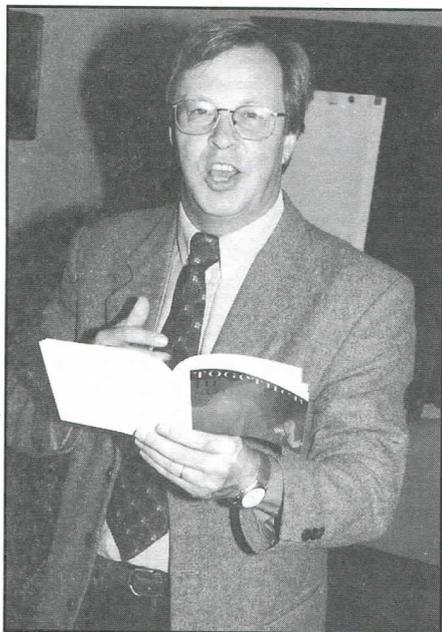


# The Window

Newsletter of the Anglican-Lutheran Society

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The Rev Per Harling of Sweden leads Stavanger Conference participants in the world's first singing in English of favourite Nordic and Baltic Lutheran hymns. These songs come from *Together in Song*, a collection about 110 hymns from the Porvoo churches which will be published early next year.

## ALS views church life in Stavanger region

Besides singing for the first time in history English-language translations of the hymns from the churches which have signed the Porvoo Agreement, the 30 people who took part in the Anglican-Lutheran Society's International Conference held September 5-8 in Stavanger, Norway, visited the oldest and the newest churches in the area.

Visits to Utstein Abbey (1264) and the restored Sola Ruin Church (12th century) contrasted with the stunning new Hana Church in Sandnes, just opened.

The Conference also visited Stavanger's Archeological Museum as well as the Stavanger Domkirke (Cathedral). The group divided into groups for worship at four local churches on Sunday morning. There was also evensong at the Sola Church (the local parish church) and a visit to the School of Theology and Mission in Stavanger.

Everyone was grateful to the Rev Harald Svendsen and the Rev Canon Tormod Wasbo together with many other people for their wonderful hospitality and planning.

See pages 3, 4, 5, and 6 for further reports.

## US Lutherans work with Episcopalians to revise proposal for full communion

The Evangelical Lutheran Church in America is seeking ways to revise the Concordat of Agreement, a proposal for full communion with the Episcopal Church which was narrowly defeated by the ELCA churchwide Assembly last August.

The ELCA's vote on the historic Concordat was 684 in favour and 351 opposed which was only six votes short of the required two-thirds majority for adoption. A few weeks earlier the Episcopal Church had overwhelmingly endorsed the Concordat.

Opponents to the Concordat expressed concern over practices common in the Anglican church that the Lutheran church might be moved to incorporate if in full communion. They include the ordination of pastors only by bishops, the "life service" of bishops beyond the ELCA's six-year terms, and the three-fold ministry of bishops, priests and deacons.

The ELCA Assembly then voted by an overwhelming margin to work towards an agreement for full communion that would come before its next meeting in 1999. One of the two resolutions was adopted by a 98.5 percent margin; the other by a 92.2 percent margin. The ELCA Conference of Bishops, meeting from October 2-7, has begun implementing these resolutions by calling on the church to invite the Episcopal Church to revise the failed proposal for full communion.

ELCA Presiding Bishop H. George Anderson presented six options to the Conference of Bishops. They ranged from providing a commentary on full communion to a Lutheran declaration on issues that influenced the assembly decision. He called for a process which would involve participants with diverse perspectives.

The Conference of Bishops combined two of Bishop Anderson's options, calling for a rewritten proposal that would use "clearer, down to earth language" and presenting "a strong, explicit, biblically-based emphasis on the priesthood of all believers that would clarify and modify areas that most troubled the assembly's voting members." These recommendations will be presented to the ELCA Church Council when it meets in Chicago from November 14-16.

Clusters of Lutheran and Anglican synods and dioceses around the United States have

been issuing joint pastoral letters pledging their mutual support of the ongoing effort to achieve full communion. Episcopalians and Lutherans in Virginia and Washington, DC, issued a joint pastoral letter on September 22 which expresses "great sadness and concern" over the outcome of the ELCA assembly vote on the Concordat. It adds that "while we are disappointed at this delay in our journey together, our commitment is clear." Bishops of two ELCA synods and three Episcopal dioceses signed the document which calls on the national leadership of both churches to persevere in the search for "full communion" by moving quickly to take the necessary steps to further this urgent conversation.

### Call for parish and individual links

The Episcopal and Lutheran leaders in Virginia and Washington, DC, pledged to seek closer relationships between synods and dioceses in the area, calling upon "persons and parishes which have entered into covenants and joint ventures to continue their work." It added: "We encourage others to form new connections and collaboration to strengthen our mission and ministry."

