

# The Window

No. 57

Newsletter of the Anglican-Lutheran Society

December 1998

## US Lutherans discuss revised Concordat

Lutherans in the United States are studying and discussing "Called to Common Mission: a Lutheran Proposal for a Revision of the Concordat of Agreement" with the Episcopal Church. This October 1998 revision replaces the original "Concordat of Agreement" which was rejected by six votes by the Evangelical Lutheran Church in America (ELCA) at its Churchwide Assembly in August of 1997.

The revised text would establish "full communion" (*communio in sacris*/altar and pulpit fellowship) between the 5.2 million member ELCA and the 2.5 member Episcopal Church. The ELCA Council voted to transmit the October 1998 draft of the document to the next assembly. Three members of the ELCA Council voted against transmitting the document.

All voting members of the ELCA synod assemblies in 1999 as well as all voting members of the 1999 Churchwide Assembly will receive copies.

The historic episcopate has been the main stumbling block for the ELCA in its negotiations with the Episcopal Church. ELCA Lutherans regard their ministry as a single order, including pastors and bishops. Their bishops are elected for six-year terms to a ministry of oversight and then may return to parish or other church work. Under the Concordat they would be elected to office for life, although they would serve terms, and would be "installed" by at least three bishops in historic succession.

The revised draft alters the way in which this would happen, making it clear that bishops would be "taking up a sign already shared by many churches, including Lutheran churches in Europe, Asia, Africa and Latin America." Episcopal bishops would participate but would be joined by other bishops in succession. For example, bishops from Lutheran churches which have the historical episcopacy might be invited to take part in ordinations.



Bishop Gordon Roe, co-moderator of the Anglican-Lutheran Society, takes a picture at the parade in Wittenberg, Germany, on June 12, during the celebration of the anniversary of the marriage in 1525 of Martin Luther and Katharina von Bora. Bishop Roe took part in the ALS study tour which was based in Leipzig.

Linda J Brown, ELCA council member from Moorhead, Minnesota said that the decision to establish full communion with the Episcopal Church has another question embedded in it: "Is the historic episcopate a model of leadership for the ELCA as we enter the 21st century?"

Lutherans and Episcopalians agree on the doctrine of "apostolic succession", an ongoing faithful proclamation of Christ; Episcopalians bring to the relationship the "historic episcopate", a succession of bishops as a sign of unity back to the earliest days of the Christian church.

"As a result of their common agreement in faith and in testimony of their full communion with one another, both churches now make the following commitment to share an episcopal succession that is both evangelical and historic," according to the revised CCM.

A conference on "The Revised Concordat and the Evangelical Office of the Bishop" was held on Wednesday,

*continued on page 6*

## AGM at Swedish Church

The Annual General Meeting of the Anglican-Lutheran Society will be held on Saturday, 13 March 1999 at the Swedish Church, Harcourt Street, London W1. The programme will begin with coffee at 10.30am followed by a Eucharist at which the Rt Rev David Tustin, Bishop of Grimsby and Anglican president of the Society, will preach. It will be a farewell appearance for Dr Tustin as the Society's president, as he will retire from his position after the AGM. Details of the special lecture and business meeting in the afternoon will be announced in the next issue of *The Window*.

## Membership renewals due

Because of the problems with producing our newsletter regularly in 1998, half-price membership fees for 1999 will be requested from all members who have paid their fees for this year. Members who have paid their 1998 fee should pay half of the 1999 fee. Those who have not yet paid their 1998 membership fees should pay for this year in full and half of the fee for 1999. We hope that this is clear and fair to all. A special letter will be included with this issue of *The Window* to those who need to renew membership for 1998 and 1999.

Annual membership fees, in UK pounds sterling, are: individual membership £15; couples £20; unwaged £8; group membership £30. Make cheques payable to "Anglican-Lutheran Society" and send to the treasurer, the Rev Brian D Coleman, 18 Vicarage Gate, Onslow Village, Guildford, Surrey GU2 5QJ, UK. Reminders for membership renewals in the USA, Germany, Finland and Sweden will be sent separately through the ALS representatives in those countries. New members should pay the full amount for membership which will be for 1999.

## Advent greetings

During these days of Advent, when we prepare to celebrate again the birth of our Saviour, Jesus Christ, the officers and committee of the Anglican-Lutheran Society wish for all of our readers a joyous and peaceful Christmas season. We wish for you all a new year filled with God's blessings.



## "Even the Staff Meetings!"

### Latossek reflects

Pastor Volkmar Latossek, a German Lutheran minister based in London who serves the German congregation worshipping at St Albans Cathedral, reflects on his work as Ecumenical Chaplain in St Albans. Latossek is a member of the Anglican-Lutheran Society Committee. (This article first appeared in the August 1998 issue of *Unity Digest*, published by the Council for Christian Unity of the Church of England. The editors are grateful for permission to reprint this article here.)

It is 9.15am on Monday morning. Ten to fifteen people gather in the Lady Chapel of St Alban's Cathedral for Morning Prayer. I just made it and sneak into a pew close to the shrine. Coming from London I had to endure a traffic jam in St Albans of all places. After the prayers we start to chat on our way to the Kell's room for a staff meeting. This regular date in my diary still amazes me: why am I invited to the staff meeting in St Alban's Cathedral?

