

The Window

No. 71

Newsletter of the Anglican-Lutheran Society

December 2002

“Sharing the Gospel of Jesus Christ” will be theme at Liverpool in 2003

“Sharing the Gospel of Jesus Christ in the 21st century - with a focus on Liverpool’s experience” will be the theme of the Anglican-Lutheran Society’s international conference to be held September 12-15, 2003 in Liverpool, England.

The Rt. Rev. Rupert Hoare, Dean of Liverpool and Anglican co-moderator of the Society, chair of the local committee writes:

Next year’s Anglican Lutheran Society Conference promises to be an exciting and challenging event taking place in a city famous for its vibrant culture, its great football teams, superb architecture, famous seaport, its turbulent economic and social past, and its recent ground-breaking ecumenical partnerships in difficult times.

Conference sessions, meals, and daily worship, led by the Cathedral’s Choir, will be held in Liverpool’s Anglican Cathedral - described by the poet John Betjeman as “one of the great buildings of the world”.

The Conference theme will draw on the social, economic and cultural context which

the city provides. A local Committee - made up of Anglicans and Lutherans (there is a Lutheran Scandinavian Mission to Seafarers, plus Swedish, Norwegian, and German speaking congregations in the city) - is hard at work planning the event, backed up by the Anglican-Lutheran Society Committee.

Speakers will include the Rt. Rev. James, Anglican Bishop of Liverpool and a leading

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AGM set for March 8

The Annual General Meeting of the Anglican-Lutheran Society will be held on Saturday, March 8, 2003, from 10.30am to 3pm at the Lutheran Church of St. Anne and St Agnes, Gresham Street, London EC2. The guest speaker will be Bishop Jürgen Johannesdotter, Bishop of the Evangelical Lutheran Church of Schaumburg-Lippe, Germany. He is the Lutheran chairman of the Meissen Commission. Watch for more details soon.

Boston Conference report on the power of bishops

Lively discussions about the role and power of bishops in the churches highlighted sessions at the Anglican-Lutheran Society Conference held from September 20-23 at the Espousal Conference Center in Waltham, Massachusetts, USA. More than 50 participants from five countries gathered at this Roman Catholic center in Waltham, a suburb of Boston.

Six excellent speakers gave addresses on the theme, “On the Power of Bishops”. They spoke from Anglican, Lutheran and Roman Catholic perspectives in North America and Europe.

Participants heard about Anglican, Lutheran and Roman Catholic understandings of how the church is governed, with varying traditions on authority and oversight.

Dr. Michael Root, professor of systematic theology at Trinity Lutheran Seminary in Columbus, Ohio, USA, gave two lectures: one on “how bishops became a problem for Lutherans” and another on “an historical and evangelical episcopate in light of Called to Common Mission (CCM).”

Dr. Root said: “when the Evangelical Lutheran Church in America adopted CCM, which brought it into full communion with the Episcopal Church in the USA, the ELCA committed itself to an historic and evangelical episcopate yet saw itself as still bound by the Lutheran Confessions on this question.”

“Episcopacy does not by itself constitute the church’s apostolicity. It is desirable as by itself constituting the apostolic continuity of the church, but as one element in that continuity. . . A truly

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Participants board a Boston Duck Boat during the Anglican-Lutheran Society Conference in September. The land and water tour of this historic Massachusetts city featured unexpected drivers of the amphibian vehicles. The Rt. Rev. Rupert Hoare of England and the Rev. Samuli Suolonen of Finland took turns steering the craft while on the Charles River. History was made as this was probably the first time that an English Anglican bishop and a Finnish Lutheran pastor ever took the helm of a duck boat!

“Lutheran Forum” to publish Boston lectures in 2003

Lutheran Forum, quarterly journal of the American Lutheran Publicity Bureau, will publish the lectures given at the Boston Conference of the Anglican-Lutheran Society in its Spring 2003 issue, to appear next March. Copies will be available through the Society to all members and friends. We’ll give more information in the next issue of *The Window*, in February 2003.

Lutheran/Episcopal congregation breaking new ground in Florida

A Lutheran/Episcopal congregation, formed in Florida, USA, a couple years ago, is breaking new ground in Anglican-Lutheran relationships. The Rev. Becky Robbins-Penniman, one of the pastors, reports on this unusual ecumenical congregation. She writes:

There's an old joke in the Episcopal Church that the *real* "seven last words" are "we've never done it that way before." As important as tradition is among Episcopalians, however, there is a dawning realization that, along with honoring the old ways, our communion is going to need to have the flexibility to make room for new ways as the 21st century unfolds. At a meeting of the 20/20 Strategy Group at Camp Allen, Texas, the comment was made that the Episcopal Church needs to move away from "business as usual" and into a missional mode. Episcopal Presiding Bishop Frank Griswold noted that moving into this mode, where new things are tried and old rules are broken, is "going to be messy. . . . Thank God! Just get ready for something bigger."

Some "new ways" are already being tried in Fort Myers, Florida. Lamb of God Church calls itself a "Lutheran/Episcopal Congregation," whose mission is succinctly stated as "Gathering – Growing – Going." This congregation was formed about two years ago when, as Curt Johnson, the Episcopal Senior Warden put it, a "dispirited group of about seventy Episcopalians" closed the doors of their church home, climbed in their cars, and drove to Lamb of God Lutheran Church to start a new life. This new life did not involve the dissolution of the Episcopal congregation, however. Rather, the new life meant a new partnership that completely transformed both the dispirited Episcopalians and the cautious Lutherans into a lively, exciting and growing joint congregation.

