

The Window

FEBRUARY 2006

THE ANGLICAN – LUTHERAN SOCIETY

ISSUE No. 79

ANNUAL GENERAL MEETING TO BE HELD AT SOUTHWARK CATHEDRAL

The Annual General Meeting of the Anglican-Lutheran Society will be held on Saturday, 11 March 2006, at Southwark Cathedral, London SE1. Following a short business meeting, two speakers will consider the question, **'Must Ethical Issues be Church Dividing?'** The speakers will be Dr Kenneth Appold, research professor at the Lutheran World Federation's Institute for Ecumenical Research in Strasbourg, and the Revd Dr Jeremy Morris, Dean of Trinity Hall, Cambridge University, and Director of Studies in Theology. The speakers will look in particular at the issues of human sexuality and bioethics from Lutheran and Anglican perspectives.

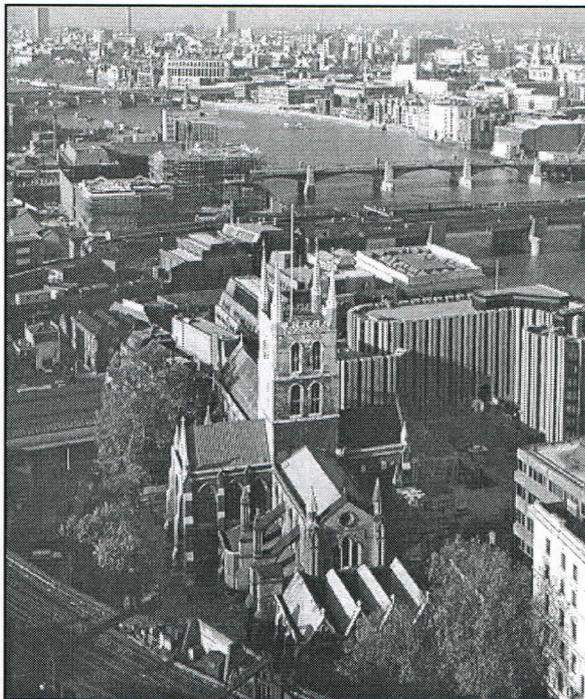


Dr Kenneth Appold became Research Professor at the Institute for Ecumenical Research, Strasbourg, in 2004. Prior to this he taught at St Olaf College, Minnesota, USA and Martin-Luther-University Halle-Wittenberg, Saxony-Anhalt, Germany. Prof. Appold received a PhD in Religious Studies from Yale University and a Dr.theol.habil. Kirchen-und Dogmengeschichte from Martin-Luther-University Halle-Wittenberg.

His areas of research include the History and Legacy of the Reformation; Lutheran Orthodoxy; History of World Christianity; Christianity and Globalization; and Ecclesiology. Prof. Appold serves as a consultant to the Lutheran-Anglican and Lutheran-Mennonite dialogues and is active in ecumenical conversations with Evangelicals and Pentecostals.

Dr Jeremy Morris is Dean, Chaplain, Robert Runcie Fellow and Director of Studies in Theology at Trinity Hall, Cambridge. After studying Modern History at Balliol College, Oxford, where he proceeded to take a DPhil, he read Theology at Clare College, Cambridge and trained for the Anglican ministry at Westcott House. He was curate in Southwark Diocese before returning to Cambridge in 1996 as Director of Studies and then Vice-Principal of

Westcott House. He was appointed to Trinity Hall in 2001. His academic interests include modern Anglican theology, ecclesiology (especially High Anglicanism), the ecumenical movement, and arguments about religion and secularization.



This year is significant for Southwark Cathedral as it celebrates the 900th anniversary of the foundation of the Augustinian priory and the 1400th anniversary of the foundation of the original convent. The Cathedral lies on the South Bank of the River Thames close to London Bridge, on a site occupied by the Church for over one thousand years. The main structure of today's church was built between 1220 and 1420. The Cathedral is the mother church of the Anglican Diocese of Southwark. The ALS AGM is being held at the Cathedral at the gracious invitation of its Dean, The Very Rev'd Colin Slee.