I am a minister for German – mostly Lutheran – congregations between Luton and Brighton, which includes half of London. I am employed by the synod of German congregations and I work in that context. In St Albans I also serve as Ecumenical Chaplain. The German congregation in St Albans has been meeting for services in the Cathedral for about two decades. In 1990 the German minister was invited to join the unique team of ecumenical chaplains. The others are Roman Catholic, Baptist and Orthodox.

I go to the staff meeting as often as possible. To me it is an important symbol of ecumenical commitment. The planning of day-to-day events and services, the communication between master of the music and head verger may seem trivial, but it is the hour where doors are opened or closed. At these staff meetings we have as a regular topic "ecumenical matters."

There is a variety of ecumenical work at the Cathedral. I am invited to join important Anglican events like the

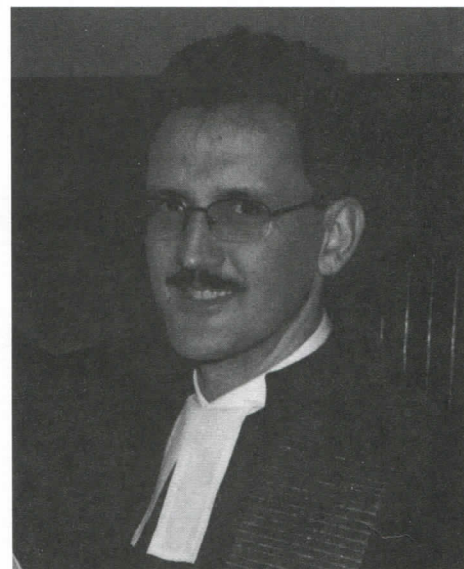
enthronement of a new bishop; services in Advent, Holy Week, Easter; and chapter meetings. There were joint services to commemorate VE-Day, Dietrich Bonhoeffer and Martin Luther.

I was invited to talk about the Lutheran tradition to the school assembly that filled the Cathedral and also about my spirituality with eight young people. This close connection led to many phone calls:

***"Can you join us here, how about a speech there, do you want to robe, talk or pray?"***

In 1997 I took part in the Diocesan Conference. Here was another chance to learn about Anglicanism from the inside. There were a few days of lectures, services and many talks. Often I was asked about my work in the United Kingdom and colleagues who were not as involved in ecumenical work wondered: "I didn't know that there were German churches here". Or: "Please explain what Meissen actually means?" Or: "How is the German church structured?" (Answer: "How much time do I have?") These days many good discussions are made possible because St Albans emphasizes ecumenism at the heart of its diocese.

I am convinced that the official status as Ecumenical Chaplain helps a lot to link German and Anglican experiences in this special "grassroots" way.



Volkmar Latossek at the Society's Annual General Meeting which was held at St. Mary's German Lutheran Church, London, last March. He is pastor of this historic congregation.

### International Conference in Cambridge in 1999

"Justification by Faith" will be the theme of the International Conference of the Anglican-Lutheran Society to be held at Westcott House, Cambridge University, England, from September 10-13, 1999.

The speakers will include Bishop Hans-Christian Knuth, Bishop for Schleswig, Germany, who chairs the Meissen Commission and the Lutheran-Catholic dialogue in his country; the Rt Rev Rupert Hoare, Anglican Bishop of Dudley, England, who is a former principal of Westcott House; and the Rt Rev Stephen Sykes, Anglican Bishop of Ely, who chairs the Doctrine Commission of the Church of England.

Note these dates in your diaries and look out for more information in the February issue of *The Window* about registering for the International Conference. All are invited, both members and friends.

## Three "Porvoo" bishops at Lambeth Conference

Three Lutheran bishops from churches in the Porvoo Communion were special guests at a reception and programme at the Lambeth Conference on July 23.

Taking part were the then Finnish Archbishop John Vikström from Turku, the then Norwegian Bishop Andreas Aarflot from Oslo and the Swedish Bishop Jonas Jonson from Strängnäs.

Because of the signing in 1996 of the Porvoo Agreement by British and Irish Anglicans with Nordic and Baltic Lutherans, this is the first time that Lutheran bishops

were asked to participate as members of the Lambeth Conference.

Bishop Jonson said that "we must not forget the inclusion of the bishops of the Baltic Churches, which have been so isolated through the Cold War. Porvoo leads a dynamic of great significance in our own relationships." He added that the Porvoo Declaration will be lived out in places such as Tanzania and Zimbabwe where the Lutheran Churches have a Swedish character. "The question now," he said, "is how these churches will relate

to the provinces of the Anglican communion." Archbishop Vikström said, "The establishment of the Porvoo Communion is one of the most important ecumenical steps of this century. We believe it is a gift to the whole church."

Bishop Aarflot noted that Porvoo breaks new ground that can serve as a catalyst for ecumenical relations worldwide. "I hope it will inspire and encourage the whole ecumenical movement at the end of this century when it faces such serious threat," Aarflot stressed.



## David Tustin honoured

Belated congratulations to the Rt Rev David Tustin, co-president of the Anglican-Lutheran Society, who was awarded a Lambeth Doctor of Divinity by the Archbishop of Canterbury last May. Bishop David was one of six persons to be honoured for their significant contributions to the life of the Church. The Anglican Bishop of Grimsby, England, Dr Tustin co-chaired the committee which led to the Porvoo Agreement between Anglican churches in Britain and Ireland and Lutheran churches in the Nordic and Baltic countries.

