to the large number of people still detained without trial in the last months. We continue to call upon people of good will and those who love peace to support the church and people of Namibia in their search for peace."

(LWI)

**CORRECTION**

We are indebted to the Revd Canon A.T. Hanson of Thirsk, England, for drawing our attention to the statement in the last issue (No. 14) of The Window that the Revd Ruth Wintle, recently appointed Honorary Canon of Worcester Cathedral, was the first woman to be appointed to such a post in the Church of England. He points out that Dame Christian Howard was appointed Canon Provincial of St Peter's Minster, York, some ten years ago.

COMMENT**BAPTISM AND  
CHURCH MEMBERSHIP  
IN SWEDEN**

by Jonas O. Jonson,  
Assistant General Secretary  
for Ecumenical Affairs,  
Lutheran World Federation

When a Church of Sweden working group on baptism and church membership chose to meet in Geneva recently, it was an expression of their Church's commitment to the Lutheran communion. As the Church of Sweden sought to resolve a crucial pastoral and ecclesiastical problem, it asked other Lutherans for counsel. Churches no longer live by themselves. As members of one body they need to support, strengthen and correct one another.

What is the Swedish problem? For centuries the national Lutheran Church was almost the only church in Sweden. Being a Swede equalled being a baptised Lutheran. In those days, words like "church membership" made little sense. Everyone was a member and had no choice. But in the nineteenth century change began. Denominations based on voluntary membership, "free churches", grew rapidly. This provoked a decisive renewal of the folk church with Bishop Einar Billing as its most influential theologian and the Church of Sweden gradually defined its self-understanding. Only in 1951 was it legally regarded as one confessional church amongst others: religious pluralism was a fact in the once so homogeneous stronghold of Lutheranism. Since then Sweden has received hundreds of thousands of refugees and immigrants, with the result that while the expansion of free churches has come to a standstill, Orthodox and Roman Catholic communities have increased greatly. In a multi-cultural and secular society, the folk church has been forced by circumstances to adapt.

The past twenty years have brought far-reaching reform and renewal to the Church of Sweden. More new churches have been built than at any time since the Middle Ages. New organisation on the national as well as the diocesan level has made the church ready to meet the disestablishment which is on the horizon. Liturgy has been modernised and a new

Bible translation and a new hymnal are in use. The training of pastors has been reformed to meet a new quest among the people for spiritual guidance. The church today is better equipped than ever before. But still it has a long way to go to find its new profile and role in a post-modern society.

Legislation has not kept pace with all the changes. As in the days of the one inclusive Church, children born in Sweden are still registered as members of the Church, provided that at least one of the parents is a member and no special request has been made that the child should not be. When everybody was baptised, this presented no problem. But today an increasing number of people, estimated at 400,000, registered as members of the Church remain unbaptised. They express no desire to leave the Church; they pay their church taxes and attend church services now and then. They may even be elected to parish or diocesan councils or the national Church Assembly. As baptism is usually administered to children, many adults find it difficult to ask for this sacrament - though adult baptisms are increasing steadily.

The situation has long been recognised as unsatisfactory, but it is not easy to change. Pastorally, it would not be advisable to exclude a large number of people from church membership because their parents did not bring them to baptism. Financially, too, such a measure would cause much damage. But theologically the acceptance of non-baptised members is problematic, to say the least. Ecumenically it raises many questions.

The Church of Sweden thus finds itself in a dilemma. Whatever decision it makes, it will be wrong from some point of view. The problem is aggravated by the fact that decision-makers in the church are elected on a political ticket and many of them would wish, for several non-theological reasons, to maintain the present state of affairs.

The very word "membership" is loaded with negative connotations in Sweden. It seems to imply a certain exclusiveness, foreign to the character of the folk church. The Church should not be a club or an association of people with a shared interest. The Church is there for everyone. It is for the sake of the gospel, many would argue, that the church

must remain open and inclusive. Baptism is a free gift, a sign of the Church, which need not necessarily be a condition for membership. After all, the Church always had catechumens in its ranks. In Sweden one talks of "belonging to" rather than being a member of the Church.

Not that baptism is regarded as unimportant. Far from it. In recent years, a remarkable awareness has grown with regard to the praxis, teaching and liturgy of baptism. All parents bringing children for baptism meet with the pastor beforehand and receive some instruction. Young people are often baptised at the time of their confirmation. Baptism is clearly recapturing its central place in the life of the parishes.

In 1983 the national Church Assembly appointed a working group to make proposals for the future with regard to baptism and church membership. It developed three lines of argument indicating different options. After inviting 2,565 parishes to reflect on these options, the group continued its work and in August 1989 the national Church Assembly will probably make its final decision. Two proposals are presently being discussed. One is to continue, as today, registering children as members if one of the parents is a member. But there would be one very important qualification, that baptism would be a condition for eligibility for any church office. The other proposal is to make baptism a condition for church membership, though allowing for minors to be registered with their parents. If they had not been baptised by the age of 18, they would then have to choose. It is too early to predict which way the assembly will go. Both proposals would strengthen baptism and bring the Church of Sweden more into line with other churches.