Doing things differently

Things are done differently at Lamb of God than at most churches because the riches of two venerable traditions are being combined into a common mission that celebrates both their concurrence and their uniqueness. Everything from worship to confirmation class is planned keeping in mind the customs and heritage of each denomination. In this joint congregation, ministry is a team affair involving people who act according to their gifts, and not according to their denominational label. Members of both congregations share in teaching, music, Bible study, small groups

worship, lawn care, hospital visits, media productions, and prayer chains – and this is only a partial list. All services are open to everyone, and during worship clergy from both traditions share in preaching and presiding.

Separate legal identities - for now

Even though all of these activities take place jointly, the two congregations maintain – at least for now – separate legal identities. This is not a failure of commitment so much as it is a concerted effort to bring the resources of two national churches to Lamb of God's table. As part of this endeavor, the members of Lamb of God Episcopal Church resolved to hire a priest who would help them continue to grow in both vision and numbers. At the same time, the Rev. Walter Fohs, pastor of Lamb of God Lutheran Church, knew the time had come for an associate pastor who would join him in shepherding this expanding parish. Pooling their dreams and resources, the two congregations once again dared to try a new way, and called a full-time Episcopal priest to fulfill both roles.

In July, 2002 the Rev. Becky Robbins-Penniman began serving as Vicar of Lamb of God Episcopal Church and Associate Pastor of Lamb of God Lutheran Church. Pastor Robbins-Penniman's path to this position seems almost tailor-made to serve a joint congregation. A cradle Episcopalian, Pastor Robbins-Penniman attended Trinity Lutheran Seminary in Columbus, Ohio, graduating in 2000. While at Trinity Lutheran, she participated in the Anglican formation classes offered by Bexley Hall, a long-standing Episcopal seminary that is establishing an auxiliary site in Columbus in partnership with the Lutheran seminary. Becky was ordained an Episcopal priest in January, 2001. From her time in seminary until her move to Florida, Pastor Robbins-Penniman served on her diocese's Interfaith and Ecumenical Relations Commission and worked actively for the approval of the Called to Common Mission agreement.

The shared mission of Lamb of God Church was especially evident at the service installing Pastor Robbins-Penniman as the vicar of the Episcopal congregation on October 26. The Rt. Rev. John Lipscomb, bishop of the Episcopal Diocese of Southwest Florida, presided over the installation and Eucharist. The Rev. Ed Benoway, bishop of the Florida-Bahamas Synod of the ELCA, preached. Episcopalian and Lutheran pastors from

the area vested for the service, and lay representatives from both congregations participated in the induction.

Pastor Fohs and Pastor Robbins-Penniman are tremendously excited about the possibilities inherent in this new stage in church partnership. Both love and revere their respective traditions, but believe that these traditions must be adapted to reach out to all those in the broader culture who are seeking God. They are thrilled that Presiding Bishop Griswold is ready for something bigger, because they are both committed to "Gathering – Growing – Going," and know that Lamb of God Lutheran/Episcopal Church is a place where big things are happening.

The Rev. Becky Robbins-Penniman, Lamb of God Lutheran/Episcopal Church, 19691 Cypress View Drive, Fort Myers, FL 33912, USA. Phone: +1 239 267 3525; email: pastorbecky@earthlink.net

(The Window welcomes news about Anglicans and Lutherans working together. Please contact the editor with your ideas.)

Are we "Luthopalians" or maybe "LutEpiscs"?

Now that Lutherans and Episcopalians (Anglicans) are in full communion in many countries, several new words are appearing to describe Christians from our two churches. These may be neologisms, offered tongue-in-cheek.

The October 2002 issue of *The Lutheran*, magazine of the Evangelical Lutheran Church in America (ELCA), features a headline which includes the word "Luthopalian". The story tells of a baptismal font given by the ELCA's Southeastern Pennsylvania Synod to the Episcopal Cathedral in West Philadelphia, Pennsylvania.

A USA Lutheran bishop reportedly thought up "LutEpisc" as a name for Christians involved in both churches. Americans of Scandinavian origin will smile or groan! "LutEpisc" sounds suspiciously like *lutefisk*, a much-loved food served by Swedes and Norwegians during Christmas. Jokes are made about *lutefisk*, a mysterious creation made from dry cod fish, soaked in lye, boiled and served with butter. Some think it looks like white gelatin when served. Others describe it as "the piece of cod which passes all understanding."

The Rev. Alan Scarfe, newly-elected Episcopal bishop for Iowa, USA, calls himself "Baptimethanglipentidox". He has had significant personal links with Baptists, Methodists, Anglicans, Pentecostals and Orthodox churches. He has also served as the Episcopal-Lutheran chaplain at Occidental College in California.



Speakers gather at the podium during the Anglican-Lutheran Society Conference in Waltham, Massachusetts, USA. From left: the Rev. Francis A. Sullivan, SJ, of Boston College, Massachusetts, USA; the Rev. Peter Fisher formerly of the Queens Foundation, Birmingham, England; the Rev. Dr. Ian Douglas of the Episcopal Divinity School, Cambridge, Massachusetts; Ms. Elizabeth Fisher of St. John's College, Nottingham, England; Dr. Michael Root of Trinity Lutheran Seminary, Columbus, Ohio, USA; and the Rev. Dr. Günther Gassmann of Versoix, Switzerland, most recently a visiting professor at Yale Divinity School, New Haven, Connecticut.

Boston Conference on power of bishops

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historic and evangelical episcopacy is both a sign and an embodiment of continuity in the apostolic mission."

