

THE WINDOW

THE QUARTERLY NEWSLETTER OF THE ANGLICAN - LUTHERAN SOCIETY

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Spring 1994

ARCHBISHOP OF CANTERBURY VISITS AMERICAN LUTHERANS

Declaring that it's "lovely to be here", Archbishop George Carey told a standing-room-only audience at the Lutheran Centre in Chicago that "your church and my church have a lot in common."

The daylong visit in October by the head of the worldwide Anglican communion symbolised "the commitment of the Evangelical Lutheran Church in America and the US Episcopal Church to do more together," said ELCA Bishop Herbert W Chilstrom. The event also reciprocated two visits by Bishop Chilstrom to Canterbury and to Lambeth Palace in London.

During his remarks to the church-wide office staff, Archbishop Carey highlighted the agreements already in place between the Church of England and the Evangelical Lutheran Church in Germany, which provide for sharing of the Lord's Supper. He also reflected on a report now being considered by the Church of England with Nordic and Baltic Lutherans that would recognise each other's ministries.

The Archbishop saved his most glowing words for the US Lutheran/Episcopal dialogue, calling its report *Implications of the Gospel* a "classic" and its Concordat of Agreement a "model of theological clarity".

The concordat calls for "full communion" between the churches, including intercommunion and the interchangeability of clergy. The proposal is to be studied in both churches. Each church's highest legislative bodies plan to act on the proposal in 1997.

"The treasures which each church has gained from separation need to be shared," Archbishop Carey said. "The next steps should be the exchange of clergy, buildings and mission efforts."

The Archbishop conceded that "much work remains to be done," and cautioned against "pulling back from critical questions that have radical consequences."

He spoke candidly about "episcopal succession". Lutherans would be asked to agree to episcopal succession if full communion is adopted.

"Whenever you look at the churches of Jesus Christ, you must go back to the gospel, to the apostolic church," Carey said. "You recognise that people are baptised. This produced the church, and the ministry flows from the church."

"It's not the other way around, with hands on heads or bottoms on the seat, as we say. The clergy are laity set apart to perform sacramentally for the church, and they are set apart for the rest of their lives. The issue is part of the doctrine of the church. As we move toward each other, can we share this understanding of the apostolicity of the church so that in time there is commonality of ministry?"

"What do we get from the Lutherans?" he asked rhetorically. "The way you order your lives, your enrichment through lay ministries, the functional approach which freshens our church."

Commenting on present culture, Carey notes, "People are less led by loyalty to the old denominational labels than before. Many change their denominations three or four times during their lives. We are now in the marketplace of religion."

He also noted that "lots of people are getting frustrated with the hierarchy not being able to deliver what dialogues have produced."

[L]

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.*

NEW LEGISLATION INCREASES FINNISH LUTHERAN CHURCH'S INDEPENDENCE

New church legislation which came into force at the end of 1994 increases the independence of the Evangelical Lutheran Church in Finland (SELK) from the state. The new Ecclesiastical Act is considered to be the most important legislative reform concerning the SELK in this century.

The Synod will in future be able to direct the church's activities without the need for time-consuming amendments to legislation in parliament. Most of the matters covered by the old ecclesiastical act will now be left to the church to decide for itself.

The reform entails more independence for the Finnish Lutheran Church, which was never a state church such as those in other Nordic countries. However, under the new law, the state president will continue to name bishops, in each case on the basis of a list of three candidates nominated by the diocese. The government still defines the boundaries of dioceses and the education ministry will make decisions related to churches and cemeteries of cultural importance. The reform does not alter the church's right to tax members. The state will continue to pay bishop's salaries and part of the expenses of the cathedral chapter of each of the eight dioceses.

The synod gave its approval to the proposed legislation in late 1991. The old ecclesiastical act was based on legislation dating from 1869, although numerous amendments had been made since.

[LWI]

MEXICO: CHURCHES SIGN AGREEMENT

After almost five years of dialogue, four churches in Mexico have signed an agreement that 'deeply laments the divisions that have occurred within the church founded by Jesus Christ, and rejects the prejudices, the hatred and the violence that sometimes these aggressions have caused.'