At their meeting in Geneva, the working group discussed these matters thoroughly with representatives of other Lutheran churches. Dr Horst Reller, a German theologian with remarkable knowledge of the Swedish situation, emphasised the relationship between baptism and the eucharist. Dr Peder Norgaard-Höjen from Denmark addressed the question of baptism and faith. Dr Eugene Brand, responsible in the LWF for interconfessional dialogues, discussed possible ecumenical implications of the options facing the Church of Sweden. The

group left with a deepened understanding of the confessional and ecumenical context in which it works. It was a surprise to many of the participants to hear how much concern and interest the issue had aroused throughout the world.

The Church of Sweden will have difficulty in explaining to a wider ecumenical constituency a situation caused by historical circumstances and interpreting the actions to be taken. Committed to the Lutheran communion and the ecumenical movement as a whole, it asks its partners for understanding. Other churches, as they follow the Church of Sweden's struggle to find a new identity without losing its history, may have something to learn.

(LWI)

#### **WOMEN PRIESTS IN CHURCH OF ENGLAND SEVERAL YEARS AWAY SAYS ARCHBISHOP**

The Archbishop of Canterbury says that the Church of England is moving cautiously towards the ordination of women as priests, but expects the process to take several years.

Dr Runcie made his remarks at the annual Trinity Institute Conference held in January in New York. The conference, entitled "Authority in Crisis", grappled with some of the issues surrounding the matter of authority in the Anglican Communion, including the role of the Archbishop of Canterbury in settling ecclesiastical disputes, and the ordination of women.

Women are at present being ordained to the Anglican priesthood in a few countries, but there are no Anglican women bishops. Asked what the impact would be if a woman were elevated to the episcopacy in the Anglican Communion before women had even been ordained priests in the Church of England, Dr Runcie said this would "severely damage the Communion".

(LWI)

#### **CONGRATULATIONS**

to the Revd Jarmo Kökkö, Pastor of the Finnish Seamen's Church in London, on his appointment to be Director of Diaconal Training at Järvenpää, Finland.

**LAIITY OF  
CHURCH OF NORWAY  
CONDUCT BURIALS**

Reports from Nord-Haalogaland, Norway's northernmost diocese, say laypeople are conducting burials in several parishes because of a lack of pastors. Bishop Arvid Nergaard says he foresees "catastrophic conditions" if this trend continues. Between one quarter and one fifth of all Church of Norway posts in the diocese will probably remain vacant in the foreseeable future. The bishop's chaplain, the Revd Per Oscar Kjølås, finds it frustrating to be registering ten to fifteen applicants for pastorates in southern Norway while posts in the north remain vacant. In many cases, female pastors are excluded because of the central role of orthodox Lutheranism in many parishes.

(LWI)

**ANGLICANS AND LUTHERANS  
IN USA  
TAKE STEP TOWARDS  
FULL COMMUNION**

Meeting in Techny, Illinois, last month, participants in the Third Round of Dialogues between the Episcopal Church and Evangelical Lutheran Church in America adopted a 90-page document on "implications of the gospel", which was described as a "significant step on the way to full communion". The document, to be released in April at the (US) National Workshop on Christian Unity in Portland, Oregon, presents a "common vision of how the gospel is worked out in mission" and (*inter alia*) indicates agreement on the ordination of women. The Rt Revd Paul Erikson, Lutheran co-Chair of the Dialogue said that the document would "enable us to work together without always having first to check out each other's theological orthodoxy".

The group which produced the text is now to work on issues related to the three-fold ministry of bishops, priests and deacons and the historic episcopate (succession of bishops). Since 1982, the two denominations have had a relationship of interim eucharistic sharing.

(EPS)

**LUTHERAN PRESIDING BISHOP  
MEETS ARCHBISHOP OF CANTERBURY  
ON ECUMENICAL PILGRIMAGE**

Declaring that he had come to express visibly his own and his Church's "deep commitment to the ecumenical movement and to the dialogues between our churches", Bishop Herbert W. Chilstrom, Presiding Bishop of the Evangelical Lutheran Church in America (ELCA), received warm greetings at historic centres in Rome, Istanbul, Moscow and Canterbury during an ecumenical pilgrimage between 20th and 29th January.

The pilgrimage, undertaken during the first month of the ELCA's life, included meetings with Pope John Paul II, Ecumenical Patriarch Demetrios I of the Orthodox Church, Patriarch Pimen of the Russian Orthodox Church and the Archbishop of Canterbury, Dr Robert Runcie.

The Archbishop, who met Dr Chilstrom at Lambeth Palace, reiterated his joy at the continuing interim sharing of the eucharist between US Episcopalians and the ELCA. He added that positive reports from recent international Lutheran-Anglican dialogues could make full communion a possibility by 1991.

They also discussed the ordination of women and the Archbishop indicated that the Lambeth Conference, which later this year brings together Anglican bishops from around the world, might adopt some recommendations about allowing the practice.

The ten-day trip, which took place during the Week of Prayer for Christian Unity and in the first month of the ELCA's life, was acknowledged by the world's Roman Catholic, Orthodox and Anglican leaders as a clear sign of the new Church's ecumenical commitment.

(EPS, LWI)

**ARE YOU  
TWINNED?**

Are you an Anglican living in a town or county which is twinned with a place in a predominantly Lutheran country? (Or a Lutheran in a town twinned with an Anglican one?) If so, please write to the Revd David Driscoll, at the Society's address - he is building up a list of such twinings for eventual publication.