Dr. Root pointed to the often-overlooked paragraph 17 in CCM in which the Episcopal Church "endorses the Lutheran affirmation that the historic catholic episcopate under the Word of God must always serve the gospel and that the ultimate authority under which bishops preach and teach is the gospel itself." Thus the Episcopal Church "agrees to establish and welcome . . . structures for collegial and periodic review of the ministry exercised by bishops with a view to evaluation, adaptation, improvement and continued reform in the service of the gospel."

"The church episcopally led and synodically governed" is a phrase Dr. Root said that he has learned from Anglicans. "It seems to apply to both Lutheran and Anglican churches, even if embodied in a variety of forms."

The bishop as chief missionary

The Rev. Dr. Ian T. Douglas cited the historic emphasis on "the calling of the bishop as first and foremost a missionary." He is professor of World Mission and Global Christianity and Director of Anglican, Global and Ecumenical Studies, Episcopal Divinity School, Cambridge, Massachusetts.

Dr. Douglas credited the Rt. Rev. George Washington Doane, a 19th century Bishop of New Jersey, with a central role in bringing the Episcopal Church to a more catholic understanding of the church as

mission. Since 1835, the Episcopal Church has said that mission and the church are inseparable. He added: "To be an Episcopalian is to be involved in mission. The church is mission."

Thus, Dr. Douglas continued: "The bishop's calling, to the world and to the church, is to be the chief missionary. As such she/he proclaims to the world the promise of new life in Christ's resurrection. At the same time the bishop is called to be a leader in the church that serves and promotes the unity of body.

"This bi-directional call, to the world and to the body of Christ, is not easy. In both spheres, the bishop must seek and serve God's reconciling, redemptive mission. If she/he does not, then the authority and power of the episcopate is lost. Without a primary commitment to God's mission, the bishop cannot be the bishop."

The 1998 Lambeth Conference "signalled a turning point in Anglicanism," Dr. Douglas claims, adding that the churches in the Southern Hemisphere "would not stand idly by while their sisters and brothers in the United States, England and other dominantly Anglo contexts set the agenda." He added that "it became abundantly clear that a profound power shift is occurring within Anglicanism." Like other churches, the Anglican church has changed from a white, predominately English-speaking, church of the West to a church of the Southern Hemisphere, with vast differences of culture, geographies and languages.

There are two forces which stand in the way of the Anglican Communion's genuine

embrace of this radically changed world and church, according to Dr. Douglas. The first force is the ongoing legacy of colonialism with its power and privilege.

The second force stems from the thought structures of modernism brought on by the Age of Enlightenment. Dr. Douglas explains: "Anglicans formed in Enlightenment thought pride themselves in being able to figure things out, to know limits, to be able to define what is right and what is wrong, who is in and who is out. Modern man (and I use this non-inclusive term deliberately) values clear lines of authority, knowing who is in charge, a hierarchical power structure. Pluralities and multiple ways of seeing the world are an anathema to modernity and thus to many who have been in control in the Anglican Communion for most of its history. All of this is changing as the majority of Anglicans today are located in places where the constructs of Enlightenment thought have less efficacy."

"This transition in the Anglican world from colonialism to post-colonialism and from modernity to post-modernity is terrifying, especially for those of us who historically have been the most privileged, most in control, most secure in the colonial Enlightenment world," Dr. Douglas told participants.

He said that this development has been countered by those who have been historically the most privileged in the Communion. Attempts to reassert control and regain power are dominating inter-Anglican conversations. This has resulted in what Dr. Douglas calls "a new form of curialization." Some believe that changing times demand increased power for bishops augmented by a new central structure of authority for the Anglican Communion. The "Virginia Report", prepared by the Inter-Anglican Theological and Doctrinal Commission in 1998, "for the first time in history imbues the Archbishops of the Anglican Communion with unheard of pan-Anglican authority and power."

In conclusion, Dr. Douglas asked the Lutherans at the conference: "What does your experience of episcopacy in its many forms across the Lutheran world have to offer us as Anglicans today? How can your historic emphasis on the pastoral and missiological imperative of ordained pastors serve as a check to our misappropriation of the missionary episcopate and new found fondness for the curia in Anglicanism? Can Called to Common Mission help those of us in the United States, in particular, to reclaim the role of bishop as chief missionary?"

The Rev. Dr. Günther Gassmann of Switzerland, a former director of the

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Report of Boston Conference on bishops

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Commission on Faith and Order, World Council of Churches, spoke on the power of bishops from a Lutheran perspective. He was visiting professor at Yale Divinity School in New Haven, Connecticut, USA, this autumn.

He noted that, in the early church, bishops did not have institutional and administrative power as much as spiritual and pastoral power. During the Middle Ages, the secular power of bishops increased. The Reformers protested against this "un-evangelical office and its abuse of power while neglecting its true pastoral functions."

Prof. Gassmann noted that there was a tendency towards congregationalism in the early Reformers in Germany. This was partly different in Scandinavia where the transition from the old Episcopal system to the new Reformation structure was smoother. In many Lutheran circles, to this day, there is a deep-seated suspicion, enmity or reservation against bishops and their powers. There is fear that acceptance of the power and authority of bishops diminishes the power and independence of the congregation.

Prof. Gassmann urged that Lutherans read again the positive statements on bishops in the Confessions. He said that "the principal functions of a bishop are those of a pastor, but in addition to them there is the specific teaching responsibility in the church in order to safeguard its faith

and maintain its inner unity.

He noted how the ministry of bishops is exercised in a personal, collegial, communal and functional way. Finally, he called for episcopal authority to be an exercise of "pastoral leadership and spiritual supervision."

