

# THE WINDOW

THE QUARTERLY NEWSLETTER OF THE ANGLICAN - LUTHERAN SOCIETY

Number 35

Spring 1993

## ANGLICANS AND LUTHERANS DISCUSS MISSION OF CHURCH IN AFRICA

Anglican and Lutheran representatives from nine countries in southern and eastern Africa met in Johannesburg on February 4th - 9th to discuss the mission and nature of the church in Africa and ways of coming closer together as churches. The meeting was sponsored jointly by the Anglican Consultative Council and the Lutheran World Federation.

This second consultation on ecclesiology built on the findings of the first consultation held in Harare a year earlier. Participants in the Johannesburg meeting were joined by members of the Anglican-Lutheran International Commission (ALIC) whose own meeting was just prior to the consultation. The African consultations were an ALIC project.

The discussions centred on four major themes: Christ's Mission in the African Context; God's People in Africa - Partnership of Women and Men; African Patterns of Leadership and their Implications for Church Leadership; Achieving Constitutionally the Desired Church Fellowship (a Namibian case study). Guest speaker N. Bhebe, pro-vice-chancellor of the University of Zimbabwe, presented the paper on African leadership patterns. Other presentations were made by teams of consultation participants. Sessions were chaired by Anglican bishop Charles Mwaigoga of Zimbabwe and Lutheran bishop Hendrik Frederik of Namibia.

Two Anglican-Lutheran groups attended church services in the Soweto township. The visit coupled with the South African venue profoundly influenced the consciousness of the participants. For many Africans, it was the first time they had been permitted to visit South Africa.

The consultation report details commitments to closer relations in the life and mission of the church and lists practical steps designed 'to continue Anglican-Lutheran dialogue and foster... full communion in Africa.' The African participants appointed two coordinators and a coordinating committee to oversee and further these steps.

In its final paragraph the report captures the vision of the consultation: 'We have wrestled with matters essential to the Christian quest for unity -- a quest which we pursue on behalf of all humanity. As an eschatological community, the church is called to anticipate the community of all humanity promised at the end of history. Since Jesus is risen, Christianity has been given a vision, a vision of victory over the powers

of death, a vision of what will be when the reign of God comes in fullness. Hence Christians are called to envision and to anticipate. Anglicans and Lutherans can foresee a common future and help to bring it about on the continent of Africa.'

[LWI]

## WOMEN PRIESTS IN THE CHURCH OF ENGLAND

About 200 evangelical Anglican clergy who met in conference at Swanwick in Derbyshire, England, in February urged the Ecclesiastical Committee of Parliament to declare the Priest (Order of Women) Measure inexpedient.

The conference also called on the bishops for further legislation to give future bishops the rights allowed to existing ones; to empower parishes opposed to diocesan authority to seek episcopal oversight from outside; and to enshrine in the legislation the bishops' assurance that selection for ordination and preferment will be free from discrimination.

[CT 5.2.93]

In February, Cardinal Hume, the Roman Catholic Archbishop of Westminster, with whom some of the objectors to the ordination of women in the Church of England have been in touch, issued a statement reading 'In praying for Christian unity we have surely always recognised that visible unity will be a gift from God. Now is an important moment in that process. It has come upon us in an unexpected way. I have spoken with several members of the Church of England who want to explore the possibility of full communion with the Holy See. I have made it clear that the way forward, from the point of view of the Catholic Church, will be for the Holy Father to decide. He will doubtless listen to the recommendations of our Conference of Bishops. I believe the Holy See will be sympathetic towards meeting the very real pastoral needs of those who wish to accept the authority of the Holy Father.'

[CT 19.2.93]

## U. S. LUTHERAN MINISTRY RECOMMENDATIONS READY

After five years of study, a 17-member task force is ready to make recommendations to the Evangelical Lutheran Church in America (ELCA) on forms of ordained and lay ministries to be recognised and certified officially by the ELCA. The Task Force on the Study of Ministry met in Chicago on January 28th - 31st to approve about 55 recommendations and prepare accompanying rationale statements for them.