The ELCA adopted two ecumenical proposals at its August assembly. One is a Formula of Agreement with three Reformed churches: the Presbyterian Church (USA); the Reformed Church in America; and the United Church of Christ. The other affirmed the Joint Declaration on the Doctrine of Justification which states that the mutual condemnations of the 16th century no longer apply to the current churches.

See additional reporting on pages 6 and 7.

## AGM set for March 14

The Annual General Meeting (AGM) of the Anglican-Lutheran Society will be held at St Mary's German Lutheran Church, Sandwich Street, London WC1, on Saturday, 14 March 1998, from 10am to 4pm.

St Mary's shares the same building with the International Lutheran Student Centre, whose entrance is on Thanet Street.

Dr Michael Root, director of the Lutheran World Federation's Institute for Ecumenical Research, Strasbourg, France, will speak. All are welcome, members and friends.

## Introducing Grundtvig, almost unknown to people in the English-speaking world

Nikolai Fredrick Severin Grundtvig is hardly a household name in the English-speaking world. Lutherans, especially those with Scandinavian roots, know him because they sing some of his wonderful hymns. Very few Anglicans know about Grundtvig (1783-1872), who was a contemporary of Søren Kierkegaard and Hans Christian Anderson. Yet no single person has had a greater impact in shaping the life of the Danish people than this preacher, poet, scholar and politician.

The Rev Canon Arthur Macdonald Allchin, an Anglican who is an honorary professor at the University of Wales, will help to correct this ignorance of Grundtvig with his impressive book, *N.F.S. Grundtvig, An Introduction to his Life and Work*, published this autumn by the University of Aarhus Press in Denmark and Darton, Longman and Todd in England.

Donald Allchin, in his preface, writes that the purpose of this book is "to be an introduction to Grundtvig's life and work. . . opening a door onto a field which has hitherto been inaccessible to English-speaking readers who have no knowledge of the Danish language and of the tradition which that language conveys."

Allchin adds that his work may be of interest to Danish readers as it marks the first time (as far as he knows) that someone who is neither Danish nor Scandinavian has attempted to make an extended presentation of Grundtvig's life and work.

### Three aspects of Grundtvig's life

The 338-page book consists of three sections. Part I, *Glimpses of a Life*, focuses on some of the crucial moments of development and discovery in Grundtvig's life. Allchin has not aimed at completeness and balance here.

Part II, *Five Major Themes*, examines a number of Grundtvig's theological concerns. They include: discovering the church; the historic ministry; Trinity in unity; the earth made in God's image; and a simple, cheerful, active life on earth.

Part III, *The Celebration of Faith*, is the longest section of the book. Included are excerpts from sermons as well as hymns for the church year. Allchin says that "here, above all, I wanted Grundtvig's voice to be heard." He adds: "His exposition of the Christian faith, his theology, is at once old and yet new, necessarily western in its form, yet constantly coloured by insights characteristic of the Christian East. This is a theology of praise and proclamation, a doxological and kerygmatic presentation of the faith, with ecumenical implications which need to be explored."

This section of sermons and hymns includes eight chapters: Eternity in Time,

Advent, Christmas, Annunciation, Easter, Whitsun, The Sign of the Cross and The Ministry of Angels.

Grundtvig has a profound influence on all aspects of Danish life. Allchin quotes an old tourist brochure which speaks of modern Denmark: "Grundtvig, the clergyman and poet, has meant more to Danish trade than has Rockefeller to that of the United States. Rockefeller bored for oil. Grundtvig bored in the depths of the people and discovered unsuspected sources of power. From the spiritual and national awakening created by him a good hundred years ago modern Denmark arose."

The Folk High Schools, centres of popular education, are still very much alive and one of Grundtvig's lasting legacies. They are known internationally and have influenced education all over the world.

It is through his marvellous hymns that Grundtvig may be most accessible. Many of these hymns have been translated into English and are treasured by Lutherans. The Anglican-Lutheran Society plans to hold a Grundtvig hymn service in London early in 1998 as an introduction to a hymnody virtually unknown among Anglicans.