The ecumenical agreement, signed on 4th November 1993 in Mexico City by Anglicans, Roman Catholics, Antiochian Orthodox and Lutherans, is considered the first in Latin America, according to Bishop Sergio Carranza of the Episcopal Church's Diocese of Mexico.

'The agreement is very important because the Roman Catholic Church recognises as equals three small churches, in a place where the majority of the population claims to belong to that church,' Bishop Carranza said. 'The document appears at a time when ecumenism seems to have disappeared from the agenda of the churches, at least in Latin America.'

[Episcopal News Service, USA. Quoted in Anglican World, Easter 1994]

INDEX TO ABBREVIATIONS

LWI	Lutheran World Information	L	The Lutheran
ACC	Anglican Consultative Council	CT	Church Times
AMM	Anglican Media Mailing	etd	edited
EPS	Ecumenical Press Service	ppd	paraphrased

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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AGM 1994

The AGM was held at the Swedish Church, Harcourt Steet, London, W1 on 12th March 1994. We were welcomed by Pastor Lennart Sjöström who gave us a brief history of the Swedish Church in London. At the business meeting before lunch reports were received from the retiring Treasurer, the Revd Stuart Currie, and from the co-Moderators on the past year's work. Reflections by Mr Currie are included separately in this issue. The Revd Brian Coleman (Anglican) was elected Treasurer at the end of Mr Currie's constitutional term of office. As no nominations had been received for the office of Secretary to the Society which became vacant when the Revd Dr Barbara Melaas recently returned to the United States, the Executive Committee was given delegated authority to make a suitable appointment to be confirmed at the 1995 AGM. It was further reported that the Executive had approached a Finnish bishop with an invitation to become Lutheran President of the Society following Bishop Furberg's retirement.

A report was given on the 1993 Society Conference in Denmark in which it was said that the Executive is exploring ways of making the papers delivered by Professor Michael Root and the Very Rev John Arnold more widely available.

The 1995 Society Conference will be held on 19th-25th March at Fairbairn House, Leeds. It will review the major agreements so far made between Lutherans and Anglicans and consider how their recommendations can be put into practice. It is hoped that we will be able to invite participants from Africa as well as from Europe and America.

Ms Court, a co-editor of *The Window*, appealed for contributions from readers by way of articles about visits and exchanges and information about educational materials available in order to make the publication more personal and helpful to us.

The business meeting was followed by a Eucharist celebrated by Pastor Sjöström using an English translation of the Swedish rite. The sermon was given by the Revd Canon John Halliburton, from St Paul's Cathedral. He spoke about the common history of our two Churches especially in catholic theology and pastoral care. After lunch Canon Halliburton, who was a consultant to the Porvoo Conversations, gave a paper on the Report in which he highlighted the substantial areas of agreement which exist between the Anglican and Lutheran Churches as a basis for mutual recognition.

TREASURER'S REFLECTIONS

In my last Treasurer's report I would like to make a few comments on membership. It is very difficult to know just who is a member of the Anglican-Lutheran Society. Some members subscribe in their official capacity, so it is hard to know whether to record them under their own name or under that of their organisation. This makes for practical difficulties when they move on. Some wish to continue individual membership, others do not. Some incoming officers likewise. Another difficulty is that we only have four issues of *The Window* as the means of reminding members that subscriptions are due. A separate mailing would be expensive.

Many members immediately send off their subscriptions when they receive a reminder but some do not. As the year goes by and members continue to receive reminders they eventually respond thinking that they are paying for the coming year when in fact they are paying in arrears. We try to send reminders only to those who have not sent their current year's subscription but this is not foolproof, especially as there is a time lag between subscriptions being paid into the German and American accounts and their receipt in Britain. Some members pay for two years, receive a reminder and then pay again! Usually I have simply credited them with another year. But if people get two years ahead, I normally write to tell them and invite them to let us keep their cheque as a donation. The Membership List contains names with years against them from 1992 to 1995. I am not sure how the system can be cheaply improved.