## New General Secretary for Unity Council

The Rev Prebendary Dr Paul Avis began work on November 2 as the new general secretary of the Church of England's Council for Christian Unity. He succeeds Dr Mary Tanner who retired after serving as general secretary since 1991.

Dr Avis has been Vicar of Stoke Canon, Poltmore with Husham and Rewe with Netheraxe, near Exeter. He was also Prebendary and Sub-Dean of Exeter Cathedral and an honorary research fellow of the Department of Theology at Exeter University. He has been involved in ecumenical work for many years and took part in the talks with the Moravian Church that led to the Fetter Lane Common Statement. The new chairman of the Council for Christian Unity is the Rt Rev Ian Cundy, Bishop of Peterborough who succeeds Bishop David Tustin.

Memorial statue outside the Thomaskirche, Leipzig, where Bach served as cantor. Major renovation work was underway when the ALS study tour visited the historic church.



## Anglicans and Lutherans discuss what unites and divides them during holiday in Germany

Members from an Anglican Team Ministry in Kidderminster, Worcestershire, England and members from the Trinitatis congregation in Gommern, near Magdeburg, Saxony, Germany, included discussions of what unites and what divides them while on holiday in Alterode, Harz, Germany in July 1998. Canon Guy Smith, a member of the Anglican-Lutheran Society Committee and Team Rector in Kidderminster, has shared this report with *The Window*.

Canon Smith comments: "Traditions grow – almost without noticing! Who would have thought since we got friendly with our friends in Gommern in 1992 that we would now be into our third holiday together? And that, at the end of it, they would have said, 'Where are you taking us in 2000?' It was a great success. But it was more than a good time together – it was a learning about each other's variety of the Christian faith that made it so special!

"To start with, the place was special. The Harz Mountains, rather like the hills of Wales, are only a drive of two hours from Gommern. In Alterode, where we stayed, someone had the bright idea about four years ago of building a study/conference/retreat/holiday centre, which was financed by the church but open to all who want to use it. There was a 17th century half-timbered vicarage, but no vicar. It was restored to its former style, and on one side a new residential block was built with library, meeting rooms and halls. It is very modern and substantial, but entirely in keeping with the old. What comfort, what wonderful fittings and down below a cellar bar!

"Our main topic for discussion was 'Anglicans and Evangelische: what divides us and what unites us?' We spent some three days on this, off and on. How informative it really was. The abiding thought was this: because of history, of culture and religious revolutions, the theology and the organization and Christian lifestyles have developed so differently in Germany and in England. Part of our work was to ask each other questions about our respective churches."

Pastor Karl-Heinz Nickel and Canon Smith set out briefly the basic tenets of their respective churches. Dr Matthias Sens, the newly-installed Propst (a title and position of a dean in the church), spoke about ecumenical discussions between Lutheran,

Anglican and Roman Catholic churches. Much of the time was spent in questions and answers, with discussions between parishioners.

May Crowther of the Anglican group commented on these discussions: "At first glance there seemed to be much that was shared and mutually acceptable. However, when the separate language groups met to formulate questions for each other, there were many aspects which seemed to need clarification and discussion, and which indicated more stumbling blocks than had at first seemed to be present.

"What was immediately apparent, however, when the question session began, was that our Lutheran friends were concerned almost solely with practical matters. Their questions concerned bishops; General Synod; authority; baptism at what age and did this constitute membership in the church; the role of laity; and work in schools. Another concern was money, income and who was paid for what service. One question of a less concrete nature referred to the Eucharist and the changes that take place in the elements – or is it a memorial only?

"Our questions to them, on the other hand, were of a different nature, as we tried to understand the thinking behind their expression of faith. Mostly these were answered by the pastor, with the laity having little to contribute. We suspected later that this was because such discussion was new to them.

"We asked about the sacraments. They accept baptism and holy communion as sacraments, but not ordination or confession. This led to some discussion, especially about ordination. Another area which was opened up was 'justification by faith' but this had to be left for another occasion.

"In spite of the difficulties and frustrations of communication, in all our discussions there was careful listening and interest shown. For us much was learned and much given to consider and question, and we believe that our friends were left with similar feelings.

"We felt that a deeper level of meeting between our Gommern friends and ourselves had been reached which needed to continue by careful thought and prayer in order that further progress can be made, and faith kept."



## Darlis Swan elected

The Rev Darlis J Swan, associate director of the Evangelical Lutheran Church in America (ELCA), Department for Ecumenical Affairs, will be president of the North American Academy of Ecumenists (NAAE) during 1999 and 2000. The NAAE held its 1998 conference September 25-27 in Covington, Kentucky, USA.

"As we approach the millenium, I see the NAAE attempting to renew the ecumenical vision in such a way that more church leaders and others will see it as crucial to the life and mission of the church," she said.

The NAAE was founded in 1957 "to inform, relate and encourage men and women whose profession or ministry in the church involves them in ecumenical activities and studies." Its annual conferences are scholarly in content and informal in structure to explore "issues too important to be left exclusively to official ecumenical agencies and projects."

## Clergy Couples: How many are Anglican-Lutheran?

How many clergy couples are there where one is an ordained Anglican and the other an ordained Lutheran? We know of six, and have heard reports that there are more.

Two such clergy couples are members of the Anglican-Lutheran Society. Kathryn Johnson is a pastor in the Lutheran Church in Great Britain while her husband, Quentin Bellamy, is a priest in the Church in Wales (Anglican). They live in Wrexham, Wales.

