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Chapter 1 : Anglican-Lutheran agreements | Open Library

Anglican-Lutheran relations have been one of the success stories of ecumenism since the last decades of the 20th century. There are areas where Anglicans are in full communion with Lutherans, whereas in other regions full communion has not yet been achieved, mainly due to different understandings of ministry.

The Council calls upon its member Churches: New Methods of Bible Study and Liturgy The changing pattern of society demands that the Churches seek and engage in new methods of Bible study and liturgy to uncover their power for our times as revelatory instruments of the unique Christ. Programmes of Education The Churches of the Anglican Communion should educate their members to accept the sacrifices involved in the initiation of political, social, and economic reforms, and show an openness of attitude towards oppressed groups in their struggle for social justice. The Churches should give high priority to the development of educational programmes for liberation and social justice. In particular, we recommend that the Churches: The Churches should set about afresh approach to such programmes of education for social justice by: Employment Schemes As a means of seeking to achieve a liberated and just society, the Churches should become actively involved in schemes which provide employment opportunities for unemployed people, particularly the school and university leavers. Investment Policy As an example of the responsible use of power, the Council urges the member Churches, particularly in the more affluent countries, to examine their investment portfolios and bank deposits for the purpose of influencing, through the exercise of stock resolutions and other comparable means not excluding divestment, the management practices of companies and multi-national corporations in which church funds are invested or deposited, to the end that heightened sensitivity to social goals, including environmental concerns, be furthered, and social justice be served; and where possible to integrate such practices with those of other church bodies. Council of Jerusalem and the Middle East The Council recommends that the dioceses of the Jerusalem Arch-bishopric should inaugurate a Council as outlined in the Draft, taking into account the specific recommendations in this Report. The Sudan The Council advises that the diocese of the Sudan should be authorized to revert to the sole jurisdiction of the Archbishop of Canterbury as an extra-provincial diocese, pending the establishment of the new Province of the Sudan. Proposed Province of Melanesia The Council recommends that the diocese of Melanesia and the Province of New Zealand proceed with plans for constituting a Province of Melanesia, and that when these are agreed to by the diocese and the General Synod of the Province, the Council recommends that the new Province may be formed. Metropolitan Functions The following proposal is submitted to the member Churches of the Anglican Communion for their approval: In any case in which they are satisfied that the existing metropolitan provision for a diocese or group of dioceses can no longer operate, the President of the Anglican Consultative Council, in consultation with the Chairman and the Secretary General, is authorized to make the necessary provision for such metropolitan functions. Information on Christian Initiation The Secretary General is asked to circulate to member Churches information regarding the studies on Christian Initiation mentioned in the Report, and similar studies from other Churches, indicating how each may be obtained. Polygamy The Council recommends to the Churches: Proposal for Additional Younger Members The Standing Committee is asked to consider amending the Schedule of Membership of the Council to provide for the appointment of an additional two lay persons not over 28 years of age at the time of appointment. Secretary General The Standing Committee is empowered to deal with the appointment of the Secretary General should this be necessary at any time between meetings of the Council. Legal Status The Council approves that a Trust be set up in the United Kingdom the object of which shall be to advance the Christian religion in accordance with the terms of the Constitution of the Anglican Consultative Council which may hold on behalf of the Council all property and funds situated in the United Kingdom. The Council delegates full responsibility to the Standing Committee to approve on its behalf the final form of the said Trust and to appoint the necessary Trustees. In favour 47, against nil, abstentions nil. Communication The Secretary

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General is authorized to establish a Task Force on Communication which will make recommendations to the Council in on the function, use, and distribution of Compasrose and Anglican Information; additional channels for the gathering and dissemination of news from each Church to all the Churches; exchange of information regarding available educational and promotional materials; encouragement of the use of Response and the Cycle of Prayer; the intensification of person-to-person relations among Churches; the feasibility of a system of rapid communication such as TELEX. The Task Force on Communication should include persons from the Churches actively involved in these areas of responsibility as well as consultants from the communication field.

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Chapter 2 : WELCOME TO THE ANGLICAN LUTHERAN SOCIETY

Anglican-Lutheran International Conversations-The Report of the Conversations authorised by the Lambeth Conference and the Lutheran World Federation.