With a membership of around 250, some retired, some students, some paying two years ahead, some honorary and some paying into accounts in other countries, an annual income of £1400 may not be bad. Our income is just enough to cover the main running costs. When we hear of financial problems elsewhere in the church, perhaps we should be thankful.

Finally, for all the heartache of keeping the books tidy, may I say what a great pleasure and privilege it has been to serve the Society as Treasurer for four and a half years. The Society plays an important role in the life of the two worldwide churches. In common with many other documents for bilateral dialogue, the Porvoo Common Statement gives testimony to the impact of human contacts and friendships on the search for more visible unity in Christ. By trying to keep members informed through *The Window*, by promoting twinning and exchanges, through its conferences and perhaps most important of all through you its members who are committed to giving formal expression to the communion which I believe is already God's gift to us, the Anglican-Lutheran Society is a force for good in the world and in a church where all too often we hear of division and disintegration. I am proud to have played some small part in its history and look forward to being a member until that great day - please God soon - when the Society will no longer be needed because our two churches will have become one.

Stuart Currie

NORDIC CHURCH LEADERS TAKE ECUMENICAL VIEW OF EPISCOPACY

Thirty-seven church leaders from Denmark, Finland, Iceland, Norway and Sweden met in Sigtuna, Sweden, February 11th to 13th for a consultation on "The Episcopal Office within the Nordic Churches in an Ecumenical Perspective." The consultation was organised by the Nordic Ecumenical Council.

The theology and practice of episcopacy in the various Nordic Lutheran folk churches was set forth in major papers and national reports. Nordic papers on the ecumenical challenge of dialogues with Anglicans and Roman Catholics were supplemented by papers presented by observers from the Church of England and the Lutheran World Federation. But the consultation was not just for Lutherans; it also

included contributions from the Baptist Union of Sweden, the Methodist Church in the Nordic region, the Mission Covenant Church and the Roman Catholic Church.

The topic of the consultation is especially important at this time when the Nordic and Baltic Lutheran Churches together with Anglican churches in Britain and Ireland are beginning their study of the "Porvoo Common Statement", a regional Anglican-Lutheran document. If the participating churches receive the 'Porvoo Declaration' officially, the result will be mutual recognition of all Anglican and Lutheran ministries as a part of church fellowship on all levels.

[LWI]

ANGLICAN PRIMATE TO VISIT LUTHERANS IN ESTONIA

The Anglican Archbishop of Canterbury, George Carey, will visit Estonia on April 11th and 12th at the invitation of the Estonian Evangelical Lutheran Church (EELK). The programme of the visit includes meetings with Lutheran clergy and with the representatives of the Russian Orthodox Church in Estonia, Bishop Kornelius.

The relations between the Church of England, the EELK and the Latvian Evangelical Lutheran Church are based on a statement signed by representatives in 1938. The statement recommended that bishops from the three churches may take part in the consecration of new bishops in each other's churches, as well as admit communicants to each other's celebration of the eucharist.

A Church of England bishop recently assisted in the consecration of Estonian Lutheran bishop Einar Soone. The Archbishop of the EELK, Kuno Pajula, took part in the consecration of the Anglican bishops of Basingstoke and Lynn in England on February 2nd. The Anglican archbishop's visit to Estonia is "the sign that our churches belong to one tradition and that we have more agreements than differences," observed a spokesperson of the EELK.

[LWI]

CAFE COURSE AND PUBLICATION

Readers of *The Window* may wish to know about a forthcoming event organised by Christianity and the Future of Europe (CAFE), and about a recent publication.

'Europe: The Promised Land?' is the title of CAFE's second in-service Ministerial Education Programme for clergy and ministers of Christian churches in the New Europe. It will be held from 4th to 10th of June 1994 in Leuven/Louvain, Belgium. The programme includes speakers and presenters from several traditions and countries.

'Christian Values in Europe' is an occasional paper just published by CAFE (pp81+vi; price £5.00 including postage in UK). It consists of sermons given by The Archbishop of Canterbury and the Revd Prof Duncan Forrester at an ecumenical conference in September 1993, along with papers delivered at the conference.

For further details about the course or publication, contact CAFE, Westcott House, Cambridge CB5 8BD, UK.