Some of the recommendations would 'expand this church's ministry to include among the ordained not only ministers of Word and Sacrament or pastors, but also what are to be called "diaconal ministers"', said task force chairperson John Reumann. 'These are people who, with theological training - though not a full seminary education of four years - and some specialisation in education for example, will be ordained to carry out ministries that this church wants as part of its mission.'

The task force has been meeting about three times a year since it was organised in July 1988. Recent debate among its members resulted in a recommendation to ordain diaconal ministers the same way the church now ordains its pastors. The January meeting revised the recommendation to develop a separate ordination for diaconal ministers.

The task force recommendations fall into nine general categories: ministry of all the baptised, call and ordination, pastors and bishops, diaconal ministers, lay ministries inherited from predecessor church bodies, associates in ministry, deaconesses, discipline and roster management, and flexibility of mission. The 'flexibility' section deals with non-stipendary ministry, licensed ministry and ministers on leave from call.

The task force had four assignments, said Paul Nelson, director of the study. The first was to pay close attention to the Lutheran tradition. The second was to explore the possibility of a Lutheran adaptation of the three-fold ministerial office of a bishop-pastor-deacon and its ecumenical implications. The third was to deal with the question of what lay ministries would be certified in this church in some detail, he said. The fourth was to take seriously the question of the ministry of all the baptised people of God.

The task force's final report will go to the board of the ELCA Division for Ministry which will meet in Chicago from March 18th - 21st. The Board can approve, edit and approve, or reject the report.

[LWI]

### **STUDY GUIDE ON NIAGRA REPORT AVAILABLE**

*The Anglican-Lutheran International Commission has produced a Study Guide to assist groups in their consideration of the 1987 Niagra Report on Episcopate, which continues to be an important document for Anglicans and Lutherans in a variety of contexts. The guide's main sections are on: the Nature of the Church and its Mission; Requirements for the Church's Mission; The Truths We Share; Applications to Anglicans and Lutherans; and Practical Steps. It is available from the Anglican Consultative Council or the Lutheran World Federation.*

### INDEX TO ABBREVIATIONS

LWI	Lutheran World Information	L	The Lutheran
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.

### ANGLICAN- LUTHERAN SOCIETY

#### Co-Patrons

The Archbishop of Canterbury  
The President of the  
Lutheran World Federation

#### Co-Presidents

The Rt Revd David Tustin,  
Bishop of Grimsby  
(Anglican)  
The Rt Revd Tore Furberg,  
Bishop of Visby  
(Lutheran)

#### Vice-President

The Rt Revd John Gibbs  
(Anglican)

#### Moderators

The Very Revd Walter Jagucki  
(Lutheran)  
The Revd Dr Jonathan Draper  
(Anglican)

#### Hon Secretary

The Revd Barbara Melaas  
(Lutheran)

#### Hon Treasurer

The Revd Stuart Currie  
(Anglican)

#### Committee Members

Ms Gillian Court (Anglican)  
Mrs Marja-Liisa Morgan  
(Lutheran)

#### National Correspondents

Frau Gudrun Kaper (Germany)  
The Revd Dr Ola Tjorhom  
(Norway)  
The Rt Revd Cyril Wismar  
(USA)

### THE WINDOW

#### Editorial Office

Anglican-Lutheran Society  
30 Thanet Street  
LONDON WC1H 9QH

#### Editors

The Revd Tom Bruch  
Ms Gillian Court

## CHURCH OF SWEDEN PROPOSES KEY CHANGES IN CHURCH-STATE RELATIONS

The Church of Sweden has proposed replacing church taxes with a statutory church fee as part of a series of key changes in Swedish church-state relations. The proposal was approved by the church's Central Board at a meeting in late January. The aim is to secure the status of the Lutheran church as an open folk church while ensuring that it continues to perform nationwide activities and maintains a democratic structure for decisions. The proposal for the new church-state relationship has the backing of the Church of Sweden's bishops' conference.

Under the present proposals, the church's administration will remain subject to public legislation, but this will be confined to basic matters. In future, the church will exact a compulsory church fee to be collected by the tax authorities. However, the parishes will lose their constitutional status as church municipalities with the right to impose taxes of their choosing.