Roger Claxton is a pastor in the Evangelical Lutheran Church in America serving a joint parish in Russell, Minnesota, USA. His wife, Connie Claxton, spends half her time as a priest of St James Episcopal Church in Marshall, Minnesota and half-time as canon-missioner on the staff of the Episcopal Bishop of Minnesota, The Rt Rev James Jelinek. Other Anglican-Lutheran clergy couples whom we know about, all in the USA, include: Tom Hasseries and Theresia Calene-Hasseries of Trimont, Minnesota; Michael Cooper-White and Pamela Cooper-White of Chicago, Illinois; Thomas Selnick and Elizabeth Eaton of Ashtabula, Ohio; and Erik Wefald and M. Lise Hilderbrandt of Westborough and Rochdale, Massachusetts.

We've heard that there is another such clergy couple in Germany. There may be a couple in England, too. Can you help us add to our list? Please contact *The Window*.

## US Lutheran and Episcopal bishops strongly affirm ecumenism

The presiding bishops of the Episcopal Church and the Evangelical Lutheran Church in America (ELCA) have strongly affirmed ecumenism in recent speeches.

Episcopal Presiding Bishop Frank T Griswold, in a major address on ecumenical issues on September 30, stated that Episcopalians are facing calls from Catholics for "clarity and consistency in our theological discourse" and from Lutherans an "insistence upon transparency of the gospel" in ordaining bishops.

Speaking at Grace Episcopal Church in New York City, Bishop Griswold said that an insistence on conformity between our church bodies points to "the continued need for all of us to yield our corporate life and our several histories to the purifying fire of the Spirit of truth . . . revealing to us the elements of our traditions which authentically convey the gospel and mediate the life of the risen Christ."

Bishop Griswold quoted Pope John Paul II on ecumenism: "The question we must ask ourselves is not so much whether we can reestablish full communion, but rather whether we still have the right to remain separated." Bishop Griswold then added: "Do we indeed have the right to travel our separate paths giving lip service to 'one Lord, one faith, one baptism, one God and Father of all,' when the life we live gives witness to division and contradiction? The answer clearly is no."

Presiding Bishop H George Anderson of the ELCA noted that "the ecumenical question is often posed as a vote for or

against 'Lutheran identity'", in an address in Chicago, Illinois, on October 4. He explained that we Lutherans often cite our confessional tradition as the reason for our continued separation from other Christian bodies. "I believe that it is precisely our Lutheran identity that drives us to reach out," he said.

Bishop Anderson's address on "The Lutheran Communion and Ecumenical Relationships" followed the celebration of the ELCA's new relationship with three churches of the Reformed tradition. He asserted that our confessions and history give Lutherans "a fundamental aptitude for ecumenism."

The Augsburg Confession of the Lutheran church defines "church" as "the assembly of all believers among whom the gospel is preached in its purity and the Holy Sacraments are administered according to the gospel," Bishop Anderson explained. "Lutherans do not have a monopoly on Jesus Christ," he added, and they do not commit themselves to a single church structure.

Lutherans are free to talk with Christians in all church bodies, said Anderson. "While we can't begin to be in full communion with all these folks, we can recognize the work of God in all of them," he said. He concluded that Lutherans should "see the Spirit moving out before us" and not squander their opportunities to advance the ecumenical movement. "I am haunted by those words of Jesus: 'I ask that they may all be one. . . so that the world may believe.'"



Visiting Luther, Bach and Händel: Several of the participants in the June study tour based in Leipzig are (from left:) Patricia Sledge, Alison Coleman, Brian Coleman, Richard Sledge, Gordon Roe, Robert Dawson, Mary Roe and Marja-Liisa Morgan. The group of 15 visited Eisleben, Wittenberg, Halle as well as Leipzig. They stayed at the guest house of the Leipzig Mission.





Dr Michael Root addresses the Society on Anglican-Lutheran relationships around the world at the Annual General Meeting held in London on 14 March 1998. "Affirmations and Admonitions", which include lectures by him, was published earlier this year.

## Meissen theological report now in print

Reports and discussions from the Second Theological Conference between the Church of England and the Evangelical Church in Germany (Evangelische Kirche in Deutschland) under the Meissen Agreement are now published in English and German editions. *Visible Unity and the Ministry of Oversight* is the title of this document from the 1996 conference held in West Wickham, Kent, England.

In this book which focuses on the ministry of oversight in the Church, German Protestant and English Anglican experts explain the different understandings of episcopacy and oversight which developed in the Reformation in England and Germany. These differences are reflected in the liturgy and law of the churches.

Based on these papers and the work of recent ecumenical dialogues, this report suggests an agenda for future efforts toward a consensus on these important issues in the life and unity of the Church

*Visible Unity and the Ministry of Oversight*, Church House Publishing 1977, UK£12 (US\$20.40) including postage and packing. Make cheques payable to **Central Board of Finance**. Orders to: Publications Secretary, Council for Christian Unity, Church House, Great Smith Street, London SW1P 3NZ, England, UK. The German edition costs DM30, including postage and packing. Orders to Kirchenamt der EKD, Postfach 21 02 20, 30402 Hannover, Germany.