"Purple Threads among the Grey" was the title of Elizabeth Fisher's lecture, which she called a "lay perspective on the power of bishops." An Anglican who lectures at a Church of England theological college, she is co-moderator, Churches in Dialogue Commission, Conference of European Churches. She is also vice-chair of the Council for Christian Unity of the Church of England.

Ms. Fisher noted that Anglicanism in England is different because the Church of England is the established church. She traced the history of bishops in this context, giving examples of their power from English church history.

Authority and power in the Church of England appears to be vested in its General Synod, made up of bishops, ordained clergy and laity. While it seems to be democratic, the reality is that bishops hold considerable power. Ms. Fisher expressed concern over the growth of a "managerial culture" among bishops in the Church of England.

Affirming her belief in the three-fold ministry of the church, Ms. Fisher added that "I am one who does not believe that

the church ought to be entirely democratic in its processes and decision-making. Rather," she said, "I want to see how bishops can combine authority with equity, how they can shed some of the unnecessary trappings of social status and how they can avoid those (ab)uses of power which can hurt some within their own church and inflame anxieties of others in other churches."

Equal status of all the baptized

Ms. Fisher noted that the Anglican theology of ministry affirms "the full and equal status of all the baptized within the body of Christ." On the issue of equality, she asked whether one ordained ministry can be "more reverend" than another; whether priests and deacons should be ready to serve on time-limited licenses while bishops stay in their posts until they retire or die; whether bishops' salaries and pensions should be significantly higher than those of priests. Finally, she expressed hope that bishops will take steps to avoid being seen as a "club."

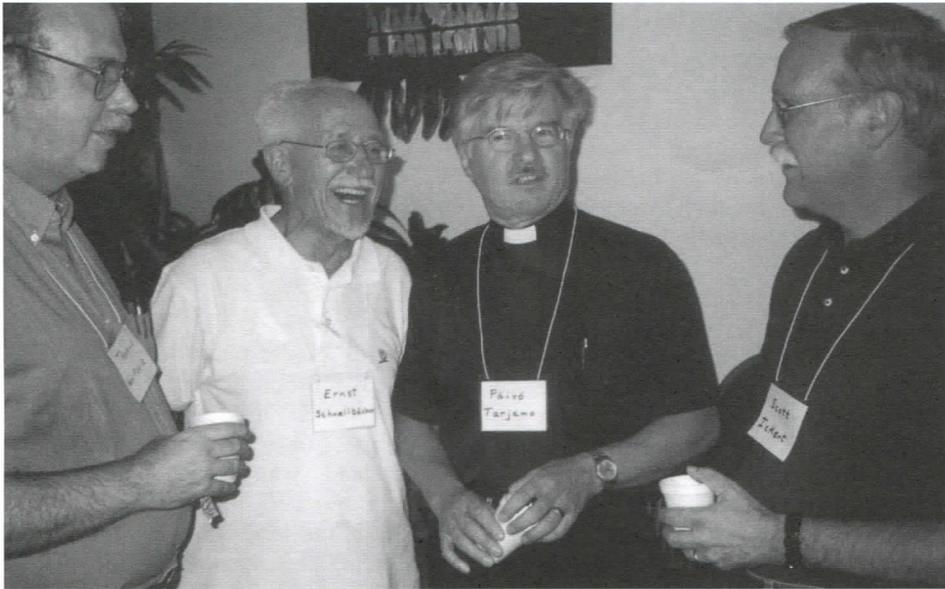
The Rev. Francis A. Sullivan, former dean of the Faculty of Theology at the Gregorian University in Rome, gave the concluding lecture on "The Authority of the Diocesan Bishop in the Roman Catholic Church." He explained the place of bishops according to the Code of Canon Law and noted bodies which offer help and advice to bishops - presbyterial councils, colleges of consultors, financial councils, diocesan synods and diocesan pastoral councils.

Father Sullivan spoke of "an urgent need for changes that would provide for a more effective participation of priests, members of religious orders, and lay men and women, in the processes by which decisions are made in our church." He suggests holding plenary councils regularly as a way of renewing and reforming *episcopate* in the Roman Catholic Church. Plenary councils gather together representatives of all major components of the church - superiors of religious orders, presidents of Catholic universities, deans of faculties of theology and rectors of seminaries. Other priests, as well as lay men and women, may be invited to participate in a number not more than one third of the whole assembly. In addition, a number of guests, who may be non-Catholics, may be invited to take part.

At present, only bishops have a deliberative vote at plenary councils. Father Sullivan suggested that all other participants, who are now given only a consultative vote, be given a deliberative vote. All of these bodies should meet regularly in order to involve the effective participation of priests, religious women and laity in decision making.



Worship leaders at the Eucharist which was celebrated on September 21 during the Anglican-Lutheran Society conference in Waltham, Massachusetts, USA. From left, The Rev. Theodore W. Asta, Associate to the Bishop, New England Synod, Evangelical Lutheran Church in America, who was presiding minister; The Rev. Pamela H. Hunter, pastor, First Lutheran Church, Southington, Connecticut, who was assisting minister; The Rev. Samuli Suolanan, pastor, Olarin Lutheran Church, Espoo, Finland, who was organist; and the Rev. Richard S. Signore, rector of St. Peter's Episcopal Church, Buzzards Bay, Massachusetts, who was preacher. He is ecumenical officer of the Episcopal Diocese of Massachusetts.



Participants from three countries chat at the Anglican-Lutheran Society conference held in Waltham, Massachusetts, USA, in September. From left: Thomas Van Poole of Annandale, Virginia, USA; The Rev. Ernst Schnellbacher of Neckargemünd, Germany; The Rev. Päävo Tarjamo of Eura, Finland; and the Rev. Dr. Scott Ickert of Arlington, Virginia, USA.