PEANUTS



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by Schulz



HANOVER SYNOD PERMITS ORDINATION OF HOMOSEXUALS

A proposal approved on November 24th by the synod of the Evangelical Lutheran Church of Hanover would make the regional church the first in Germany to open the clerical ranks to individuals living openly as homosexuals. Implementation of the synod's decision to allow active homosexuals employment in the church is, however, uncertain, as church authorities have disputed the synod's jurisdiction in the matter.

Under the synod's proposal, pastors and their companions who live in single-sex partnerships would be eligible for employment in the church, including the pastorate. The proposal, approved by a one-vote majority, was put forward as a request to the bishop's council and the regional ecclesiastical authorities. The vote follows three years of controversy within the Hanover church following the removal of an openly homosexual pastor from his pulpit.

Bishop Horst Hirschler announced shortly after the vote that he would not act upon it. Citing the lack of 'broad consensus' on the status of homosexuals within the church, he said that "We cannot comply [with the synod's proposal] because we do not have the legal means to do so." Decisions of the pastorate, according to Bishop Hirschler, are the prerogative of the United Evangelical Lutheran Church of Germany (VELKD), to which the Hanover church belongs.

Jan-Olaf Ruttgardt, spokesman of the group 'Lebendige Volkskirche' [Living Folk Church], referred to homosexuality and bisexuality as "undesirable tendencies" and spoke in favour of the rediscovery of the value of "self-restriction in sexual matters." Church jurists declared that the Hanover church office cannot accept pastors who live in same-sex partnerships, without prior changes to the general church law.

Rudolf Bembeneck of the group "Offene Kirche" [For an Open Church], which had originally brought up the matter within the synod, challenged Bishop Hirschler's demurral and argued that the existing church statutes on the pastorate are open to interpretations beyond the prevailing view. Currently, the Hanover church tolerates homosexual clergy only if they are partnerless. Ulrike Denecke, head of the women's organisation, reminded delegates that a few decades ago it was considered inconceivable that married women could serve as pastors.

The Evangelical Church in Deutschland (EKD), the ecclesiastical union incorporating Germany's Lutheran, Reformed, and United regional churches, was "not surprised" by the synodical vote in Hanover, according to spokesperson Hannes Schoeb, who criticised the exclusion of homosexuals from church affairs, and said that the Hanover vote would certainly be considered by the EKD's own committee on homosexuality.

[LWI]

VERGER EXCOMMUNICATED FROM DANISH LUTHERAN CHURCH DUE TO FALSE DOCTRINE

A controversy about suitability for service on Lutheran parish councils in Denmark has led to the first excommunication from the Evangelical Lutheran Church in Denmark (ELFD) in more than 80 years. The original controversy concerned two members of a Copenhagen parish council who professed belief in reincarnation.

After lengthy discussions, the pastor of St. Andreas' Church informed the verger that his church membership was terminated on the grounds of false doctrine, the ELFD information service reported in January. The verger belongs to the "Toward the Light" movement, which professes belief in reincarnation.

The church affairs minister had previously declared he would not intervene in the matter. He was referring at the time to a 1992 ministerial proclamation which leaves it to each parish pastor to decide whether a church membership has effectively ceased.

The pastor of St. Andreas' said he had reached the conclusion that the verger had over a long period of time "persistently, openly and actively worked toward furthering a doctrinal belief" which contradicts the doctrine of the Danish Lutheran Church. The verger said he will appeal against the decision, first to the local bishop and then, if necessary, to the minister of church affairs.

The ELFD information service noted that the verger may continue his work as a verger in the Danish Lutheran Church even though he is not a church member. However, he may not be a member of any parish council. No action is to be taken against another parish council member who also professes belief in reincarnation, as that person will soon be going abroad.