## Affirmations and Admonitions

Three major ecumenical documents are the focus of *Affirmations & Admonitions, Lutheran Decisions and Dialogue with Reformed, Episcopal, and Roman Catholic Churches* published this autumn. Gabriel Fackre and Michael Root have written these essays which were first delivered as the 1997 Hein-Fry Lectures at the eight theological seminaries of the Evangelical Lutheran Church in America.

The authors, highly-respected ecumenical scholars, examine documents and dialogue between Lutherans and the Episcopal Church, three Reformed churches and the Roman Catholic Church. Professor Fackre, who belongs to the United Church of Christ, is the Abbot Professor of Christian Theology Emeritus at Andover Newton Theological Seminary, Newton Center, Massachusetts. Dr Root is professor of systematic theology at Trinity Lutheran Seminary, Columbus, Ohio. For many years he was research professor at the Institute for Ecumenical Research in Strasbourg, France.

Both authors contribute three essays from the Hein-Fry Lectures. Dr Fackre writes on "Gifts Given: Solidarity and Simultaneity; Gifts Received: Sovereignty and Sanctification"; and "The Congregation and the Unity of the Church". Dr Root writes on "What Are We Doing? The Unity of the Church and the Unity of the Churches; Should We Do It: The Question of Criteria"; and "What Difference Does it Make? The Ecumenical Decisions and the Future of American Lutheranism". He also provides a concluding chapter: "An Afterword: Where Are We after the Votes?"

Most relevant for the Anglican-Lutheran Society are the sections about Episcopal-Lutheran Dialogue and the proposed Concordat of Agreement between The Episcopal Church and the Evangelical Lutheran Church in America (ELCA). Professor Root notes that "Lutheran-Anglican dialogue in the twentieth century dialogue has focused on a single topic as potentially blocking communion: episcopacy."

Although the majority of Lutheran churches in the world today, including the ELCA, have ministers who are titled "bishop", the problem lies in the significance of the office of bishop. Anglicans and Lutherans affirm much in common about ministry in the church. The difficult issue is the ministry of oversight and thus the nature and importance of the episcopacy.

In chapter 5 of *Affirmations*, entitled "Should We Do It?", Dr Root gives a helpful

analysis of the issues involved. In an earlier book, *Inhabiting Unity: Theological Perspectives on the Proposed Lutheran-Episcopal Concordat*, edited by Ephraim Radner and R.R. Reno (Eerdmans, Grand Rapids, Michigan, 1995) he had gone into greater detail on this question.

In the new book, Dr Root notes that "central to the Concordat is the proposal that the two churches will recognize and accept each other's ordained ministries from the outset, without anything that might be interpreted as a new ordination. Any Anglican who really believed that ordination by a bishop in succession is strictly essential to the divinely instituted office of the ministry could not consistently accept the Concordat." He adds that "the Concordat in no way implies that the ELCA would now or at any time in the future adopt the policy of the Episcopal Church."

He goes on to say that "what seems to me clear is that the Anglican position implied within the Concordat is not the position Lutherans have usually seen as blocking communion; it does not view succession as strictly necessary for a true ministry of word and sacrament. It thus does not view succession as necessary for the true unity of the church referred to in Augustana 7 (Augsburg Confession). The Anglican position is one that sees some structures as having evolved within the common life in communion in such a way that, while they are not necessary to salvation and thus not strictly necessary for the existence and unity of the church, they are gifts which they strongly wish to persevere, which they even might feel themselves obliged to preserve."

Professor Root adds: "Anglicans here can be seen as challenging the Lutheran tendency to classify all aspects of the church into two and only two categories: the absolutely essential and the strictly adiaphoral. The Anglican position, especially as it has evolved in recent ecumenical and official statements, implies a third category: the nonessential but nevertheless normally normative. The question before us then is whether this more limited, contextual form of conditionality is so radically unacceptable that it forces us to reject the Concordat. I have argued elsewhere that I believe this conditionally is not itself grounds for rejecting the Concordat, but that is an argument for another day. What I want to stress here is the analytical point about what the Concordat actually says and implies. It is this that we should accept or reject."

*continued on page 6*



## Lutherans reconsider Concordat: *continued from page 1*

December 9, at the Lutheran Theological Seminary at Philadelphia. The sponsors of this event were the host Lutheran seminary, the General Theological Seminary (Episcopal) of New York City and the Institute for Ecumenical and Interreligious Dialogue.

Speakers included Bishop Steven L Ullestad of the ELCA Northwest Iowa Synod; The Rt Rev C Christopher Epting, Episcopal Bishop of Iowa; Prof. Michael Root, Trinity Lutheran Seminary, Columbus, Ohio; Prof. J. Robert Wright, General Theological Seminary; Dr Peter Schmeichen, Lancaster Theological Seminary (United Church of Christ), Lancaster, Pennsylvania; and Prof. Sven-Erik Brodd, Uppsala University, Sweden.

Several ELCA bishops have asked about inserting a "conscience clause" into the proposal for full communion with the Episcopal Church which would allow the ELCA to continue its constitutional exception that allows bishops to authorize others to ordain pastors. "People object to the image of a church saying that you can't have a pastor without having a bishop," said Bishop Peter Rogness of the ELCA Greater Milwaukee Synod in Wisconsin. Bishop Peter Strommen of the ELCA Northeastern Minnesota Synod said, "To some, a bishop symbolizes the unity and continuity of the church. To others, allowing a bishop to delegate authority symbolizes that authority cannot be monopolized."