2004 Conference plans

The Anglican-Lutheran Society (ALS) is working with Lutherans and Anglicans in Canada and the United States to plan a conference on "Anglicans and Lutherans: The North American Experience of Two Traditions" to be held in late June or mid-July 2004, possibly in Chicago, Illinois.

The Rev. Tom Prinz, pastor of Nativity Lutheran Church, Alexandria, Virginia, USA, will represent the ALS at a planning meeting in Chicago from December 13-14.

Closing prayer in Waltham

Mitzi Budde led the following prayer as the ALS Conference ended in Waltham Monday, September 23. She is a Lutheran who is librarian at Virginia Theological Seminary (Episcopal) in Alexandria, Virginia, USA. Many participants asked for copies of this prayer which expressed the thoughts and wishes of the conference. We are pleased to share this prayer with our readers.

Lord God, as you inspired the early church through the power, comfort and guidance of the Holy Spirit to walk in witness together, despite differences of tradition, so you have inspired us in this time apart to deepen our understanding of your gift of ministry to the church, expressed through the various theologies and practices of our separate traditions. We thank you for the individual melodies of those traditions, and also for the ways in which you are leading us to work their disharmonies into a hymn of greater unity and friendship in Christ.

We also thank you for those who have led our conversations and broadened our vision of possibilities for sharing ministries and appropriate authority, as bishops,

priests/pastors, deacons, and laity, in service and witness to you. We pray for your blessings on this retreat center, and upon the Anglican-Lutheran Society Committee and those already making plans for the next conference.

As we prepare now to go our separate ways, we ask you to guide and inspire us with your Holy Spirit to continue to deepen Christian unity across differences of denomination, tradition, and custom, that we may draw ever closer to the fullness of unity that we will celebrate together with Christians of all times and places in your heavenly kingdom, through Jesus Christ our Lord. Amen.

The Role of the Bishop

All 20 copies of the new book, *The Role of the Bishop*, sold out at the ALS Boston Conference in September. Now we have more in stock.

Dr. Kirsi Sterna and Dr. Maria Erling have edited these lectures given at a 2000 colloquium at the Lutheran Theological Seminary in Gettysburg, Pennsylvania, USA. They teach at Gettysburg.

Authors include the Rev. Martin Lind, Bishop of Linköping, Sweden; Dr. Gillian R. Evans, Cambridge University, England; the Rev. Dr. Günther Gassmann, professor now living in Versoix, Switzerland; the Rev. Michael Cooper-White, Lutheran Theological Seminary, Gettysburg; the Rev. Dr. Manas Buthelezi, retired Lutheran bishop from South Africa.

The Role of the Bishop, edited by Sterna and Erling, published in 2002 by Kirk House, Minneapolis. Paper, 156 pages. \$14 or UK £9 plus \$2.50 or £1.50 postage. Cheques to Anglican-Lutheran Society. Send to Ronald T. Englund (see address on page 8, column 3).

Liverpool Conference

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figure in the Church of England; The Rt. Rev. Martin Lind, the Bishop of Linköping, Church of Sweden; The Rev. Dr. Christof Theilemann, theologian and pastor of the Kreuzkirche in Königs Wusterhausen, near Berlin, Germany. A fourth speaker, yet to be named, may come from the USA. So there will be substantial input in the first part of the Conference from a variety of theological and cultural contexts.

This will be followed by engagement with local people in a variety of situations during a weekend in this city. Participants will get a taste of the opportunities and challenges for sharing the Gospel.

The final part of the conference will bring together theory, practice and experience, in reflective sessions which will lead to a concluding Eucharist. The event promises to be a learning experience, in an ecumenical context, for those who see themselves primarily as theologians, and for those who see themselves primarily as practitioners, both lay and ordained, both older and younger. The process of learning will be facilitated by Laura Lincoln of Cedar Park, Texas, USA.

The cost is likely to be £240 (US\$380). If there are more than 50 residential participants there may be a small rebate!

Booking forms and the Conference programme will be sent to ALS members and friends in early February. Further information will be available in the next issue of *The Window*, in February 2003.

International conferences are planned by the Anglican-Lutheran Society every other year. The 2001 conference was held in Ratzeburg, Germany. The Boston Conference in September was organized by the ALS North American Region.

Contact the Dean of Liverpool, The Rt. Rev. Dr. Rupert Hoare, for information. Phone +44 (0)151 702 7220; email: dean@liverpoolcathedral.org.uk



Ms. Laura Vaught Lincoln (left) of Cedar Park, Texas, USA, and Dr. Charles W. McDowell of Beverly, Massachusetts, USA, listen to a lecture at the Anglican-Lutheran Society's Boston Conference from September 20-23.

Episcopalians-Lutherans celebrate LEM at MIT

The Lutheran-Episcopal Ministry (LEM) at the Massachusetts Institute of Technology (MIT) in Cambridge, Massachusetts, USA, will celebrate its 30th anniversary with a service at the MIT Chapel on Wednesday, December 11, at 5.15pm.

The LEM chaplains, the Rev. Johanna Kiefner, Lutheran, and the Rev. Amy McCreath, Episcopalian, have organized the service and reception which will follow together with the students. Bishop Stephen Charleston, president and dean of the Episcopal Divinity School, Cambridge, and Bishop Margaret G. Payne, New England Synod, Lutheran Church in America, will preside at the anniversary service.

