

THE WINDOW

THE QUARTERLY NEWSLETTER OF THE ANGLICAN - LUTHERAN SOCIETY

Number 42

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WORSHIP AND ECUMENISM

Worship should be given a new place in ecumenical dialogue, according to 332 church leaders from around the world. Meeting in Ditchingham, England, during 20-27 August 1994, these leaders were called together by the Faith and Order Commission of the World Council of Churches. At the conclusion of discussions which probed the common shape of Christian worship and its local inculturation, the participants in the consultation issued an extensive report addressed to the Faith and Order Commission and a "Letter on Koinonia in Worship" addressed to all Christians. Topics under consideration included: the ordo of Christian worship, a common date for Easter, the urgency and the limits of liturgical inculturation, the renewal of prayer for Christian unity, and the integration of worship studies in ecumenical dialogues.

The meeting was significant as it was one of the first formal conversations between liturgists and ecumenists in the history

of the World Council of Churches. Representing the Lutheran World Federation was the Rev S Anita Stauffer (Study Secretary for Worship, Department of Theology and Studies), who said "Faith and Order's new initiative in worship is most welcome. It is of utmost importance that liturgical scholars and ecumenists address common issues together."

Delegates came from all the continents and represented Roman Catholic, Orthodox, Anglican, Lutheran and Protestant churches.

The report (which also included specific study recommendations to Faith and Order) is available from Dr Thomas Best, WCC/Faith and Order, PO Box 2100, 1211 Geneva 2, Switzerland.

[LWF Worship Net, October 1994]

US LUTHERAN BISHOP INSTALLED IN EPISCOPAL CATHEDRAL

The Southeastern Pennsylvania Synod of the Evangelical Lutheran Church in America held the installation service for their new bishop, Roy Almquist, on Oct. 16, in the Episcopal Cathedral Church of the Savior, West Philadelphia. Among those attending the service were visiting clergy from Tanzania and Latvia.

The Episcopal Cathedral was chosen as the site for the installation to reinforce the ecumenical focus of the event, which brought together men and women from various Christian denominations. The reception following the ceremony was held at the First District Plaza of the African Methodist Episcopal (AME) Church.

[LWI]

CONFESSING THE ONE FAITH

(WCC Faith and Order paper 153)

is an ecumenical explanation of the Apostles' Creed, which could be used in parish or ecumenical study groups.

(Available from the WCC or from any of the WCC's worldwide distributors.)

*We wish all our
readers the Joy of
Christmas and a
Happy New Year!*

HONG KONG CONSULTATION

The Church should say both "yes" and "no" to the use of cultural elements (music, architecture and art, gestures, vestments, and so on) in Christian worship, according to Dr. Gordon W. Lathrop, who has proposed six Lutheran principles for sorting the answers. Speaking at the LWF's consultation on "Worship and Culture: Contemporary Issues", held in late March 1994 in Hong Kong, Lathrop said that Lutheran churches "welcome the gifts of the many cultures of the world", but that "the gift of Christ" must always stand at the centre of Christian worship. Filipino scholar of liturgical inculturation, Dr. Anscar Chupungco, concurred, saying that "Christian liturgy welcomes the values and cultural patterns of peoples and races, so long as they can be vehicles of Christ's message".

LWF Study Secretary for Worship and congregational Life, the Rev. S. Anita Stauffer, said that "The contextual, the countercultural, and the transcultural all have a place in Christian liturgy and church architecture". Ethnomusicologist Dr. Mark Bangert spoke on world musical systems and their use in Christian worship.

Seven members of the study group presented case studies. Prof. Mabel Wu of the Lutheran Theological Seminary in Hong Kong, used two Chinese hymns in analysing the use of indigenous music in the context of a missionary church. The Rev. Lisandro Orlov from Argentina, considered the Eucharist in the Latin American context; and the Rev. Louis Sibiyi from South Africa, reflected on Baptism in the African context. The Hindu festival of Deepavali was used by Prof. Adiss Arnold to consider the church year in the Indian context. The Sami people in Sweden were the focus of Dr. Nils-Henrick Nilsson's case study on worship in the context of indigenous congregations. From Papua New Guinea, Dr. Marcus Felde reflected on the Eucharist and giving thanks in a culture where there is no word for "thanks". The Rev. Eric Dyck of Canada considered worship in the context of the North American consumer and entertainment culture.