Dr Todd W Nichol of Luther Theological Seminary in St Paul, Minnesota, and a member of the drafting team, expressed reservations concerning Called to Common Mission in an appended paper called "a minority view." He notes that "Lutherans are being asked, for the sake of full communion with a church with the historic episcopacy, to adopt it themselves and with it fundamental constitutional and liturgical changes." He explains that while "the statement does not require Lutherans to subscribe to a theological assertion that the historic episcopate is necessary to the unity of the church and is deferential to traditional Lutheran formulations regarding the unity of the church and the office of the ministry, it does insist on certain invariable practices for the realization of full communion."

He warns that "those Lutherans who continue to believe that the right preaching of the gospel and administration of the sacraments is sufficient for the unity of the church will raise objections to the conditions which are in practice being demanded of the one church by the other."

Dr Martin Marty of the University of Chicago, who chaired the Lutheran writing team, added his commentary on the revised text: "The offence to most Lutherans has not been that the Episcopal Church has bishops, episcopacy, and the episcopate. The offence would come should full communion mean that Lutherans would have to 'agree' with some Episcopalians, who believe that the episcopate is of the *esse*, the essence of the church.

"This draft could not make it more clear that Episcopalians do *not* expect Lutherans to be asked to come to believe in this. They have said that for the fullest expression of unity it is 'essential' to deal with the episcopate. But they would invoke that theme only were our action to be to promote a merger. The Concordat in no way arranges for or anticipates a merger. In a merger the participants do not remain 'autonomous', as our churches do. In business world terms, this would not be a merger or submerger or absorption. It would be more like a joint-venture, a partnership. No Lutherans would be called to wake up the morning after mutual adoption and have to start saying 'now I believe that the episcopate is of the essence of the Church.' This historic reality is instead a sign, a gift from the early Church, a sort of practice that the Lutheran reformers might well have kept had circumstances permitted. To quote from the current draft: 'The Episcopal Church remains free to maintain its conviction that sharing in the historic episcopate, while not necessary to the being of a church, is essential to full communion; the Evangelical Lutheran Church in America remains free to maintain that the historic episcopate is not necessary for full communion.'"

From the Lutheran side, Dr Marty says that the revised concordat will continue to assert that "in our Lutheran confessions, *satis est*, 'it is enough' for true unity that there be agreement in Word and Sacrament. This draft, because it insists on both the autonomy and interdependence of the two churches and with interdependence where that can be effected, does not compromise this *satis est*, but affirms it for Lutherans. We are not here being asked to incorporate an 'add on'. Of course, there is some novelty here for Lutherans in America - but by no means would it be an innovation for many Lutherans elsewhere in the world who are as faithful to the Augsburg Confession as we, since they have bishops in the episcopate. For the sake of full communion we would be adopting one

practice important to the Episcopalians and congruent with their 'order' but are not being asked to see it as a confessional addition. It is a 'gift' and a 'sign'. It would see its adoption as a sign also of appreciation of the early Christian Church, the Church that, having given us the biblical canon, the doctrines, and the creeds, also found validity in this pattern of oversight to help assure the Church's integrity. I for one can live with 'presidents' or 'bishops' without 'episcopate'. I cannot live so readily with the idea that I might be turning down at this turn of the millennium one of the very few major signs of movement toward full communion where brokenness has marked the life of our separate churches."

## Affirmations and

## Admonitions:

*continued from page 5*

Dr Root claims that "the ecumenical importance of the decision to be made in 1999 is difficult to overestimate, both for Lutheranism and for the wider ecumenical scene. . . . Episcopal succession is understood as one element which, while neither being essential to apostolic continuity nor a guarantee of such continuity, is nevertheless so widely used as a living symbol of unity in the one ministry of the church in all times and places that it is at the very least desirable, if not what I describe in the second lecture as normally normative. The acceptance of such an understanding by Lutherans and Episcopalians in the U.S., reinforcing similar decisions already made in Northern Europe and proposals on the table elsewhere, would provide a basis of further discussions with other episcopally organized churches, most notably Rome and Constantinople."

Finally Dr Root asks: "Will the ELCA realize a vision of a church which is serious about the theological heritage of the Reformation and *for that reason* seeks the greatest unity possible with the theological, liturgical, and institutional heritage of the church catholic?"

*Affirmations & Admonitions, Lutheran Decisions and Dialogue with Reformed, Episcopal, and Roman Catholic Churches* by Gabriel Fackre and Michael Root. Paper, 124 pages. Published in 1998 by William B Eerdmans Publishing Company, Grand Rapids, Michigan, USA Price \$16. (The Society has a few copies available for UK £12, including mailing costs. Send orders with payment to Anglican-Lutheran Society, 10 Javelin Court, Streatham Common North, London SW16 3HL.)



## Need for "Translations"

"Volumes of material have been produced on Episcopal-Lutheran relationships over the past 30 years and much of it has not been read," claims the Rt Rev Steven L Ullestad, bishop of the Northeastern Iowa Synod of the Evangelical Lutheran Church in America.

The main reason has been the "lofty academic language used in many ecumenical documents," says Bishop Ullestad. He chairs the Committee to Create Lutheran/Episcopal Educational Opportunities, which seeks to overcome this problem.

The committee has been working to "translate" documents into materials that congregations can use in adult forums. Two videos have been produced: "Who are the Lutherans?" and "Who are the Episcopalians?" These videos help members to understand and appreciate each church's history and traditions as well as a common emphasis on mission.