The Rev. John Crocker, Jr., Episcopal chaplain, and the Rev. Constance F. Parvey, Lutheran chaplain, began this community ministry in 1972. Students cooked suppers every Wednesday which were followed by discussions of issues ranging from science and religion to church and state.

Soon the chaplains began a joint Eucharistic service. Later the Lutheran and Episcopal liturgies were edited to have more inclusive language and to allow the musical settings to change with the liturgical season. The integrity of each tradition has been honored and lifted up through these liturgical changes and enhancements.

This shared eucharistic life lies at the center of LEM. Other events have developed: Monday evening Bible Study; working and worshipping once a month with the homeless community gathered on Boston Common; interfaith sharing and learning, especially with Jewish and Moslem students.

For more information, visit the Lutheran-Episcopal Ministry website: <http://web.mit.edu/lem/>

Peter Fisher on "navigating in the Bermuda Triangle"

The Rev. Peter Fisher, who recently completed eight years as principal of the Queens Foundation, an ecumenical theological college in Birmingham, England, gave an informal evening talk at the Boston Conference of the Anglican-Lutheran Society. He reflected on the character and challenges of leadership in an ecumenical setting, and spoke of three "C's" in Christian living: cussedness, culture and community.

Limited space makes it impossible to tell more of his remarks, but more will be included in the Spring 2003 issue of "Lutheran Forum" which will feature the ALS Conference. (See page 1.)

Election of Archbishop means "promising times" according to Dr. Noko

The election of the Most Rev. Rowan D. Williams as the new Archbishop of Canterbury indicates that "promising times are ahead in Anglican-Lutheran relations," according to the Rev. Dr. Ishmael Noko, general secretary of the Lutheran World Federation.

The new Archbishop was elected on November 8 by the Greater Chapter of Canterbury in an ancient ceremony at the Cathedral. His enthronement is set for February 27, 2003 in Canterbury.

Dr. Noko expressed "great pleasure" over the election in a letter he wrote to the new Archbishop. In it he said: "The ecumenical commitment and creativity that you have shown in the exercise of your ministry as Archbishop of Wales is an indication that we have promising times ahead in Anglican-Lutheran relations. The close, committed communion between some of our churches, of which the Porvoo Common Statement is such an illustrious example, indicates some of the potential of our future relations also at the global level."

Defeat the ALS?

The Anglican-Lutheran Society Committee discussed a proposed new brochure to promote membership at its meeting held in London on October 2. An attractive cover included the upper-case letters: ALS. We often speak of the "ALS" and this was in *The Window* editor's thoughts when he returned to his London flat following the meeting.

Imagine Ronald Englund's surprise to discover an email message waiting for him with the heading: "Walk to defeat ALS". Of course this ALS is "amyotrophic lateral sclerosis", the fatal "Lou Gehrig's disease". The message was about a fund-raising walk to support research to find a cure.

ALS may mean the Anglican-Lutheran Society to some of us, but it means something else to the vast majority of people. Initials can be misleading.

Another eight-page issue!

Again this year we apologize for only publishing three issues of *The Window*. This is another double-size issue of eight pages instead of the usual four. We hope this partially makes up for our publishing problems during 2002. We will strive to produce our usual four issues during 2003.

We wish all of our readers a blessed Advent and Christmas season as we look to the new year of 2003.

Porvoo is seminar theme at ecumenical centre

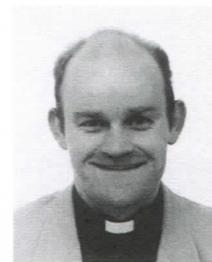
A president and former president of the Anglican-Lutheran Society (ALS) will speak on "Porvoo - ten years on, has anything changed?" at the Autumn Term Seminar at the Centre for Ecumenical Studies at Westcott House, Cambridge, England, on Thursday, December 5, at 4:30pm.

The Rt. Rev. David Tustin, former Anglican Bishop of Grimsby, England, and former ALS president, will lecture on the first decade of the Porvoo Agreement which links Anglican churches in Britain and Ireland with Nordic and Baltic Lutheran churches.

The Rev. Dr. John Arnold, former Dean of Durham, England, will respond. He is the Anglican president of the ALS.

Both Bishop Tustin and Dr. Arnold are world ecumenical leaders who have been much involved in Anglican-Lutheran relationships.

The Centre for Ecumenical Studies is based at Westcott House, a theological college of the Church of England which is located in Cambridge. The Rev. Dr. Ian McIntosh is the centre's director. He



Ian McIntosh

works part-time at the centre because he also serves Anglican parishes in three Bedfordshire villages. He shares this incumbency with his wife, the Rev. Nicola McIntosh. Previously Dr.

McIntosh was co-ordinating Anglican chaplain at the University of Leicester as well as co-ordinator of Reader Training.

Launched in 1999, the Centre for Ecumenical Studies aims to enable Christian ministers to think and act ecumenically; facilitate the ecumenical working and thinking of the nine institutions in the Cambridge Theological Federation; and develop a library resource which documents negotiations and agreements between Christian churches. The current focus of the Centre is on Local Ecumenical Partnerships; and research on the connections between ecumenism, mission and theology.

The Centre seeks to build links with ecumenical officers in the churches in the United Kingdom as well as relating to other centres and groups such as the Society for Ecumenical Studies and the Conference of European Churches.

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Tenth anniversary of Porvoo Agreement celebrated in Finland from October 11-13

The Rev. Dr. Jaakko Rusama of Helsinki reports on the highly successful conference held in Porvoo and Helsinki, Finland, from October 11-13 to celebrate the 10th anniversary of the adoption of the Porvoo Agreement. Some 90 participants from ten countries took part in this event sponsored by the Anglican-Lutheran Society. The Porvoo Agreement, adopted in 1992 and inaugurated in 1996, links four Anglican churches in Britain and Ireland with seven Lutheran churches in the Nordic and Baltic countries.