Registration is at 10.30 and the day will finish with Evening Prayer in the cathedral at 4.00pm. For those who pre-register, a fee of £6 will be collected on the day, which will include a sandwich lunch and refreshments. As we must inform the caterers of exact numbers some days before the event, those who do not pre-register must provide their own lunch and will be charged £5 on the day. The cathedral refectory and local sandwich bars will be open for those not pre-registering. To pre-register, please send an email to ALS@lutheran.org.uk, giving your name and address or send a note to ALS-AGM, 30 Thanet Street, London WC1H 9QH.

INSIDE THIS ISSUE OF THE WINDOW
Anglican-Lutheran International Commission meets in Tanzania; Common Mission in Florida; Saint Henry in London; the Church of England and the EKD

Proclaiming the Gospel Together

New Anglican-Lutheran International Commission meets in Tanzania

The third Anglican-Lutheran International Commission (ALIC) held its first meeting in Moshi, Tanzania, on 13-19 January 2006. The commission was established by the Lutheran World Federation (LWF) and the Anglican Consultative Council (ACC) to continue a global dialogue between Lutherans and Anglicans which began in 1970.

The Revd Dr Fredrick Shoo, Dean of the Lutheran Cathedral in Moshi and assistant to the bishop of the Northern Diocese, welcomed the commission to the Uhuru Lutheran Hostel, where the meeting was held. Anglican Lutheran co-operation goes back more than one hundred and fifty years in northern Tanzania.

Members of the commission were told that the beginning of the Christian presence in the Kilimanjaro region was an Anglican-Lutheran initiative. The Church of England's Church Missionary Society (CMS) began work in the region in the 1840's, sending a German Lutheran missionary to the region, asking him to report back to London. When the European nations "divided up" Africa in 1884, the Kilimanjaro area became part of German East Africa. Anglican work moved north to Kenya and the Leipzig Mission developed Lutheran congregations in northern Tanzania.



The Rt Revd Simon Makundi, bishop of the Anglican Diocese of Kilimanjaro, also welcomed the commission, speaking of the very close relationship that existed between Anglicans and Lutherans in the region. He described himself as a 'Lutheran-Anglican', who had been baptised and raised in the Lutheran church and later became an Anglican priest. He said that there were many who had similar Lutheran-Anglican connections and that he 'would like Lutherans and Anglicans to be united as one church to proclaim the gospel of Jesus Christ.' 'Spreading the gospel', he said, 'is more important than territoriality.'

The commission joined a congregation of more than 600 at the Lutheran Cathedral in Moshi for Holy Communion on Sunday, the 15th of January. The preacher was the Ven. Dr. Cathy Thomson, an Anglican member of the commission from Australia, who also preached at an

earlier service that day with a congregation of more than 700. Both Anglican and Lutheran commission members were impressed by the large and vibrant worshipping community at the cathedral.

Later in the week commission members visited the Anglican Cathedral in Arusha, about an hour's drive from Moshi, and met several members of the cathedral's staff. Bishop Makundi's observation that there were many Lutheran-Anglicans was borne out when he introduced his director of music, a Lutheran, and the director of evangelism, a Lutheran pastor now working for the Anglican diocese.

The mandate of ALIC will guide the work of the commission in the coming years. It includes: monitoring and advising on the



development of Anglican-Lutheran relations around the world, having regard to consistency and issues of transitivity (the consequences that an agreement reached in one ecumenical relationship might have for other relationships); exploring the possibility of common actions and statements, in particular, promoting joint study projects; considering ways to engage with the wider ecumenical movement; and ensuring consultation on emerging developments in regional Anglican-Lutheran relations.

The commission, appointed by the LWF and ACC, is co-chaired by the Rt Revd Fred Hiltz, bishop of the Anglican diocese of Nova Scotia, Canada, and the Revd Dr Thomas Niywe, president of the Evangelical Lutheran Church of Cameroon.

The Co-Secretaries of the commission are the Revd Dr Sven Oppegaard, the LWF Assistant General Secretary for Ecumenical Affairs, and the Revd Dr Canon Gregory Cameron, the Deputy Secretary General of the Anglican Communion Office. Anglican members of the commission were from churches in Australia, Botswana, Canada and the USA.

Lutheran members attending the meeting were from Cameroon, Canada, Denmark, Finland and Germany. Two of the consultants to the commission were Dr Kenneth Appold, Research Professor at the LWF Ecumenical Institute in Strasbourg, who will speak at the Annual General Meeting of the Anglican-Lutheran Society on 11 March (see the article on page 1); and the Revd Tom Bruch, general secretary of the Lutheran Council of Great Britain and

the Lutheran co-moderator of the Anglican-Lutheran Society.