Anglican - Lutheran Relations: I should note from the outset that this is going to be a rather Anglican take on things; ideally my paper would be complemented by a Lutheran take on these same questions. These discussions achieved a set of theological articles [the so-called Wittenberg articles can be found in Gerald Bray ed. Relations between Anglican and Lutheran churches can be observed through the seventeenth, eighteenth and nineteenth centuries, not least because of the developments in the English monarchy which bring Georg of Hannover to be King of England. Some German Lutherans, for instance, work in the context of Anglican mission organisations. Between and , there is the interesting example of the Jerusalem Bishopric which was administered jointly by the Church of England and the Church of Prussia who took it in turns to appoint a bishop. The Church of Prussia withdrew from the Jerusalem Bishopric in ; the Anglican bishop continued to be appointed by the Church of England until well into the twentieth century] There was a lot of tension within the Church of England around the Jerusalem Bishopric, arising not least from Tractarians who were not in favour of deepening the relationship between the Church of England and the Church of Prussia, but nonetheless the Jerusalem Bishopric offers an interesting example of how the Church in Germany and the Church in England found a common and a shared mission in Jerusalem. Towards the end of the nineteenth century, we begin to see emerging, particularly out of the missions, the sense that confessional difference is deplorable. Missionaries are increasingly concerned that they are proclaiming the word of God in Africa, in India, and elsewhere, but then telling their converts that they have to decide whether they are Anglican, Lutheran, or another denomination. Alongside that, and indeed remarkably early, some formal discussions between the Anglican Communion as a whole and various other churches, including the Old Catholics as they take shape in the s, the Moravians, and in particular the Church of Sweden. The discussions with the Church of Sweden reach a formal agreement in , which recommends mutual Eucharistic hospitality, invitations to preach "that is, hospitality of pulpit and altar" and the participation of bishops in episcopal consecrations. That is, the steps that more recent agreements view as important moves towards establishing a relationship of communion, and therefore as steps towards full visible unity, are already being defined in the very early twentieth century. Similar discussions with Anglicans and Old Catholics, and with Anglicans and Orthodox, lead to some very interesting developments in the s and s. In North America, and particularly the USA, the early twentieth century witnesses deepening relationships between Anglicans and Presbyterians, which come close to the establishment of a united church just after the First World War. However, those discussions between the Church of Sweden and the Anglican Communion yield what is really the first real bilateral agreement, although because of the intervention of the First World War the agreement is not actually affirmed by the Anglican Communion until There is some pressure on the Lambeth Conference to affirm this agreement, because in early Herbert Hensley Henson, Bishop of Worcester and soon to be Bishop-Elect of Durham, received an invitation to a consecration in Sweden, and announced to the Archbishop of Canterbury, Randall Davidson, that he intends to accept it, even though the agreement had not yet been received by the Lambeth Conference. In our ecumenical work we stand in a long tradition, and that tradition shapes how we think about what we can and cannot do, how we think about unity, and what we think our goals are. In terms of goals, I think it significant that the first real pan-Protestant moves towards thinking about the Church unity or Church union as it was often referred to at the time , emerge in that period immediately after the First World War. As we have seen, questions of unity were already around, but after the First World War, there is a real and urgent sense for many people in Europe the Churches have failed. This is picked up to some extent by the Roman Catholic Church, not least in the establishment of the feast of Christ the King, and there are some really developments within Catholicism as it is faced with the question of how it should respond to the