[LWI]

DANISH LUTHERANS CONSIDER PORVOO STATEMENT

Denmark's bishops decided in January that the "Porvoo Common Statement" will be the subject of hearings in two theological faculties - in Copenhagen and Aarhus. The statement is the result of a dialogue between the Lutheran churches in the Nordic and Baltic countries and the Anglican churches in Britain and Ireland. Acceptance of the statement would mean, among other things, full recognition of each other's ordained ministries. The bishops of the Evangelical Lutheran Church in Denmark will decide their position regarding the statement at their meeting in January 1995.

kNOCKed together

Just how do you go about preparing for ordination in the Lutheran church in Britain when you're a mono-lingual, English-woman, of mature years, with family commitments and a full-time job? Clearly, you find a local, part-time training course with an ecumenical tradition. Then you decide you've obviously got your wires crossed and try to forget all about it. Just in case, you might make a phone call to an Anglican friend who could know about these things. Next thing you know, you've been put in touch with NOC (the Northern Ordination Course), and within days have been invited to an introductory meeting. Mysterious? I should say so.

After that, the process seems to take on a momentum of its own that sweeps you along with it, and before you know it, you're six months into your first year's training and wondering what hit you.

You'll have noticed I did mention a 'part-time' course - that's right: 33 weekly evening sessions from 5.45 - 8.00 pm. starting with thirty minutes New Testament Greek; nine weekends from Friday evening until Sunday afternoon, and an eight day summer school in the first year, plus ten hours (!) per week personal study to prepare the three five thousand word essays, a lay ministry report, an area profile, a short essay on church history, and a faith and life diary, as well as weekly 'homework' needed for the weekly sessions and the weekends. What's the Greek for 'misnomer'?

Of course, I'm not the only one who thought part-time training was just the answer they were looking for. There are seventeen of us in the first year and as diverse a group of individuals as you could hope to meet anywhere, with interests as different as the various church traditions they come from. This year we're mostly Anglicans. There's only a minority presence from the Methodists and an experiment

from the Lutherans. Like the Lord, we rejoice in diversity, sharing experiences and learning from each other as well as from our tutors. We've worshipped together in a variety of services, ranging from the thoughtful commitment of the Methodist Covenant Service to the drama of Byzantine Vespers, with all manner of liturgies along the way, including an early morning Lutheran Service of the Word.

We work as a unit some of the time, but are more likely to be in one of our groups, which might be centre-based (Manchester, Chester or Leeds), a 'self-managed development' group, a tutor group or a worship group - the last two consisting of all three years. These groups provide a great deal of mutual encouragement and support, allow you to get to know all your own year group and many of the other two years in some depth in a very short space of time. It has also meant that whilst I can maintain a Lutheran identity, I don't actually feel like a minority. I am part of the life of each group.

The whole ethos of NOC has made me feel welcome. Discussions between the Principal, course tutors, our own Executive Committee, the Lutheran tutor from Mansfield College, Oxford, and myself, have allowed adaptations to the course to suit requirements for my future ministry within the Lutheran church. I'm particularly fortunate that Dr. Scott Ickert is prepared to give me some of his spare time from his work in Oxford to oversee the particular Lutheran input into my studies, and that the Revd Mike Williams and his staff are so committed to the ideals of ecumenism that they have made such efforts to accommodate my needs. I know that they will have heard every NOC pun possible over the years, but I do feel privileged to be kNOCKed together by them with my fellow students. I trust that I can contribute something of my particular tradition to the course that will add to our growing together in the service of our Lord.

Elizabeth Toomsalu

ANGLICAN-LUTHERAN WORSHIP

A set of guidelines for joint Lutheran-Anglican worship has been prepared under the auspices of the Anglican-Lutheran International Commission (ALIC), which is an ecumenical commission sponsored jointly by the Lutheran World Federation and the Anglican Consultative Council. Based on the liturgical commonality between the two global communions, the guidelines provide practical suggestions for worship together in meetings and conferences, as well as for congregational use.

First, the document suggests various occasions in the year when joint worship may be appropriate, including times in the church year, events in civic life, and situations of pastoral care. Second, suggestions are provided regarding liturgical leadership roles, based on accepted standards of leadership in each church. Third, principles of common planning are provided (regarding liturgical structure, hymn selection, the church year, multilingual services, and bulletins or other

worship aids). Fourth, particular liturgical suggestions are provided for (a) celebrations of Scripture and prayer, (b) the Eucharist (for those situations where ecumenical agreements make joint eucharistic celebrations possible), (c) Baptism, and (d) the renewal of baptismal vows. The closing section is a brief annotated list of some worship resources which may be useful to worship planners.