Information on these videos and other educational resources is available from the ELCA Department for Ecumenical Affairs, Chicago, Illinois, USA. Phone (800) 638 3522, extension 2610.

## Helsinki University seminars on Church and Culture in UK

The church history department of the University of Helsinki, Finland, held a bilingual course on Church and Culture in Britain in October. The focus of the new course for undergraduates was the Church of England. Five teachers from different universities took part. Prof Alla Lauha, who heads the church history department, lectured on churches in Great Britain from 1700 to 1830 and on ecumenical pioneers before 1914.

Dr John Wolffe from the Open University in the UK spoke on the British churches in the 19th century. Dr Kyllikki Tiensuu of the University of Helsinki lectured on how the churches reacted to the ideological and social challenges during the end of the nineteenth century and the early years of the twentieth century.

Dr Jaakko Rusama of Åbo Akademi University, Finland, concentrated on British churches, their theology and ecumenical initiatives during this century. Giving a more direct insight into the workings of the Anglican Church today, the new Anglican chaplain in Helsinki, the Rev Rupert Moreton, concluded the course with a personal talk on the Church of England today.

## Festschrift to honour outgoing Unity Council General Secretary, Mary Tanner

When Mary Tanner retired as general secretary of the Church of England Council for Christian Unity earlier this year, colleagues honoured her with *Community - Unity - Communion*, a collection of essays on themes to which she is devoted. The twenty-six essays are divided into six sections: one on Dr Tanner herself; one on community; three on unity; and one on communion.

For twenty-one years Tanner lectured in Old Testament and Hebrew at the University of Hull and at the University of Bristol, before taking up an appointment as tutor and lecturer at Westcott House, Cambridge. During a recent visit to Cambridge, Dr Tanner emphasised that it was just the close ecumenical links with neighbouring theological colleges that eventually saw to the establishment of an ecumenical federation of Cambridge theological colleges, which inspired her wish to become engaged in full-time ecumenical work.

Leaving her Cambridge appointment Dr Tanner was asked to be theological secretary for the Church of England Board of Mission and Unity in 1982-91. She became general secretary of the Council for Christian Unity in 1991. She has been a member of the Faith and Order Commission of the World Council of Churches since 1975.

Several essays in this *Festschrift* deal specifically with Anglican-Lutheran relationships. They include "Is episcopal succession a matter of dogma for Anglicans?" by the Rev Dr Geoffrey Wainwright, professor of theology at Duke University, USA; "Lutherans and episcopacy" by Professor Dr Wolfhart Pannenberg, emeritus professor at the Faculty of Protestant Theology, Munich; "The Meissen Declaration; Some observations from the gallery" by OKR i.R. Klaus Kremkau, former director of the European Department, Evangelical Church in Germany (EKD); "Nordic preparations for the Porvoo process" by The Rt Rev Tord Harlin, Bishop of Uppsala, Sweden; "The diaconate: Taking the ecumenical opportunity?" by The Rt Rev Barry Rogerson, Anglican Bishop of Bristol, England; and "The unity of the Church: The different approaches of the Lutheran-Anglican and Lutheran-Reformed dialogues" by Professor Dr André Birmelé, University of Strasbourg, France.

Dr Colin Podmore of the Council for Christian Unity has edited this valuable and highly-recommended volume. Many of the issues raised in this *Festschrift* are at the

forefront of current ecumenical debate. Anyone with an interest in ecumenical affairs will find *Community - Unity - Communion: Essays in Honour of Mary Tanner* a very useful resource and reference work.

*Community - Unity - Communion: Essays in Honour of Mary Tanner*, edited by Colin Podmore. Published in 1998 by Church House Publishing. Paper, 294 pages. Price: UK£9.95 including postage and packing. Make cheques payable to Central Board of Finance. Send orders with payment to Mrs Julia Farrar, CCU, Church House, Great Smith Street, London SW1P 3NZ. US readers who wish to order this book and pay in US dollars may contact Ronald T Englund at his Massachusetts address see below.

## Editors' Apologies

We apologise for the long silence from *The Window*. This has been a difficult year for the Anglican-Lutheran Society. Its office has been in the home of co-moderator and editor Ronald Englund in Streatham, London. The Englunds made a major double move earlier this year when they sold their London home. During the lengthy time involved in house-searching, packing and moving which was inevitably followed by months of getting settled, the work of the Society and its newsletter suffered.

Plans are set for regular publication of *The Window* and to organise a number of interesting events for 1999.

## News items needed for February issue

Readers are encouraged to send us news about Anglican-Lutheran relationships for coming issues of *The Window*. Pictures are always welcome for possible inclusion in our newsletter. The deadline for the next issue will be the first week in January. You may also help by suggesting topics which might be of interest to our readers. We are especially keen about news of local initiatives which show how our two churches are drawing closer together. We welcome your ideas and suggestions at any time.

Write or e-mail your contributions to the editorial address at the bottom of page eight. If you are in the USA, you may write to Ronald T Englund, 44 Lakeview Avenue, Falmouth, MA 02540. Phone and fax: (508) 495 1621. He will receive information promptly whether you contact him in London or in Massachusetts.





"With hearts and hands and voices": A Choir workshop at the Episcopal Church of the Messiah in Woods Hole, Massachusetts, on 24 October 1998 brought Lutherans, Anglicans and others together under the direction of Peter Lea-Cox, cantor at the Lutheran Church of St Anne and St Agnes, London. The photograph shows the concert which concluded this ecumenical event.