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totalitarian regimes which emerge in Europe in the 1930s and 1940s. However, in many ways that the beginning of multilateral ecumenical dialogues – the Faith and Order and Life and Work movements – are rooted in that sense after the First World War that friendship, brotherhood – to use the language of the time – had broken down, and that the Protestant Churches needed to find ways of preventing that ever happening again. In many ways the focus of ecumenical developments between the wars tends to be multilateral, and related to Faith and Order and Life and Work, rather than bilateral. There are some exceptions for Anglicans, such as discussions with the Orthodox, and the signing of the Bonn Agreement between Anglicans and Old Catholics in 1928. However Anglicans and Lutherans tend to be more involved in the larger movements, sometimes complemented by theological discussions between particular partners, such as the Anglo-German theological conferences which took place between 1928 and 1933. This latter agreement founders because of the Second World War and the subsequent political developments. Nonetheless, immediately before the Second World War, there quite a range of Anglican-Lutheran discussions have already taken place, particularly in Europe. The immediate post-war period sees some really important developments, many of which are multilateral – the growth of the World Council of Churches – so that relationships between individual churches are conceived in the context of seeking some kind of pan-Protestant, or pan-Protestant and pan-Orthodox, unity. This work, and not least the publication of *Baptism Eucharist and Ministry* in 1962 to wide acceptance, lays some very important foundation stones for the bilateral dialogues which start to take place in the 1960s. The first international Anglican-Lutheran conversations took place between 1962 and 1964 and gave rise to the Pullach Report [the agreements emerging from Anglican-Lutheran dialogues since the 1960s have been collected in one volume by the LWF and the Anglican Communion: *Regional and International Agreements from 1962 to Geneva*], which noted considerable agreement and encouraged regional meetings and regional exploration of how to take relationships forward. What I am not clear about on the Lutheran side is the extent to which the ability to engage in global Anglican-Lutheran conversations was contingent on the existence of the Lutheran World Federation as a body that could enter into proper global discussions with the Anglican Communion, but I suspect that it was of central importance. Pullach encourages both regional and international exploration of relationships, so that what follows is a kind of parallel development of the emergence of regional agreements which are then considered in the international context. This pattern is important because it reminds us that international relationships draw on and articulate relationships which are already in existence in much more local contexts of parish, diocese, region, so that the global and international discussions need always to be rooted in and reflecting on what is happening, to try to express those developments theologically, and to articulate them in more formal agreements. By full communion we here understand the relationship between two distinct churches or communions. Here we are looking at an understanding of full communion which defines it as autonomous bodies which come together to work together. Cold Ash is really important in as setting up a model of what might be possible. Internationally, globally, Anglicans and Lutherans then move on to talk about episcopate, which results in the Niagara Report. The next phase of global Anglican-Lutheran discussions, which produced the Hanover Report considered the diaconate, which looked primarily at the challenge to Lutherans to think about the diaconate as an ordained ministry. The diaconate remains a really important theme, as we consider the challenge of the Lutheran understanding of diakonia to Anglicans, and explore how Lutheran understandings of diakonia relate to Anglican understandings of mission. Most recently, the report *Growth in Communion* of the Anglican Lutheran International Working Group offers a very interesting snapshot of Anglican-Lutheran relationships across the world in 1998. More importantly it looked at the different regional agreements which had emerged by then, asking what model of unity are they working with and whether these models were compatible. The question had become important because by the time that ALIWG was meeting, a number of really important international agreements had emerged. At a colloquy held in Meissen to mark the twentieth anniversary of the agreement, the co-secretaries described how the process was driven by a deep frustration that Christians who were working together for peace could not celebrate the Eucharist together. The drafting of the Meissen Agreement began by looking what people in the Church or

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England and the German Protestant Churches were already doing together, and exploring what the implications of that might be. What Meissen did was effectively to take the Cold Ash definition of the implications of full communion and explore how much of that is possible. The Meissen Agreement therefore manifests a particular understanding of an incremental movement towards unity which was in conflict with understandings of unity that were shaping other dialogues. This is an agreement of communion. Porvoo allows for mutual exchange of ministries, and ecclesially its implication is that the Nordic and Baltic Lutheran Churches have exactly the same relationship to the Church of England, or to the Episcopal Church of Scotland, the Church in Wales, or the Church of Ireland, as any other member church of the Anglican Communion does. This is a relationship of communion. It means that if a priest ordained in the Church of England moves to Sweden, and fulfils the canonical requirements of that Church and speaks Swedish, they can function and be licensed as a priest in Sweden without needing to do anything except go through their processes of appointment and admission. This is an agreement on the Meissen model; it does not bring about a relationship of communion. It is an agreement, therefore, which allows interchange of ministers. There was some debate particularly in the Church of England about whether CCM was pushing towards a unity that was not quite there yet, and therefore some concern about the understanding of unity that underlay it. The tensions in this discussion raise similar issues to those which were raised about Meissen. Called to Common Mission, the Waterloo Declaration and Porvoo all, ecclesially speaking, from the Anglican point of view, bring the Lutheran partner churches into a relationship which for the Anglican partner which is the same as that Anglican partner has with other member churches of the Anglican Communion. However, these are not Communion-wide agreements, which raises some very interesting questions about their extent. What does it mean, for instance, for me as a priest ordained in the Church of England if I go to Canada. What happens if I go to the USA? What is my relationship to the ELCA? What relationship does the Episcopal parish in Frankfurt have to the Finnish or to the Swedish congregations in Frankfurt? These three regional agreements of communion have raised some very interesting questions around what has come, using a mathematical term, to be known as transitivity. This is one of the questions with which the current Anglican Lutheran Commission is grappling. There are many other initiatives and relationships across the world. In the Anglican Church in Australia and the Lutheran Church of Australia covenanted for mutual recognition and mutual reconciliation in an attempt to get discussions between their two churches put on a firmer theological footing. However, at present that initiative is not progressing very fast. Also in , a meeting of the All-Africa Anglican-Lutheran Commission had some very fruitful discussions and intentions for moving forward; however it then did not meet again until This is a unity which emerges in tackling questions of mission and diakonia, and such joint work in Africa or also in South America may offer some very helpful pointers towards how we might reconcile different understandings of diaconate and diakonia within Anglicanism and Lutheranism. However, there is a more fundamental recognition here. The discovery of practices which already reflect mutual recognition, support and common mission points towards a relationship that already exists, even if it have not been formalised. This language seems to me very similar to the kind of process that the Meissen Commission went through in They discovered things were already happening, and they very much saw the Meissen Agreement as a way of articulating those things theologically. Formal agreements are processes that take time, energy and money, and in many parts of Africa the priorities for time, energy, and money are rather different. So rather than trying to force all Anglicans and Lutherans to engage in dialogue, ALIC hopes to draft protocols or guidelines which will effectively say: What this implies is that communion is deepened not by having formal conversations but by doing things together. In many ways, this takes us back to the kinds of models of ecumenism that emerged after the First World War in the context of the Life and Work Movement. On another level, this is also happening in Canada, where the Waterloo Agreement is producing some very exciting and productive results. This is unity expressed not only in formal but in practical terms. A real metaphor of this was the initiative of two parishes in a town in Northern Canada: Like Called to Common Mission, the Waterloo Agreement was viewed with a certain amount of suspicion by some ecumenical