The consultation was the second meeting of the LWF's study team on Worship and Culture, comprised of scholars in sociology, liturgy, church music, and church architecture. Members of the study team come from sixteen nations, representing all regions of the world. Ecumenical observers were present from the Roman Catholic and Anglican communions and the World Methodist Council. The Hong Kong meeting concluded Phase I of the study, which is being conducted by the LWF's Department for Theology and Studies. The major papers from the Phase I have been published by the LWF in a book, *Worship and Culture in Dialogue*, available in English, and soon to be available in German, Spanish and French.

The study has now moved into Phase II, in which study team members are leading regional and sub-regional studies, involving a wide variety of church members, pastors, bishops, theological faculty, musicians and architects and artists. This phase will continue through 1995.

[LWF Worship Net, October 1994]

INDEX TO ABBREVIATIONS

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

The *Window* is sent quarterly to Members and Associate groups of the Anglican-Lutheran Society.

Information about the Society and membership applications are available from the Secretary.

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THE WINDOW

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IMMIGRATION

CHURCH CRITICISE EUROPE'S BARRIERS TO IMMIGRATION

by Rupert Shortt

Demands that migration policy be made "more consistent with international law and the values of a multicultural society" were made at a church-backed conference on the issue on Monday. Clergy representatives and others deplored the "fortress Europe mentality" said to be governing public attitudes towards immigrants.

The event took place at the London offices of the European Union and was jointly sponsored by the Churches' commission for Racial Justice (CCRJ), the Roman Catholic Bishops' Conference and the Wyndham Place Trust, an interfaith body. While acknowledging the importance of development as the only long-term means of curbing migration and refugee movement "at their source", successive speakers attacked the "many barriers" faced by would-be immigrants seeking residence in the EU.

Sarah Spencer, of the Institute for Public Policy Research, said that the Government had a moral duty to grant all genuine appeals for asylum. On immigration, in response to a Home Office official who said that the numbers of people admitted had to be consistent with what EU nations felt they could afford, Ms Spencer said that "proper research" into the contribution of immigrant communities would establish the economic advantages of their assimilation into host societies.

Sarah Spencer's arguments were echoed by several of her fellow speakers, including Jan Niessen, of the Brussels-based Churches' Commission for Migrants in Europe, and Imam Abduljalil Sajid, director of the Sussex Muslim Society.

The treatment of asylum-seekers was also singled out for criticism: about 11,000 of them are now detained in Britain annually. The length of the spells of detention can vary from a few days to many months.

[CT 11/11/94 (edt.)]

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.*

ARCHBISHOP OF CANTERBURY RESPONDS TO PAPAL STATEMENT ON ORDINATION OF WOMEN TO THE PRIESTHOOD

(Lambeth Palace 1 June) Although it is directed to Bishops in the Roman Catholic Church in response to continued debate within that Church, His Holiness's letter does make reference to the ordination of women to the priesthood in the Anglican Communion. The Church of England will continue to study His Holiness's letter with great care, and at this stage we can make only a preliminary comment.

The letter restates the traditional Roman Catholic position on this issue. The arguments it advances have been fully considered during discussion within the Church of England and within other Christian Churches, and were not found to be convincing.

Central to the theological debate within the Anglican communion has been the doctrine of the Incarnation, that in Christ Jesus, God assumes our humanity. It is the full humanity of Christ, rather than his maleness, which the priesthood is called to represent.

The letter asserts "that the Church has no authority whatsoever to confer priestly ordination on women". This appears to deny the Church's continuing responsibility to discern the mind of Christ in relation to matters of faith, doctrine and order.