The Anglican-Lutheran process in Northern and Western Europe has made good progress during the last ten years. This was clearly manifested in Porvoo, Finland, October 11-13, at a conference commemorating the 10th anniversary of the Porvoo Agreement. The theme for the event was "Common mission and service". About 90 participants from almost ten countries attended the event. An historic record was also made in Finland on Friday, October 11, at the Cathedral of Porvoo when 16 bishops from Anglican and Lutheran churches took part in the Lutheran Eucharist. The preacher was the Bishop of Uppsala, Sweden, the Rt. Rev. Dr. Ragnar Persenius and the celebrant was the Bishop of Porvoo, the Rt. Rev. Dr. Erik Vikström.

Bishop of Porvoo issued invitation

It was the Bishop of Porvoo (who is also the Lutheran President of the Anglican-Lutheran Society) had invited the Porvoo Community churches to send their representatives to the event. He also led the participants in singing from the forthcoming Porvoo hymnal. Coming to Porvoo meant singing, praying, worshipping, discussing and rejoicing together.

Anglican participants came from England, Scotland and Ireland. The Archbishop of Canterbury was represented by the Bishop of Portsmouth. The Lutheran churches within the Porvoo community were also well represented. Participants came from Finland, also Sweden, Norway, Denmark, Estonia and Lithuania. At the event there was also the head of the Lutheran Church in Russia, the Rt. Rev. Dr. Georg Kretschmar, and a representative from the Ingrian Lutheran Church, also in Russia.

The members of the Porvoo Contact Group, which monitors and deals with the whole Porvoo process, also took part in the Porvoo Day. Warm greetings were received from the Evangelical Lutheran Church which has not yet signed the

Porvoo Agreement. The Danes' commitment to the ecumenical movement was appreciated and in response they were assured that other Porvoo region churches were happy to develop good relations with them.

The whole event was a joyful gathering of church people from the Porvoo region. Many positive experiences were shared and it was stated by a number of speakers that the Porvoo Common Statement was a major breakthrough in the world-wide ecumenical movement in the 20th century.

It was again noted that in the Porvoo Community there were a number of state or folk churches involved. Therefore, there were many similar challenges which these churches today face in their respective nations.

Porvoo Agreement analyzed

The role and nature of the Porvoo Agreement was closely analyzed in relation to other Anglican-Lutheran contacts by the former Dean of Durham, the Very Rev. Dr. John Arnold. He titled his paper "From Meissen to Porvoo and beyond". He had himself been part of the Anglican-German Protestant talks which led to the Meissen Agreement in 1988. Meissen dealt with more than Anglicans and Lutherans, as there was also a Reformed element involved. The Evangelical Church in Germany includes churches from both traditions. But what was then unique, said John Arnold, was that the talks began as trilateral talks between the Church of England and the churches in West and East Germany but they led to bilateral celebrations in 1991. The political scene had changed during the talks. The Meissen Agreement has also two authoritative texts, in English and in German. The Porvoo Agreement, which was finalized in 1992, has its authoritative form only in the English language. He reminded participants that the Porvoo Community included about 25 million Lutherans in Europe and about 25 million Anglicans in Europe.

Meissen and Porvoo: "turning points"

Dean Arnold felt that March 1988 (Meissen) and October 1992 (Porvoo) were in many respects turning points in the history of the ecumenical movement. Episcopal succession was no longer an obstacle between the Anglican and Lutheran traditions. A wider interpretation has been adopted to the succession of the apostolic tradition. Therefore, the Porvoo process has also helped other dialogues in which the Church of England and other Anglican churches have been engaged in

other parts of the world. The Porvoo Agreement has been instrumental with the Church of England talks with the Moravians, the French Protestant and now once again with the British Methodists. Positive developments have also been noted in North America with their agreement and similar progress in Africa.

Dean Arnold felt that the Lutheran-Roman Catholic Joint Declaration on the Doctrine of Justification (1997) went even further than the Porvoo Agreement. The Anglicans would not have difficulties to accepting the justification document.

"Commitment to mission and service"

The Finnish Lutheran Bishop of Tampere, the Rt. Rev. Dr. Juha Pihkala, spoke of "our common commitment to mission and service". He emphasized that ecumenism is the child and fruit of mission. The whole context of the mission of the churches has, however, changed. The religious multiculturalism produced by global migration and the refugee problem are major challenges to the European churches. Problems of religious education are seen in towns and new residential areas.

What is important is that Christian mission is firm on the trinitarian confession. When we speak of God's mission, it is always the activity of the Triune God. In this respect ecumenical dialogues have been instrumental. Different Christian traditions have helped each other to reject the banners of false over-simplifications. The role of the Holy Spirit is seen as wider than just engendering and maintaining saving faith in Christ. The Holy Spirit is also involved in creation. It is the question of holistic mission: word and deeds, evangelism and diaconal service must be interwoven everywhere that the Church fulfils its calling and mission. The Rt. Rev. Dr. Geoffrey Rowell, bishop, Diocese in Europe, Church of England, preached at the Eucharist at the Michael Agricola Church, Helsinki.

Ask and Imagine welcomes Lutheran youth for training

Ask and Imagine, a Canadian programme which seeks to develop leadership skills in Anglican youth, is expanding to include Lutheran young people.

The two-week residential course is based at Huron University College, part of the University of Western Ontario, London, Ontario. The Lilly Endowment Inc., supports the programme. Youth from ages 16-20 are invited to attend.