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theologians because it seemed to leave rather a lot open. Effectively, it just said: And they are doing things together. They are running seminaries together and the theological educators say that it is really interesting to see how confessional identity starts to shift and change when you are really training people together in the context of two Churches which are also trying to work together. The two churches are now working on drawing up educational standards for ministerial training and there the Lutherans are presenting some real challenges to Anglicans! They are working on questions of joint stewardship, on questions of sexuality. There is a real effort to work together and the two heads of the Churches are trying to make statements together whenever possible, remembering, of course, that they have relations also with other Churches. So there have been some real developments in Canada as a result of starting the process, entering into relationship, and seeing what happens. Both of those aspects offer real advantages to a proper exploration of a relationship of communion. A question arises here which is beginning to present itself in Canada, but which also emerges from the experience of much older united churches like the Churches in North and South India. To what extent do world communions actually hinder the case of Christian unity? If what we are observing in Canada are two Churches which are in the process of becoming one Church, where does that leave them in terms of their global identity, in terms of their identity within the universal Church? The North and South India Churches tend to send representatives to several global communions. These local initiatives are actually raising some really important questions for our global identities and some challenges to us to take our rhetoric of unity more seriously. The situation in the USA is a little less promising than in Canada. In particular, the Episcopal Church seems to have learnt a lot from engaging with Lutheran understandings of diakonia, and this experience could be important for other Anglicans. Initiatives in other areas of the world highlight some complicated questions about jurisdiction, particularly amongst Lutherans. For instance in Japan there are five Lutheran Churches so one of the challenges in Japan is first of all for the Lutherans to work out their own relationships, so that they can decide how to talk to the Anglicans. On the whole the Anglican Communion has worked pretty hard only to have one Anglican jurisdiction in any one place, although they were unsuccessful in some parts of the world, most notable continental Europe, where there are four Anglican jurisdictions [this pertains to Churches which are part of the Anglican Communion In some areas of the world, most notably the USA, there is also a number of Continuing Anglican Churches which have splintered off as a result of disputes, generally but not only over the ordination of women]. This has been a relatively simple task since most Anglican mission was initiated either by the Church of England or by the Episcopal Church, so that there is not the same proliferation of different Anglican Churches in Africa and Asia as there is of Lutheran Churches born of Lutheran mission from different areas of Europe, which can leave for instance a Swedish Church and a Danish Church and a Norwegian Church all coexisting in the same country, as in Japan, and also in India. First of all the different Lutheran churches have to agree about what it means to be Lutheran in a particular place and only then they can really start engaging in other ecumenical relationships.

Chapter 3 : Anglican, Lutheran and Buddhist dialogue and collaboration to continue

Get this from a library! Anglican-Lutheran international conversations: the report of the conversations authorized by the Lambeth Conference and the Lutheran World Federation.

Chapter 4 : Confessional Lutherans, Anglicans draw closer

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