The commission identified a number of important issues for Anglican-Lutheran relationships around the world, including: the place of the historic episcopate; life and work in the service of the gospel; and theological education and formation. ALIC will also focus on regional agreements between Anglicans and Lutherans, such as Porvoo, the Waterloo Agreement, Called to Common Mission and Meissen, particularly how these might be developed and applied more broadly.

The co-chairs of the All Africa Anglican-Lutheran Commission (AAALC) attended the meeting. In view of the good cooperation between Lutherans and Anglicans in Africa, ALIC encouraged AAALC to hold further meetings as soon as possible.

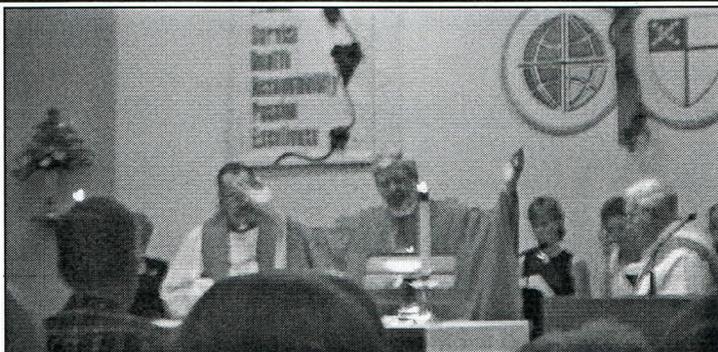
The next meeting of ALIC will be held in Niagara, Canada, in March 2007.

The Revd Tom Bruch

In its official communiqué, the commission said: 'ALIC gives thanks to God for all that has been achieved in Anglican-Lutheran dialogue and cooperation, and asks that all Christian people pray for the work of the Commission as it seeks to carry forward the search for the full visible unity of the Church, which is God's will for his people.'



IN FLORIDA: COMMON MISSION



In Fort Meyers Florida, Anglicans and Lutherans have put into practice their respective church's agreement, "Called to Common Mission."

On 31 December, 2000, Episcopalians from St. Joseph's Episcopal Church were invited to worship several blocks away at the Lamb of God Lutheran Church. St Joseph's was to be closed by the Episcopal Diocese. Its members were met at the door of Lamb of God Lutheran Church with handshakes and flowers as they arrived for a combined service.

Now, six years later, the Christian neighbours are a vibrant, federated Lutheran/Episcopal congregation, witnessing to their common faith in Christ.

On 7 September, 2004, Lamb of God Church in Fort Myers became the first federated Lutheran-Episcopal congregation in Florida and the second in the

nation, with joint membership in the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church USA (ECUSA).

"I see this as an incredible sign of hope" for the future of the church, said Bishop John Lipscomb of the Episcopal Diocese of Southwest Florida. "This is a step in a dream I've had since I was 17."

The Lamb of God merger was made possible by an agreement between the ELCA and ECUSA "Called to Common Mission," which was approved by the Episcopal Church in 2000 and the Lutheran's in 2001. In essence, a federated congregation enjoys dual citizenship - a single congregation operating under the rules of two denominations that consider themselves in full communion with each other.

"I'm excited that we're living into the relationship we have" with the Episcopal Church, said

Lutheran Bishop Edward Benoway of the Florida-Bahamas Synod. "We're blessed to have partners who can think in a creative way on how to do ministry and good stewardship,

and not compromise who we are as people of God, but find ways to do mission."

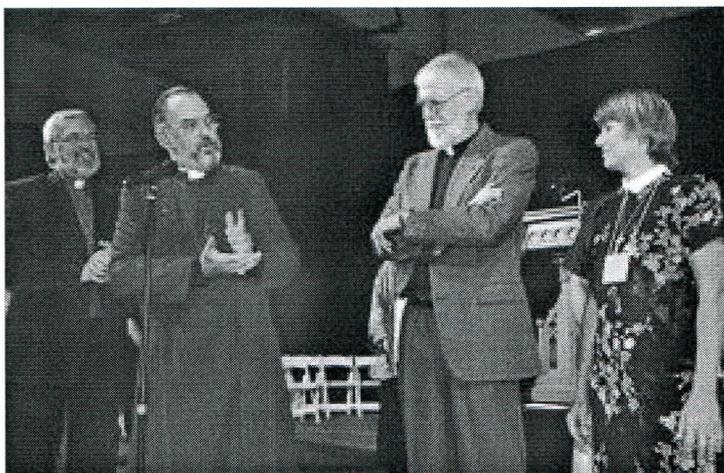
St. Joseph's had been struggling to stay afloat. The idea of a merger came from some friendly conversations between ELCA Pastor Walter Fohs and The Revd John Adler, then interim vicar of St. Joseph's.