Through the process of dialogue, the Anglican Communion and the Roman Catholic Church have already reached substantial agreement on a number of matters which previously divided us. However this statement by the Holy Father seems to call into question continuing dialogue on this issue, and some clarification is required of the Roman Catholic Church as to how it sees the future of the ecumenical endeavour. As far as the Anglican communion is concerned, we continue to feel goodwill towards the Roman Catholic Church and remain fully committed to dialogue with that Church and our other ecumenical partners about those matters on which we continue to differ.

[AW Michaelmas 1994]

NEW INSTITUTE FOR LITURGY IN GERMANY

An institute for the study of liturgy was opened Oct. 10 in the theology faculty of the University of Leipzig, Germany. The new institute is to help prepare examination courses in liturgy studies for theology faculties in Germany. Institute staff will conduct academic research into new liturgical forms, as well as basic historical and contemporary research. The institute is backed by the United Evangelical Lutheran Church of Germany.

[LWI]

LATVIAN CONSISTORY CALLS HOMOSEXUALITY A 'DEADLY SIN'

The consistory of the Evangelical Lutheran Church of Latvia (LELB) called homosexuality a "deadly sin" and instructed LELB congregations to exclude from the eucharist practising homosexuals who do not repent of their homosexuality. The action of the consistory, which amounts to excommunication, is believed to be without precedent among Lutheran churches worldwide.

In a Sept. 9 resolution passed by overwhelming majority, the consistory also instructed that "persons deliberately practising homosexuality and having chosen it as their way of life are not allowed to fulfil any duties and positions in the church hierarchy".

The consistory expressed support for "everybody striving to struggle with this sin in their lives", but rejected all attempts to present homosexuality as a normal human orientation. Homosexuality is not an alternative to the heterosexual love prescribed by the Bible, the consistory underscored.

The consistory voiced concern that the promotion of homosexuality is on the increase in Latvia. The government has to consider that this trend conflicts with the moral principles of a "healthy society" and seriously endangers the renewal of the Latvian nation.

[LWI]

BISHOP OF HAMBURG CALLS FOR RECOGNITION OF HOMOSEXUAL PASTORS

German Lutheran bishop Maria Jepsen has urged the church and congregations to "recognise" male and female homosexual pastors. Jepsen, who is bishop of Hamburg, said one should be pleased that women and men who are not heterosexual can at last exercise professions in the church without fear. Addressing the synod of the North Elbian Evangelical Lutheran Church, held Sept. 23, Jepsen said the church must not only orientate itself by "traditional dogmatic statements and forms". The church has to take care of that which is old, but also needs a keen, creative interest in that which is new, she said.

[LWI]

JAPAN: No change on women's ordination

(NSKK) After the longest discussion ever in the synod of the Anglican Church in Japan, the Nippon Sei Ko Kai decided to defer any voting on the question of women priests until 1996. The discussion lasted four hours. The new Primate of the church, the Most Revd. James Yashiro, has reinstated his own opposition to the move to ordain women priests. At present there are seven women deacons in the church. The dioceses of Chubu and Tokyo both brought diocesan motions to the synod to request that women deacons be priested. [AW Michaelmas 1994]

INSTALLATION OF ARCHBISHOP JAAN KIIVIT IS DEMONSTRATION OF FELLOWSHIP

At the installation of the archbishop of the Estonian Evangelical Lutheran Church (EELC), Jaan Kiivit, the Estonian Lutheran churches demonstrated their regained fellowship. The two Estonian bishops "in exile", retired Archbishop Konrad Veem from Sweden and Archbishop Udo Petersoo from Canada, were among those who took part in the Oct. 31 installation ceremony. Finnish bishop Yrjö Sariola performed the installation in the presence of guests from member churches of the Lutheran World Federation (LWF), the ecumenical world and politics.

Kiivit, 54, takes over his new office at a time of reconstruction of church and society in Estonia, a fact that was stressed by the LWF's assistant area secretary for Europe, Olli-Pekka Lassila. "In these times, what is particularly needed are personalities and church leaders who are committed to co-operation, fellowship and reconciliation", Lassila said in the greeting he brought on behalf of LWF general secretary Ishmael Noko.