The Church of Sweden proposal also points to a more clearly defined equality between the various religious communities in Sweden, while at the same time granting the Church of Sweden an exceptional status which takes into account that its members comprise about 90% of the population. Religious organisations belonging to other denominations will in future be registered as religious communities, not as associations or foundations.

The proposal is 'a work of consensus, not compromise,' said Church of Sweden archbishop Bertil Werkström. The church board's decision was in response to a report issued by the ministry of public administration. Archbishop Werkström pointed out that the church had taken the initiative to make a proposal which goes beyond the options presented by the government report. The report, which was submitted by appeal judge Carl-Axel Petri, was circulated in early 1992 to parishes, state authorities and persons within and outside the church for comment. The report presented three options for future church-state relations, according to which the Church of Sweden will either continue to be the state church, change into a semi-state church or join the country's other churches by becoming a free church.

A parliamentary working committee will consider the response to the government report and present a proposal to the Swedish government in December. A government bill on the issue could be presented to parliament after the general election in September 1994. The first decision on altered church-state relations could be taken during the next government's term of office from 1994-1996, and the second decision may follow the general election in 1997. The earliest the new basis for church-state relations can become effective would be in 1999.

[LWI]

## NORWAY IS FIRST NORDIC COUNTRY TO APPOINT WOMAN BISHOP

Norway has appointed the country's first woman bishop - and the first in the Nordic region. The appointment on February 5th of Rosemarie Koehn as the next bishop of the Hamar diocese was announced by the minister of church affairs, Gudmund Hernes. 'The time is ripe. The opportunity is here. The decision has been taken,' Hernes said. Pastor Koehn, 53, was elected by the National Church Council and formally appointed by the minority Labour government. She will be consecrated on May 20th.

Local priests in Hamar were said to have welcomed the appointment, but only one of Norway's 11 Lutheran bishops was reportedly in favour, the news agency Agence-France reported. The bishop of Oslo, Andreas Aarflot, said the appointment was a political decision but within the structures and laws of the church. Norway has a state Lutheran church where the government has the final word on the appointments. The Church of Norway's information service reported that some conservative church leaders said the appointment will aggravate tensions within the church. They accused the bishop-elect of not being clear in her pronouncements on some controversial ethical issues.

Pastor Koehn will be the first woman bishop in the Nordic churches and the third Lutheran woman bishop worldwide - after Marie Jepsen in Germany and Ulring Larson in the USA. The bishop-elect called her appointment a vote of confidence for the ministry of women in the Church of Norway. As bishop of Hamar she will serve the same diocese in which the church's first woman pastor, Ingrid Bjerkaas, was ordained in 1961. Pastor Koehn has ranked third of five nominated candidates in the preliminary vote conducted among parish councils, clergy and theology professors. Another woman pastor, Irene Wenaas Holte, was also nominated - the first time women were nominated for an episcopal election in Norway.

Pastor Koehn has born in Germany in 1939 and came to Norway as a refugee in 1946. She finished her theology degree in 1966 and was ordained three years later. Since 1968 she has been a teacher in the theology faculty of the University of Oslo, where she is now the principal of the Seminary of Practical Theology.

[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.*

## CHRISTIAN UNITY AND HUMAN UNITY <sup>(1)</sup>

*From an address given by Jonathan Draper in the Week of Prayer for Christian Unity 1993.*

Towards the beginning of an important short book called *God's Reign and Our Unity*, which is the 1984 report of the Anglican-Reformed International Commission <sup>(2)</sup>, the Commission speaks of the need to return to a view of the church which is 'dynamic and missionary', and goes on to say:

*This will mean that our quest for Christian unity is seen steadily in the context of God's purpose to reconcile all people and all things in Christ. Church unity would be a false unity if it were not for the sake of the fulfilling of that promise in all its universal scope. [The 'Faith and Order' movement of the WCC] sought unity not as an end in itself but for the sake of mission. (p11)*

When we speak of 'mission' in this way we are talking about the reason why the church exists. The church exists to join with Christ in fulfilling God's mission in the world; the unity of the church is one way by which the church can help itself work with God in mission. A church which is not missionary is not being the church. The discussion of church unity, then, finds its home in a theology of mission, because mission is what defines the church.