"It just made sense," Fohs said. "Why build two congregations that are a block or two away from each other? Why replicate buildings and staff when we could do the same thing in the same place."

"It's been a very long, gradual process that did not happen overnight," said Fohs. He applauded the congregation for the work it has done, but added, "It's also the result of a lot of other people buying into the vision."

Since the federation papers were signed, denominational lines have all but disappeared, said Rob Patterson, a Lutheran member of the congregation's board of trustees. "The interesting thing to me is, I really don't know who's who..." "I think people are recognizing that, regardless of our denominational orientation, we're just really one people under God."

ELCA bylaws provide the structure of the merger. Lamb of God Church sends voting delegates to Lutheran synod assemblies and Episcopal diocesan conventions and participates fully in the life of



Left to right: ELCA Bishop Benoway, ECUSA Bishop Lipscombe, ELCA Pastor Walter Fohs and ECUSA's The Revd Becky Robbins-Penniman

both denominations, including giving monetary support to both.

For parochial reporting, Episcopalians initially will count 25 percent of the congregation, but, by 2009, each denomination will count 50 percent of the congregation to determine apportionments and membership data.

The same goes for a worst-case scenario, in which the federation would dissolve - at present the Lutherans would be entitled to most of the assets in the event of a split; by 2028, assets would be divided 50-50.

Pastor Fohs and an Episcopal priest, The Revd Becky Robbins-Penniman, now serve the 600-member congregation. Both denominations must approve future clergy called to serve the church.

The worship schedule allows parishioners a choice of traditional Episcopal and

Lutheran liturgical worship and more unstructured current gospel forms of worship.

On Saturday evenings there is a modern worship format called "Java with Jesus" which encourages interaction and sharing, upbeat modern music and Holy Communion.

On Sunday morning there are



three services. At 7:45am is "Early Grace", a blend of the traditional beauty of both the Lutheran and Episcopal Liturgy. The Eucharist is "served to provide nourishment to share the love and grace of Christ to the world."

At 9:00am there is "Awesome Grace", with "upbeat modern Christian Worship music and "Holy Communion. And at 10:45am the service is called "Classic Grace", a "blend of the traditional beauty of both the Lutheran and Episcopal Liturgy with classic hymns and The Eucharist.

According to ECUSA's Bishop Lipscomb, "What we are doing is saying very clearly that all parishioners have a common mission."

"The ELCA and ECUSA bring in an enormous history on parallel tracks," he said. "It points to the fact that no one church or one denomination has a corner of the conversation,

and as long as we sit at the table together, we will ultimately discover God's purpose for the church."

Updated by The Window's editor from an article by Jim deLa, Diocese of Southwest Florida, and Thomas Weitzel, Florida-Bahamas Synod.

A service was held in the Guards Chapel in London on 22nd January to mark the 850th anniversary of the death of Saint Henry of Finland, an English missionary whose work in Scandinavia included evangelising Finland.

The congregation included the Finnish Ambassador, members of the Finnish community in London and representatives of the Anglican-Lutheran Society. The preacher was Church of Finland Bishop Erik Vikström.

"The story of the cleansing of Naaman in 2 Kings chapter 5," suggested Bishop Erik, "is a model of how God uses people to bring his goodness into this world. Why were so many people involved in healing just one pagan? Why was it all so complicated? Couldn't God simply have done it himself?"

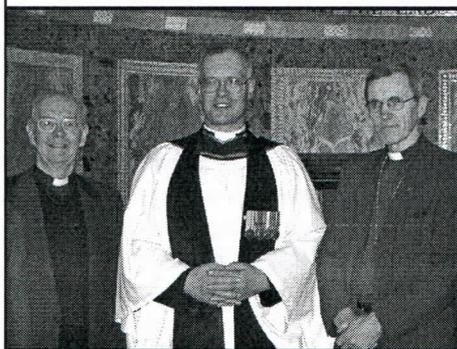
"But the fact is that God did do it ... his finger is on everything that happens. The capture of the servant girl, the gossip in the kitchen, Naaman's wife, the kings of Aram and

Israel, Elisha and his servant and Naaman's companions - all have their part in bringing Naaman to humbly submit to God's will. The story ends in praise to the God of Israel."