Copies of *Guidelines for Anglican-Lutheran Worship* are available from the Office for Ecumenical Affairs, Lutheran World Federation, PO Box 2100, CH-1211 Geneva 2, Switzerland. For distribution within LWF member churches, it may be duplicated. It may also be translated into other languages.

[LWF *Worship Net*, March 1994]

A MONASTIC LINK WITH THE LUTHERAN CHURCH OF SWEDEN

Ever since a chance visit in August 1992, the Anglican Benedictine Community at Burford Priory has had a prayer link with the Sisters of the Holy Spirit, of Alsike Kloster, Uppsala, in Sweden. That summer the Priory gave hospitality to Sr Marianne Nordstrom, a founder member of the Sisters of the Holy Spirit (*Helgeandssystrarna*), who had first experienced the Religious Life at St Hilda's Priory, Whitby. The fledgling Community began life in a suburb of Stockholm in the mid 1950s, soon moved to Uppsala with the support of the local Church, and then to its current home, Alsike Kloster, some 13 miles from Uppsala. The Sisters' primary inspiration, derived from the Community at Whitby, was Benedictine, but later experiences and travels brought them into contact with contemporary Roman Catholic Religious in France as well as with Orthodox monks and nuns in Greece, Romania and Finland. These three strands of inspiration have moulded their subsequent way of life.

The Sisters' prayer life is firmly based on a six-fold monastic Office (Lauds, Terce, Sext, None, Vespers and Compline) with a Vigil service on Sundays and feasts; ample time is also given to personal prayer and sacred reading (*lectio divina*). The Sisters earn their living partly by part-time work in their respective secular professions, partly by their ministry to guests, and partly by growing vegetables. The growth of the Religious Life in Sweden has been slow, with many setbacks, not least the effects of the secularisation of society and the distrust of other Lutherans: the Swedish Communities were only officially acknowledged by their bishops in 1990. The Sisters have consequently been active in the Church Renewal Movement and in the Free Synod. A ministry which has

occupied the Sisters more recently is the support and care of refugees and asylum-seekers, based on a radical interpretation of the divine right of sanctuary. In 1978 Alsike Kloster received its first refugees in hiding: a Christian family from Turkey. The work with refugees has grown since then, with the support of the Archbishop of Uppsala, and considerable local interest has been shown. This activity has caused some controversy and even resulted in a police raid on the convent in November 1993 when fourteen of the men claiming sanctuary were arrested. Media attention at the time brought the issue onto the political agenda, and the public outcry has prompted an investigation into police brutality.

Such a ministry does not square with the usual - if incorrect - image of 'the ordered round' of a religious Community, and certainly reminds the Church of the disorderliness of Jesus' public challenge to the society in which he lived. In the midst of it the Sisters of the Holy Spirit persevere with their life, trusting in God - and asking the prayers of all who are linked with them across Europe - as they seek the wisdom and discernment, the courage and integrity, necessary to witness to the Gospel in such controversial areas. Our prayer, as well as supporting them in all their work, is that these Sisters, and all Swedish Lutherans, will be blessed by God as they seek His will in the renewal of their Church.

Thomas Quin OSB

[Contact address: The Sisters of the Holy Spirit, Alsike Kloster, S-741 Knivsta, Sweden.]

ANGLICAN CONFERENCE

Since 1985, Anglican members of the international liturgical scholars' society, Societas Liturgica, have met in connection with the society's biennial congresses. Each of the International Anglican Liturgical Consultations (IALC) has involved a Lutheran participant-observer, and prior to this year it had been Eugene Brand. Since once again there is a worship desk in LWF, this year the responsibility was turned over to Anita Stauffer. The continuing invitation to a Lutheran observer is a sign of the increasingly strong linkages between the Anglican and Lutheran communions, and is itself an expression of reception of Anglican-Lutheran dialogues.