Perhaps, for the moment anyway, we could understand mission as what we say and do to embody godly values, the values of the gospel, in the world. More simply, for the Christian, mission is how we follow Jesus whom we understand to be the Christ of God. Mission is about the embodiment of our faith in and for the world. Christian unity is to serve the purpose of God's desire for human unity.

But mission has its own wider theological context, for mission concerns the intentions of God in creation. My suggestion here is that the short-hand way of describing God's intentions for creation can be summarised in the phrase 'the Reign or Kingdom of God'. That is to say that God has a mission in creation which could be described as the community we call the Kingdom of God. A short-hand way of describing the content of the Kingdom or Reign of God could be 'godly human community'. That is to say that Christian unity serves the purpose of helping the church better to fulfil its role in God's mission in the world; the desire of God in creation is that all things and all people should find their unity in God. Human unity, indeed the unity of all creation, in God is the kingdom of God. Working towards 'godly human community', then, is the work the church is called to undertake. This is not quite as woolly as it sounds.

First of all, it is godly. The human unity we seek must be founded on and bounded by God; God is the origin and goal of all that is, in God we live and move and have our being. God not only creates, redeems and sanctifies us, God also calls us to be co-workers with God in the process of creation, redemption and sanctification. And we are called to do this work by being a particular kind of community in and for the world. Mission is first and foremost the call to community. God has always been in the business of calling a people to be

God's own, to be the community of God for God in and for the world. And like the Trinitarian God who calls this community into being, the 'godly human community' is to have as its concern all of reality: nothing falls outside the scope of this mission for nothing falls outside the scope of God's concern for creation. Everything is related to everything else; no aspect of reality stands outside the call to mission. While this may seem obvious, some Christians do persist in the mistaken belief that some things are not the church's business. Far from that, we are called to follow God into the heart of reality; Christians are called in unity to be the missionary community of the kingdom of God for the sake of all creation.

This missionary community of the Kingdom is first of all, and before anything else, called to be something: not to say something, not even to do something, but to be something. What we are called to be is a living community of hope offering a godly alternative to the world, whose very existence should say to the world that it need not be the way it is.

We are called to embody in our life together the values of God's kingdom: the values of outward-moving creative love, of self-emptying love, of the absolute demands of justice, righteousness and peace, the values of bearing one another's burdens, of forgiveness, of a joyful communion with God and with each other, the values of rejoicing in our diversity and celebrating our unity in God and in our mission. As we strive to be this kind of community, as we try to be this kind of people in and for the world, we will then discover that we have something to say and plenty to do. The proper and urgent desire we have for Christian unity is nothing less than God recalling us to our mission to be God's people. Our call for Christian unity must be a call to our churches and to ourselves, to embody the values of God's kingdom in godly human community. The world we seek to serve needs nothing less than that from us.

Our call to godly human community needs yet to be contextualised, embodied in specific ways in specific places: it can have no life as a 'disembodied' concept. But as we do that work of embodiment we will also need to remember that the same God who calls us to this new community will also always be calling us on from where we are to where God would have us be. We have no permanent home, no final dwelling-place until God is all-in-all. This is the challenge that confronts us, and the work we are given to do: to be God's people in and for the world.

**Jonathan Draper**

**Anglican Co-Moderator of the Society**

1. A previous version of this paper was given at Putney United Reformed Church at the end of the Week of Prayer for Christian Unity, 1993, under the auspices of Churches Together in Putney. It also draws on material used at a World Council of Churches consultation in Lund, Sweden in October 1992.

2. A-RIC *God's Reign and Our Unity* (London: SPCK, 1984)

## ANGLICAN-LUTHERAN TALKS IN THE U.S.A.

The Lutheran-Episcopal coordinating committee has endorsed a suggestion by Evangelical Lutheran Church in America (ELCA) Bishop Herbert W Chilstrom that the ELCA develop discussions and studies for ELCA congregations on Lutheran-Episcopal proposals for full communion. Before taking action on the proposals, Lutheran and Episcopal churches must consider the following doctrinal matters:

- 1) for ELCA pastors to officiate at Episcopal services, the Episcopal Church must suspend the preface to the Ordinal of its Book of Common Prayer; and
- 2) for Episcopal clergy to serve in Lutheran churches, the ELCA needs to provide Episcopal clergy dispensations from formal subscription to the Augsburg Confession.