Fellowship with the new church leadership was also demonstrated by state president Lennart Meri. "It is important that our people know that the church leader and the president of Estonia are of one mind", Meri said referring to the text Kiivit chose for his sermon, Galatians 5:1 -- "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery."

Kiivit was elected archbishop on July 28 at an extraordinary synod of the EELC in Tallinn. He succeeds Kuno Pajula, who held this office since 1987. Since his ordination in 1966, Kiivit had been pastor of the Holy Spirit Church in Tallinn. Since 1978 he was lecturer and then dean of the Theological Institute of the EELC. As a long-term member of the consistory, Kiivit also has experience in international church relations.

[LWI]

LUTHERAN CHURCH IN BRITAIN: POLICY ON COMMUNION

The Assembly of the Lutheran Church in Great Britain resolved in April 1994 that a comprehensive policy on Communion is to be worked out over the next three years, and that in the interim, congregations may admit children to the Eucharist before confirmation if the pastor, the child, the family, and the congregation are satisfied that the child is ready, having regard to certain guidelines which presuppose suitable instruction. The congregation in London has recently held such a course for children and their parents.

For more information, write to:
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3 Woodstock Avenue,
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England.

[LWF Worship Net, October 1994]

GERMAN CONGREGATION REVIVES TRADITION OF CHILD BISHOPS

This year the Hamburg church of St. Nicholas elected three child bishops who were consecrated with a procession on the eve of St. Nicholas' Day (Dec. 6). This revived an old Hamburg tradition on the occasion of the congregation's 800th anniversary. The three child bishops were elected from among girls and boys who attend school in Hamburg.

The election of child bishops was especially widespread in Hamburg and other European cities during the Middle Ages. From St. Nicholas' Day until Dec. 28 the child bishop was held in high honours. The child bishop had to give a sermon in German or Latin and was not to be lampooned in satirical songs or invective verses. The term of office culminated in a parade through the city.

[LWI]

ANGLICAN PRESSURE TO OUTLAW NUCLEAR ARMS

The Peace & Justice Network of the Anglican Communion concluded its eighth meeting at Perth in Scotland in October, writes Bishop Michael Hare Duke. Representatives from 21 provinces included a four-day visit to Belfast in their ten-day programme.

Every province is to be encouraged to engage with the question of nuclear arms. Next year the Non-Proliferation Treaty, which seeks to limit the nations that own such weapons and to urge them to abandon them, is to be reviewed. The network believed that, like chemical and germ warfare, nuclear warfare should be outlawed.

Members believed that in strengthening the community of nations by such networks as their own they might add weight to all those who sought to establish human rights. They agreed to respond to invitations for pastoral visits to the Church in Kenya and Myanmar. Archbishop Nshamihigo of Rwanda was urgent for tangible help from fellow Anglicans.

The network has been invited to participate in the United Nations Social Summit to be held in Copenhagen next year. It represents an attempt by the UN to move from crisis management to preventative diplomacy, in the belief that the social deprivation which leads to violence needs to be addressed in its initial stages.

[CT 21/10/94 (edt.)]

We wish to apologise for the very late arrival of the last issue of *The Window*. This was due to circumstances beyond our control.

GERMAN PARISH ENTERS CHIP AGE WITH LAUNCH OF 'CHURCH CARD'

The chip age has started in the Lutheran church in Germany. St. Jacob's Church in Hamburg is the country's first parish to introduce a "church card" for payments without cash. For church concerts, the purchase of publications and compact discs, users of the church card will receive a deduction of some 10 percent, said Lutz Mohaupt, senior pastor of St. Jacob's. Offerings at church services will, however, still be given in cash.

If they wish, church members can get a church card bearing their photo. The card can then be used a "church identity card", Mohaupt explained. No certificate of baptism would be necessary anymore. The introduction of the chip card is a step toward the "overdue modernisation of the church". But church members have strong reservations, he admitted. "From a theological point of view, a chip card is no less spiritual than a bank note."

The parish sells church cards to all interested persons regardless of their religious affiliation. The card carries a certain amount that can be used in churches, but also in restaurants or taxis. A charging device recharges the amount via a code and deducts the money from the account. St. Jacob's will test the card at some of its church concerts. If the result is positive, other parishes and institutions may follow, Mohaupt said.