The IALC this year focussed on the Eucharist. Two plenary papers on 'future directions for eucharistic revisions' were presented, by Colin Buchanan and Thomas Talley. Both papers laid historical foundations as background for the working groups' focus on the future. Many, though not all, of the issues raised in the two papers and discussed in the working groups are similar to those discussed in Lutheran

liturgical circles. The significant degree of liturgical convergence in our time is noteworthy and underlines the need for continuing international Anglican-Lutheran cooperation in matters of worship.

Each of the Anglican provinces presented a report. Some of it will be of interest to Lutherans:

(a) The various African provinces hold an African consultation on liturgy every three years; the next will be in 1996. A report (*African Culture and Anglican Liturgy*) of the most recent consultation has just been published by Grove Books (Bramcote, Notts, NG9 3DS, England).

(b) The Southern Africa Province held a conference on African culture and Christianity in November 1993; the Anglican observer for the LWF Worship and Culture project was a member of the steering committee for the African conference.

[LWF: *Worship Net*, November 1993]

GOD AND I.M.F. NOT EYE TO EYE ON DEBT

Third world debt recently occupied the Governing Body of the Church in Wales for its final hour-and-a-quarter, with the Bishop of Monmouth, the Rt Revd Rowan Williams, and the Revd Dr John Holdsworth launching the debate in a dialogue which demonstrated that "the Bible suggests God has a view of debt which is not exactly that of the International Monetary Fund."

A three-part resolution had a fourth part added by an amendment calling on the Church in Wales to urge the UK Government not to cut but to increase its bilateral aid to the least developed countries. All four parts were carried.

Part one commended the Government's initiative in beginning to implement the Trinidad Terms (proposed in 1990 when John Major, now Prime Minister, was Chancellor), and urging the Government to work with other nations "to remove the burden of debt."

Part two called on the Church in Wales to work towards a clearer understanding of the issue. Part three urged the Church in the province, as part of the Anglican Communion, to use its influence at local and national levels to secure action by commercial and financial institutions.

[CT 10 October 1993]

Please note that the new Treasurer's address is:

The Revd B Coleman
All Saints Vicarage,
18 Vicarage Gate,
Guildford, Surrey.
GU2 5QJ

CANADIANS SAY SORRY

The Primate of the Anglican Church of Canada has apologised to "aboriginal Anglicans", the Canadian Indians, for "the hurt and suffering" he believes they experienced in church-run residential schools.

"I have felt shame and humiliation as I have heard of suffering inflicted by my people, and as I think of the part our Church played in that suffering," Archbishop Michael Peers told nearly 150 native people at the Church's week-long National Native Convocation in Minaki, Ontario.

After participants had spent two days telling of their experiences in the church schools, the Archbishop said "I am sorry, more than I can say, that we were part of a system which took you and your children from home and family; that we tried to remake you in our image, taking from you your language and the signs of your identity; that in our schools so many were abused physically, sexually, culturally and emotionally." The native Canadians said that an aftermath of alcoholism and suicide continued to this day.

Between 1820 and 1970, the Anglican Church administered 26 federally funded residential schools for aboriginal people.

The Primate made his apology at the request of the Church's National Executive Council, "even though there are those in the Church who cannot accept the fact that these things are done in our name," and he promised to ask the bishops to cooperate in "helping the healing at the local level." At the service which ended the conference the apology was accepted by one of the elders, Vi Smith. "It was offered from his heart with sincerity, sensitivity, compassion and humility," she said. "We receive it in the same manner."

[CT 24 August 1993]

WOMEN IN THE PRIESTHOOD

Thirty-two women were ordained priest in Bristol Cathedral on Saturday 12th March. They were the first women to be ordained priest in the Church of England.

The Revd Victoria Matthews has been elected Suffragan Bishop of Toronto. She is the first woman to be consecrated bishop in the Anglican Church of Canada.

Change of Address

THE ANGLICAN-LUTHERAN SOCIETY

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In the next issue of THE WINDOW...

A full review of the *Porvoo Common Statement* and the essays which are included with it. This is perhaps the most important development in Anglican-Lutheran relations since the Meissen Agreement.