The committee's co-chairs, Dr Richard Jeske and Bishop Edward Jones said: 'As challenging as are the proposals, they must be viewed within the context of just how beneficial full communion can be to the mission of the church. In a decade of evangelism, an ecumenical breakthrough of this sort would lend considerable credibility to the proclamation of the gospel.'

[L]

## EASTERN GERMAN VENUE ANNOUNCED FOR 1997 KIRCHENTAG

The 27th German Protestant Kirchentag will be the first to take place in eastern Germany since the country's reunification. The proposal to hold the biennial event in Leipzig in 1997 was unanimously approved by the Kirchentag presidium at its most recent meeting. The governing body of the Evangelical Lutheran Church of Saxony had issued the invitation for the Kirchentag through its chairperson, Bishop Johannes Hempel.

The city has a well-known exhibition centre which will be the focal point of the large-scale event. Several major regional church conventions took place in Leipzig during the existence of the German Democratic Republic. The city was also the venue for the last all-German Protestant meeting, in 1954, prior to the building of the Berlin Wall in 1961.

Some 120,000 people, including 6,000 from eastern Germany, are expected to attend the upcoming Kirchentag in Munich, June 9th - 13th. It will be the first Kirchentag to be jointly prepared by lay people from both western and eastern Germany.

[LWI]

## MOST GERMANS OPPOSE CHURCH TAXES

The Evangelical Church in Germany (EKD) has deplored the low level of support among the German population for church taxes. The country's church tax system is just and socially balanced, said EKD spokesperson Peter Kollmar in response to a survey in which 72% of adult interviewees said church taxes should be scrapped. Only 28% said they favour the present system.

The survey was conducted by the Wickert research institute in the first two weeks of January. Its findings, based on interviews conducted with 4,767 German adults, were made public in mid-January. Opposition was higher in eastern Germany where 81% of interviewees said they favour the abolition of the church tax system. In the present system, the state governments collect an agreed surcharge for the respective territorial churches on each income tax return.

Asked about reasons for their opposition, interviewees said the abolition move would make the church more responsive to its members. It would also ensure a clearer distinction between church and state. Some said personal contact with pastors would improve, which in turn would strengthen the church's image. Others argued that in the former German Democratic Republic the church was able to exist without state collection of church taxes. Supporters feared that the removal of the present system would lead to the closure of church facilities and sap the 'strength and influence' of the church. They also voiced concern that the costs involved would outweigh the benefits.

[LWI]

### ECUMENISM IN EUROPE

*UK readers of The Window in particular may wish to know about the activities of Christianity and the Future of Europe (CAFE), a non-denominational association founded in 1989. Its object is 'to engage in work related to the issues that arise for the Christian churches of the British Isles from the continuing evolution of a European identity; and in particular to foster communication, academic study and public engagement.'*

*CAFE is holding a conference in Brussels on 12th - 20th October 1993 on the theme 'What kind of Europe?'. For further details about the conference or CAFE, contact:*

*Canon Dr J S Nurser,  
Westcott House,  
Cambridge, CB5 8BP, GB.*

## LAMBETH PALACE: THE ECUMENICAL AFFAIRS OFFICE

Relationships with other Churches have formed a significant but varying part of the work of the Archbishop of Canterbury over the centuries. Clearly, the relationship with Rome and other parts of the Western Church formed a constant element in the life of the pre-Reformation Archbishops. Nor was this wide vision lost in the events of the sixteenth century. The English Reformation was part of a movement that swept through most of Europe and reforming English Church leaders corresponded frequently with their continental counterparts. Archbishop Cranmer, for example, kept in regular contact with leaders of both Lutheran and Reformed Churches on the Continent. Subsequent contact was spasmodic and depended to a large degree on the interests of particular Archbishops.