[LWI]

LUTHER TO BOOST TOURISM IN GERMANY

In 1996, the year of the 450th anniversary of the death of religious reformer Martin Luther, special efforts will be made to promote tourism in Germany. A project called "Luther 96" will be jointly organised by the German Central Office of Tourism (DZT), the German Tourist Association and the Evangelical Church in Germany (EKD). Some 30 towns and cities in eastern and western Germany will participate in this promotion of the economy through tourism.

Tourism experts are particularly aiming at North America and Scandinavia with 8.6 and 20 million Lutherans respectively. In view of the decreasing number of visitors from abroad, this concerted action is meant to improve the 'responsible promotion of tourism in Germany,' but without exploiting faith in a commercial way, said a spokesperson.

A variety of regional and local activities such as exhibitions, symposia and concerts are to spread information on Luther, who lived from 1483 to 1546, and the Reformation, said Gerd Gehrke, secretary in charge of the ministry to holidaymakers in the EKD Church Office. Events will centre on places particularly connected with Luther's life such as Erfurt, Eisenach, Wittenberg, Eisleben, Augsburg, Nuremberg, Coberg and Worms.

[LWI]

(The following article was contributed by Stuart Currie, a Church of England priest and former Treasurer of the Anglican-Lutheran Society. British readers will recognise that its style has been inspired by one of Britain's most distinctive and outrageous tabloid newspapers - to add a dash of humour to the very serious business of ecumenical interaction. Apologies to readers who find it all rather bemusing rather than amusing. Ed.)

THE FUN SAYS "IT'S FINN-TASTIC!"

Porvoo paper points the way to perfect partnership.

The Fun says "We're sick and tired of boring old ecumenical dialogues that BEMuse the brain and give you a pain in the ARCIC. Thank goodness for TIMMY (Together in Mission and Ministry) - there's nothing Common about this Statement."

TEN THINGS YOU NEVER KNEW ABOUT PORVOO

SPIRITUAL REVIVAL. When the TIMMY negotiators got stuck, cuddly David Tustin, Bishop of Grimsby (There's nothing fishy about him), sent two top talkers off, telling them not to come back till they agreed. On the way out he handed them a bottle of 5* brandy and said "This might help". When they came back they'd forgotten who was Angleran and who Luthican.

IT TAKESTWO TO PORVOO. TIMMY is between Lutherans only in the Nordic-Baltic region, and Anglicans in the British Isles. No other denominations are involved, and as we have never fallen out we ought to be able to agree.

NO MAN IS AN ISLAND. All the Anglican churches in the British Isles are involved, which means all the European Anglican Churches. (The Americans don't count because they have their own Lutherans)

GET ME TO THE CHURCH ON TIME. TIMMY gives recognition of churches priority over recognition of ministries. If it is accepted there will be communion between the churches as they are. This will affect other ecumenical dialogues currently hung up on ministry. It will put relations between the TIMMY partners on the same footing as exist among the churches in the Anglican Communion.

DO YOU WANNA TOUCH ME? Do you have to lay hands on someone's head to make sure episcopacy sticks? Porvoo gets under the skin of episcopal succession. In a sensational series of essays it asks why different practices developed and suggests we've all been true - in our fashion.

SKIP THE BORING BITS. TIMMY is very pally. Which is fine but not fascinating. Para 32 summarises agreements. Paras 51-58 is the crunchy part.

WELCOME TO THE 20TH CENTURY! The Porvoo method is to take history seriously, but more importantly to say what we believe today.

THINK PORVOO-TIVE. At a time when ecumenical relations in Europe are in the doldrums, TIMMY offers the chance of significant progress - which could have a knock-on effect not only within the churches.

PORVOO POUR NOUS. Porvoo is a small seaport on the Gulf of Finland, noted for the export of forest products. What better place to break a log-jam?

THE PORVOO-CT FINNISH. Porvoo is on your agenda now. The Fun says "VOTE FOR IT"

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