## London Lutheran cantor makes music in Episcopal churches on Cape Cod

Peter Lea-Cox, cantor at the Lutheran Church of St Anne and St Agnes in the City of London, led singers and gave organ recitals at Episcopal churches on Cape Cod in Massachusetts, USA, in October. Although his background is in the Church of England, Lea-Cox has for the past 11 years led an extensive programme of music in the Lutheran tradition at the historic Christopher Wren church near St Paul's Cathedral.

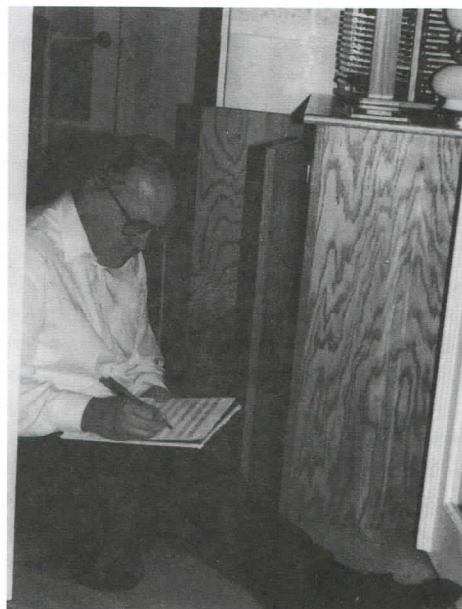
Peter, who is known as 'Lecosaldi' when he composes in 18<sup>th</sup> century style, directed a choir workshop at the Church of the Messiah (Episcopal) in Woods Hole, Massachusetts, on 24 October. The majority of the 51 singers who took part were from Episcopal church choirs from the area. Besides Lutheran choir members, the ecumenical workshop attracted singers from other local churches. The event was unusual because the singers saw the music for the first time when they began rehearsing in the morning and then sang this music at a public concert that evening. English anthems from the Anglican tradition made up most of the programme which also included Lutheran liturgical music composed by Lecosaldi.

Lea-Cox, who was accompanied by his wife, the soprano Gillian Humphreys, also gave organ recitals at St David's Episcopal Church in South Yarmouth, Massachusetts, and in University Lutheran Church in Cambridge, Massachusetts. He also led a

workshop for organists. Again he presented a combination of music in the Anglican and Lutheran traditions. In addition he played at the Sunday Eucharist and directed the choir in special liturgical music by Lecosaldi at Christ Lutheran Church in Falmouth, Massachusetts.

The Lecosaldi Ensemble, which Peter directs, is known especially for their Bach

"How did that bass-line sound again?" Peter Lea-Cox writes out part of the bass line while listening to a recording of a Handel organ concerto. He was seeking an illustration of improvisation in preparation for leading a workshop for the Cape Cod Chapter of the American Guild of Organists.



Vespers at St Anne and St Agnes. These monthly services include Bach cantatas in worship as originally intended. Last year Peter and the Lecosaldi Ensemble completed performances of all the 220 existing Bach cantatas. All performances have taken place in Lutheran and Anglican churches.

A member of the Anglican-Lutheran Society, Peter Lea-Cox has played and directed choral groups at many of the Society's events such as annual general meetings and conferences. He has also directed Nordic Hymn Services, including one at Westminster Abbey, shortly before the signing of the Porvoo Agreement. Events such as these are a wonderful way to strengthen links between Anglicans and Lutherans as well as sharing the musical gifts which each tradition brings to sing praises in their joint worship.

Several invitations have come for Peter and Gillian to return to the Boston area and they are tentatively planning a concert tour to the United States from 19-29 October 1999. For more information about potential venues or if you wish to invite Peter to give a recital or lead an event, please contact Ronald T Englund, co-editor of *The Window*.

---

### The Anglican-Lutheran Society

#### Patrons:

The Archbishop of Canterbury  
The President of the Lutheran World Federation

#### Presidents:

The Rt Rev Dr David Tustin  
Anglican Bishop of Grimsby, England  
The Rt Rev Erik Vikström  
Lutheran Bishop of Porvoo (Borgå), Finland

#### Moderators:

The Rev Ronald T Englund (*Lutheran*)  
The Rt Rev Gordon Roe (*Anglican*)

#### Secretary:

Mrs Valerie Philips (*Anglican*)

#### Treasurer:

The Rev Brian Coleman (*Anglican*)

#### Other Committee Members:

Mrs Marianne Haig (*Lutheran*)  
The Rev Volkmar Latossek (*Lutheran*)  
The Rev Guy H Smith (*Anglican*)

#### National Correspondents:

The Rev Dr Jaakko Rusama (*Lutheran*), Finland  
The Rev Arndt-Bernhard Müller (*Lutheran*),  
Germany  
Mrs Margareta Larsson (*Lutheran*), Sweden  
The Rev Dr Scott S Ickert (*Lutheran*), USA  
The Rev Gareth R Rowlands (*Anglican*), Wales

#### Editors of *The Window*:

The Rev Ronald T Englund (*Lutheran*)  
Mr J Andreas Löwe (*Anglican*)

#### Editorial Address:

10, Javelin Court  
Streatham Common North  
London SW16 3HL, England  
Tel/Fax: (0181) 769 - 2677  
E-mail. englund@cape.com

---