The growth of the British Empire inevitably brought Archbishops into contact with a range of other Churches. Correspondence on these and countless other ecumenical matters began to pour in to Lambeth Palace. As the Anglican Communion developed, the Archbishop of Canterbury as its 'head' increasingly and inevitably took on a 'patriarchal' stature in the eyes of other Church leaders. By the end of the nineteenth century the 'ecumenical' dimension of the office of Archbishop had increased significantly, as had the number of visits to Lambeth by senior ecclesiastical figures.

The nineteenth century also saw a mushrooming of voluntary organisations and societies within the Church of England, some of which were 'ecumenical' in their aims. Further, official conversations were taking place, notably those with the Church of Sweden, which was to result in an Inter-Communion Agreement between the two Churches which came into effect in 1920.

The Church of England Council on Foreign Relations (CFR) was set up in 1932 and held its inaugural meeting on 2nd February 1933. The setting up of the Council was notified to all the Provinces of the Anglican Communion by the Archbishop of Canterbury who also informed the heads of the Orthodox and Oriental Churches. The First Secretary of the CFR was Canon John Douglas. One of Douglas' most notable initiatives had been the organisation of the celebrations in London of the 1600th anniversary of the Council of Nicea in 1925. To mark the event, Church leaders from various Orthodox traditions were joined by representatives of Lutheran and Reformed Churches.

In 1945 George Bell became Chairman of the CFR. The full Council consisted of about forty members comprising bishops, priests, ex-diplomats and knowledgeable laymen, most of whom had served abroad and were experienced in the area of foreign affairs. Council meetings were held two or three times a year.

The work of the Council and its staff extended to the representatives of foreign Churches within the UK. Thus a great deal of work was done in the immediate post-war years with exiled communities from such countries as Estonia, Latvia, Serbia and Hungary. A vital area of the CFR's work

was with students. The office was able to arrange for substantial numbers of Orthodox, Oriental Orthodox, Lutheran and Reformed students to study in British Universities or Theological Colleges.

While the early years of CFR had been dominated by links with Orthodoxy, in the 1960s relations with the Roman Catholic Church came to the fore. In 1972 the Board for Mission and Unity (BMU) of the General Synod took over the role, and the Church of England's official organ for ecumenical relations with overseas Churches.

About the same time, the then Bishop of St Albans, Robert Runcie, who was Co-Chairman of the Orthodox dialogue, initiated an informal meeting of bishops who, like himself, had ecumenical responsibilities. Out of this gathering grew the 'Ecumenical Bishops' Meeting' which continues to be held annually in January at Lambeth Palace. Alongside this meeting there was created in 1990 the Ecumenical Advisory Group, a small body of individuals with some ecumenical or overseas expertise, to act as a 'think tank' to advise the Archbishop and his Ecumenical Secretaries. The theme of a developing and more united Europe whose soul is as important as its economic and political well-being has also engaged the department in recent years. Both Archbishops Runcie and Carey have been keen to encourage moves in this direction.

To the traditional 'foreign' work of CFR has now been added the input created by the complex development of Inter-Church relationships within the UK. Regular consultation with other Church leaders in Britain and common statements and actions are now a normal part of the work of Archbishops of Canterbury.

*This is a substantially edited version of a paper by John Fenwick and Stephen Platten in Unity Digest, February 1993, published by the Council for Christian Unity of the General Synod of the Church of England.*

### NEW ARCHBISHOP IN LATVIA

The synod of the Evangelical Lutheran Church of Latvia has elected Janis Vanags, 34, to be the new archbishop of the Baltic church. Vanags, a pastor from Saldus, received 154 votes in the January 26th election. The only other candidate, Dean Elmars Rozitis, who is vice-president of the Latvian Evangelical Lutheran Church in Exile, gain 145 votes. Pastor Vanags succeeds Karlis Gailitis who was killed in a car accident near Riga last November.

[LWI]

## 4.3% OF DANES GO TO CHURCH REGULARLY

New figures of church attendance in Denmark show that 4.3% of the Danish population attend church worship at least once a month. In addition, 100,000 people hear the Sunday service broadcast on the radio and an unknown number watch divine service on television.