The next Ask and Imagine course is scheduled for August 9-23, 2003.

Contact Judy Steers at steers@interlog.com or Canon John H. Chapman, Huron University College at jchapma2@julian.uwo.ca

Lutherans, Anglicans join in ministry in Arctic

Lutherans and Anglicans are serving together in *On Eagle's Wings*, an ecumenical ministry that proclaims Jesus Christ and serves the church and individuals in remote and isolated areas of northern Canada.

On Eagle's Wings is seeking an ordained Anglican, Lutheran or Roman Catholic priest/pastor to develop new ministry in remote areas of northern Saskatchewan and Alberta. The successful candidate will be based in Fort McMurray, Alberta. The search committee welcomes applications, with a deadline of December 15, 2002.

Established in 1999, *On Eagle's Wings* is led by the Rev. Lee Barry, a pastor of the Evangelical Lutheran Church in Canada (ELCIC). Support comes from congregations of the ELCIC and the Evangelical Lutheran Church in America. A major supporter is Trinity Lutheran Church in Lansdale, Pennsylvania, USA, which also provides space for the ministry's US office.

"Following Jesus Forever" was the theme of the 2002 Summer Bible School which involved 930 children in 18 communities. Anglicans, Lutherans and Roman Catholics were among the 54 volunteer teachers from Canada and the United States.

Members of congregations in the Canadian Arctic have contributed to "Advent and Christmas Reflections from Northern Canada". This devotional material is available by post or by email.

"On Eagle's Wings" - 9333 50 Street, Suite 212, Edmonton, AB, T6B 2L5, Canada; email: oneagles@telusplanet.net
US office: 1000 West Main Street, Lansdale, PA 19446-1998; email: oneagles.usa@telusplanet.net

Lutherans ask Anglican help to preserve environment

Norwegian Lutheran bishops have appealed to the Church of England to help protect from the threat to seas and shores by radioactive waste from the nuclear fuel reprocessing plant at Sellafield, England.

In a statement titled "Let Life in the Oceans Continue", the Church of Norway's bishops called for Britain "to take all necessary steps to bring an end to the life-threatening pollution as soon as possible." The Norwegians urged their sister church to follow-up on the matter with the British government.

In the covering letter, sent earlier this year, the Norwegian bishops said: "We see our initiative as one way of deepening the Porvoo communion as it continuously invites us to share resources and concerns as we are involved in service and witness to our societies and the powers that be."

About People

Anglican-Lutheran Society president, the Very Rev. Dr. **John Arnold**, received additional honours this year. He received the Order of the British Empire (OBE), one of the highest awards given for a distinguished contribution to public life. Dr. Arnold, who retired as Dean of Durham, England, this year, received the OBE for "services to the European Ecumenical Movement." He and his wife, Annaliese, have moved to Canterbury.

Canon **David Hamid**, who had served as Anglican Communion Ecumenical Affairs and Studies Officer, based in London, was consecrated a bishop on October 17. He will serve as suffragan bishop of the Church of England's Diocese of Europe. Bishop **John Baycroft**, retired Bishop of Ottawa, will succeed Bishop Hamid in the Anglican Communion office on an interim basis until June 2003.

The Rev. Dr. **Olav Fykse Tveit** became general secretary of the Church of Norway Council on Ecumenical and International Relations earlier this year. He succeeds Mr. **Stig Utne** who served in this position for eight years.

The Rev. **Randall R. Lee** began a four-year term on October 1 as director of the Department of Ecumenical Affairs of the Evangelical Lutheran Church in America (ELCA). He will succeed the Rev. **Jon S. Enslin**, who had served as interim director following the retirement of the Rev. **Daniel F. Martensen** last year.

The Rev. Dr. **Darlis J. Swan**, associate director for Interpretation and Reception in the Department of Ecumenical Affairs, ELCA, resigned from her position in June.

After serving for more than five years on the staff of the Church of England's Council for Christian Unity, the Rev. **Flora Winfield** is now residentiary canon pastor at Winchester Cathedral in England. She is a former Anglican-Lutheran Society moderator.

The Rt. Rev. **Caroline Krook**, Bishop of Stockholm, Church of Sweden (Lutheran), was installed as an ecumenical canon of Portsmouth Cathedral (Anglican), England, earlier this year.

The Rev. Dr. **Carol Whiting**, an ELCA pastor who is executive director of the Texas Conference of Churches, earned a PhD from the Graduate Theological Foundation, Donaldson, Indiana, USA, this year and was named 2002 John Macquarrie Fellow. She attended the Oxford Summer Programme in Theology at Christ Church College, Oxford, England this summer. She preached at the Texas Day service at the National Cathedral (Episcopal) in Washington, DC on November 17.

Virginia LARC conference on young adults and unity

"Equipping Young Adults for Christian Unity" was the theme of the LARC Leadership Convocation and Statewide Assembly held November 22-23 at Roanoke College in Salem, Virginia, USA. LARC stands for Lutheran, Anglican and Roman Catholic Churches in Covenant.

Presentations were given by Lutherans, Episcopalians and Roman Catholics on the conference theme. Discussions followed.

No new logo in Canada for Anglicans, Lutherans

The Joint Anglican-Lutheran Commission in Canada decided in September against having a logo to symbolize full communion between the two churches. The Evangelical Lutheran Church in Canada and the Anglican Church in Canada will continue to use letterhead with the two national church logos instead. "The relationship is between the churches and is not a separate entity," Canon Alyson Barnett-Cowan of the Anglican Church in Canada explained.

The Anglican-Lutheran Society

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