"Jesus seems to have liked this story and its message that God's love does not stop at the borders of Israel. It embraces pagan soldiers. And God's way of working is a chain reaction. He works horizontally, from person to person, and each one of us is called to take our place in the chain of Gospel witness."

"It is hard to disentangle history and legend when it comes to assessing Henry of Finland," said Bishop Erik. "But", he went on, "the truth is that Christianity reached Finland and the result is that I am preaching here today. I believe in Jesus as my saviour. The chain of Gospel witness has crossed continents and seas and reached me. We pray that it will go on and never be broken."

**IN LONDON:
SAINT HENRY OF FINLAND**



The Revd Patrick Irwin, Chaplain at the Guards Chapel, with ALS Co-Presidents Dean John Arnold (left) and Bishop Erik Vikström (right)

Contributed by The Revd Canon Dick Lewis

The Window

It is the purpose of this newsletter to support each member of the Anglican - Lutheran Society in better understanding of our different traditions and social contexts - so that we can more faithfully proclaim God's love and justice together in the world.

The Executive Committee of the ALS has authorized the creation of an ALS Website. Papers from the 2005 Tallinn Conference will be made available on that Website when it is completed.

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Church of England and the EKD:

Differences in Confirmation are not seen as Church-dividing

The fifth theological conference of the Church of England and the Evangelical Church in Germany (EKD) held under the Meissen Agreement took place in September 2005 in Frodsham near Chester.

Christoph Schwöbel, Professor of Systematic Theology at the University of Tübingen, and Bishop Christopher Hill, Guildford, headed the delegations as co-chairs of the theological conference. The focus was a practical and theological exchange about initiation into the Christian Church, whereby similarities and differences regarding the practice of confirmation in the two churches came to light.

Both delegations agreed that Confirmation is inseparably connected to Baptism and Holy Communion. The way in which confirmation is embedded in each of the cultural contexts was noted, as were insights from developmental psychology. Particular interest was shown in the situation in the Eastern federal states of Germany, where a secular youth initiation ceremony has often replaced confirmation and constitutes a missionary challenge.

The role of the minister of confirmation was however seen differently by the two parties. In the EKD it is the pastor who is responsible - in part in cooperation with parish educators and deacons - for instruction and confirmation.

While responsibility in the Church of England for preparation for confirmation lies with priests, the action of confirming - similarly to the Roman Catholic Church - is carried out by the bishop.

From the point of view of the Church of England, through the laying on of hands by the bishop, the confirmand is incorporated into the universal church of Jesus Christ.

From the point of view of the EKD churches, however, the office

of bishop has a presiding function, that is important, for example, in the ordination of ministers. The conference agreed that the differences in the practice of confirmation are not church-dividing for the relationship between Protestants and Anglicans. In this context a number of other significant issues came to light for the further convergence of the understanding of ministry of the two churches that will be clarified at the next meeting.

A further point of discussion was the response of the Council for Christian Unity of the Church of England of May 2005 to the study of the Leuenberg Church Fellowship, "The Church of Jesus Christ: The Contribution of the Reformation towards Ecumenical Dialogue on Church Unity" from 1994.

Christoph Schwöbel welcomed the fact that the eight points of agreement clearly outweighed the four points of criticism. The (C of E) Council had particular difficulties with the reference to the Church as the "greatest sinner" (Martin Luther), since despite all possibilities to err the Church remains an instrument of God in the world.

The EKD stressed that the commission of the Church to be a witness to the grace of God also makes it necessary to speak of its failure and both requires and makes possible its repentance. The foundation of the faith and of the Church in the justifying actions of the triune God is not an expression of a "minimalist ecclesiology" but has for the EKD a 'criteriological' function.

All in all, the response was seen as an important element for further theological discussions. The meeting of the Meissen Commission that followed on in Frodsham received the results of the fifth theological conference with great interest and will take them up in its work.

EKD Bulletin

Editors note: The EKD is an instrument of 24 Lutheran, Reformed and United churches in Germany, each of whom continue to operate independently in regional matters.