On average, 97,000 persons go to church on any one Sunday. Of these, 74% go to the services conducted in the Evangelical Lutheran Church in Denmark (ELCD) and 26% to the Free Churches and the Roman Catholic Church, although the combined membership of these churches totals only 1.3% of the population while 88% identify themselves as members of the ELCD. The figures show that church attendance is increasing in the charismatic church communities while it has been decreasing in the ELCD, the Methodist Church, the Salvation Army and the Adventist Church in the period 1980-91.

A positive trend is, however, perceptible within the ELCD. Bishop Olav Lindegaard of Haderslev recently declared that in many places, especially in cities, church attendance and baptismal rates are increasing. In parishes where the pastors offer the so-called 'preparatory instruction for confirmation,' there is a near 100% attendance by children and parents. The instruction is offered to children of age 10-11 years. The bishop described the situation in the ELCD as 'a time of spiritual growth'.

[LWI]

### SOCIETY HOLDS 1993 AGM ELECTS NEW CO-MODERATOR

The Annual General Meeting of the Anglican-Lutheran Society took place on 13th March at St Mary's Church in Putney, London. The Very Revd Walter Jagucki, Dean of the Lutheran Church in Great Britain, was elected as the Lutheran Co-moderator of the Society. The retiring Lutheran Co-moderator, the Revd Thomas Bruch, was one of the founders of the Society, which was established in 1984 and now has 250 members internationally.

Dean Jagucki, who is Polish by birth, has worked in Polish and English parishes in Britain for the last thirty years. The Anglican Co-moderator is the Revd Dr Jonathan Draper, vicar of St Mary's Church, where the meeting was held.

The meeting was addressed by the Revd Dr David Thomson, who spoke on the significance of ecumenical agreements for denominational communions and suggested ways that Christians would 'celebrate, witness and deliberate together'.

The meeting also heard details about the Society's 1993 conference, which will take place in Løgumkloster, Denmark, 1st - 4th September.

## ESTABLISHMENT VALUE

*(Editorial comment from the Church Times)*

A few hours before Mr Clinton's inauguration as President of the United States, he was at a service at the ringingly named Metropolitan African Methodist Episcopal Church in Washington, where prayers were said over him by Protestants, Catholics, Jews and Muslims; and this in a country where politics and religion are constitutionally kept apart. The occasion was a reminder that, at the coronation of a new head of state in the United Kingdom, only a little ingenuity would have been needed to meet the point made by Dr Habgood, the Archbishop of York, at the weekend in answer to television questions: that the state now contains many religions, and the Crown would do well to be seen honouring the main ones among them if it is to go on doing its job of offering the nation a unifying symbol. The service would still necessarily mark the special place of the Church that has long conducted it; but it would also acknowledge the rights of those with other religious allegiances.

It is odd what slender provocation will bring forth horrified cries about disestablishment. Disestablishment of a kind has been going on for two centuries, and is likely to continue at the same gentle pace. It is reasonable to expect that the Church of England's heavy representation in the Lords will end when the second chamber is reformed, and that the influence over church legislation and appointments retained by Parliament and Downing Street will go on diminishing as synodical machinery improves. But that process need not touch the Crown. In Scotland the United Kingdom Government has no ecclesiastical muscle, yet the Church of Scotland remains established, with the Monarch a member.

One of the indisputably valuable parts of establishment is universality: the obligation, qualified in certain ways, to baptise and marry and bury all comers. The Church of England's much-trying ability to absorb diverse forms of belief is both a consequence of this duty and a qualification for it. But part of the assurance in these occasional clients derives from the royal connection: the Church my Monarch heads is my Church. The Church of England is not likely to undervalue that link.

### FIGURES FOR LUTHERANS AROUND THE WORLD

Statistics newly released by the Lutheran World Federation put the total number of Lutherans in the world in 1992 at 58.3 million.

Worldwide, fifteen LWF churches and one non-LWF church (the Lutheran Church - Missouri Synod in the USA) have more than a million members. Largest is the Church of Sweden (7.6 million members), followed by the Evangelical Lutheran Church in America (5.2 million). Germany is the country with the largest number of Lutherans; its fifteen Lutheran territorial churches have a combined membership of 14.8 million.

## MULTIFAITH RITES

A non-religious building is the best place to hold a multifaith service and avoid most of the difficulties posed by the use of churches, the Church of England's House of Bishops has advised.

The question of the venue is 'critical'; it determines who is ultimately in charge of the occasions and what activities are appropriate, says *'Multi-Faith Worship?': Guidance on the situations which arise* (Church House Bookshop, Great Smith Street, London SW1P 3BN). 'For some of the other faiths, whatever happens in a Christian building is a Christian occasion, whoever participates. It certainly cannot be neutral ground for anybody.'

There is a reminder that any event in an Anglican church is subject to canon law, which was framed by those who never envisaged the new situation. 'Nevertheless the principle stands that nothing should happen in an Anglican building which is contrary to the Christian faith. There should be no attempt to evade the force of this by describing an event as a "celebration", or an "observance". In cases of doubt the bishop should be consulted.'

Cathedrals, often the kind of place thought appropriate for multifaith worship, are not so, according to the guidelines.

The Revd Tony Highton, founder of Action for Biblical Witness to Our Nation (Abwon) and a member of the Church of England General Synod, took issue with the guidelines for failing to deal with 'the false teaching of justification by works inevitably implied by multifaith worship.' He continued: 'The document is also weak on idolatry. True, it expresses disapproval of it. But it asks if Christians should bow to Hindu images. How can anyone who knows scripture ask such a question?'

Westminster Abbey (which comes under the direct authority of the Queen), the venue for the Commonwealth Observance for the past 20 years, repeated the exercise on 8th March.

Dean Mayne said he inherited the title 'observance' for the service. 'I think the guidelines may have a fair point about that, but the title simply makes a small point that this is not an ordinary service of Christian worship; and this year we have included a statement in the printed service for 8th March about the Abbey being a Christian place.' But the Commonwealth is a community of nations in which other great and historic faiths have an honoured place.

[CT edt]

## SIGNS OF FASCISM

The Revd Kenneth Leech (an Anglican Priest) identified 'a new Christian fascism' when he delivered the Heslington Lecture at York University.

A large factor in its growth, he told his audience, was 'the complacency, respectability and general theological and political flabbiness of radical Christians.' Kenneth Leech is M. B. Reckitt Fellow at St Botolph's Church, Aldgate, in London, and a former head of the Runnymede Trust.

He listed elements in fascism which, he said, had an appeal to religious people: 'the belief in total certainty and total control; the contempt for the mind and insistence on the acceptance of authority from above; the belief that the world is decaying and must be rescued from nihilism and rootlessness; the emphasis on tradition, inequality, authority, and warfare against decadence; the appeal to the heroic; nationalism and patriotism and so on.'

A resurgence of the Catholic Right in Europe, and forms of fundamentalism in the USA, were some of the signs he noticed, and a range of Christian responses to such social movements as feminism, homosexual rights, and race relations. 'While much of this is a resurgence of old positions, I believe we can speak of new Christian fascism.'

'Among the new elements are the combination of an attack on modernity and the use of modern technology; a new type of political sophistication, much of it learnt from earlier liberal campaigns; the appearance of a new enemy in the form of Islam to replace the earlier one of communism; a new context in which liberalism is exhausted and complacent; a new ecumenical consciousness in which extremes of Catholic and Protestant fundamentalism can meet in a way that was not possible in the past; a new multiracial context; and a new moral agenda focusing on issues affecting women and gay and lesbian people in particular.'

[CT]

### MANSFIELD COLLEGE, OXFORD

Members may be interested in a Conference entitled *Lutheranism in the Aftermath of Communism* being held 12th-14th July 1993. It will examine the problem of Christian identity in the wake of the collapse of Communism, with particular reference to the church's political ethic.

Further details are available from Dr Scott Ickert, Mansfield College, Oxford, OX1 3TF. Tel: (+44)/(0)865 270999.

THE ANGLICAN-LUTHERAN SOCIETY  
30 THANET STREET  
LONDON WC1H 9QH