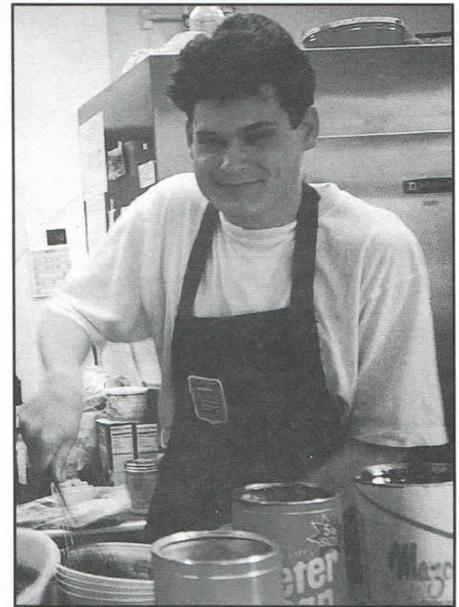
A.M. Allchin, who is a member of the Anglican-Lutheran Society, has given us an invaluable resource in this English-language introduction to Grundtvig. We commend it to our readers.

*N.F.S. Grundtvig, An Introduction to his Life and Work* by A.M. Allchin. Published in 1997 by the University of Aarhus Press and Darton, Longman and Todd. Hardback, 338 pages. Price DKK248 or UK£19.95. Orders in UK pounds sterling may be sent to Anglican-Lutheran Society, 27 Prentis Road, London SW16 1QB, England. Please add £2.50 for postage and packing. US orders may be sent to David Brown Book Co., Box 511, Oakville, CT 06779, USA. The US price is \$39.95.

## Nordic hymns available for Advent, Christmas

Traditional Advent and Christmas hymns from the Nordic countries are available in English through the Anglican-Lutheran Society. Celebrate Anglican-Lutheran relationships with these carols and hymns. Some will be included in *Together in Song*, the Porvoo hymnal to be published soon.

For example, St Thomas of Canterbury Church (Anglican) in Brentwood, Essex, England, has been singing the traditional Swedish folk hymn, "Tryggare kan ingen vara", to special words at baptismal services. This popular hymn is often sung in English to the words, "Children of the heavenly Father." Contact the ALS office if you wish further information on these hymns.



Andreas Löwe, new Anglican co-editor of *The Window*, prepares food for the homeless at the soup kitchen of St Paul's Episcopal Church in Washington, DC, last summer.

## Living in Jesus Lane

Jost Andreas Löwe was elected Anglican co-editor of *The Window* by the Anglican-Lutheran Society's Committee. Of German descent, Andreas is training to be a priest at Westcott House, a Church of England theological college in Cambridge. "Even the address seems to have theological significance", Andreas told us. "The college is aptly located in Jesus Lane." Before coming to Cambridge, Andreas read theology at Oxford, where he was supervised by Dr. Scott Ickert. He is now reading for a doctorate, and centering his research on the English Reformation.

Andreas was raised a Lutheran but was received into the Anglican communion in 1995. He gained some first-hand insights into the ecumenical process when he worked as a translator for the second Meissen deliberations in London last year. "One of the most moving occasions I was privileged to witness was the signing of the Porvoo agreement in Westminster Abbey. I pray that the process of ecumenical unity between the German Churches and the Anglican Church might eventually reach such a theological understanding."

During the past summer Andreas was on placement at St Paul's Episcopal parish in Washington, DC, where our photograph was taken. We asked Andreas what people were most likely to comment upon when meeting him for the first time: "Strangely enough it is not the fact that I am a bit of a mixed bag, both by national origins and theologically" he told us. "It always seems to boil down to the Oxbridge boat race. Well, I have now joined the winning team!"

We welcome Andreas to our team!

# Report from Stavanger

Summaries of the addresses given at the Anglican-Lutheran Society Conference held at the Sola Strand Hotel in Norway from September 5-8, 1997

## "The Diocese of Stavanger: Links to the West - past and present" by Tormod Wasbø

*The Rev Canon Tormod Wasbø, a Church of Norway priest from Stavanger, pictured below, spoke on September 5, at the opening session. Following is a summary of his address:*

At this hotel, with the beach so close, we are on the borderline between Norway and Britain. The North Sea has sometimes been looked upon as a barrier, and at other times as a link. The main link has always been by boat, starting with the Viking period. With our historical perspective we consider this period as concentrating on two words: trade and trouble. I have been on Holy Island, walking around on Lindisfame, admiring what is left and reflecting on what really happened in the 790s when the little community was attacked by the Vikings. Was it purely out of greed? Or was it led by envious Vikings who wanted to cut off links between the Christians in north-eastern Britain and the west coast of Norway?

The archeological findings tell us that there was a growing influence from the west. The insides of the huge Viking graves tell about Christian influence and traditions. The links to the west were more than trade and trouble. The Christian influence is remarkable. Along the Norwegian coastline you will find stone crosses, visible signs of places of Christian worship. We know from archeological findings of Christian influence here before 792.

At the end of the eighth century King Harald the Hairfair was the most powerful person in Norway. Christian influence came through his mother. King Harald sent his son, Håkon, to Wessex, England, where the court was a kind of royal academy for training future leaders. The Church was influential in Wessex and young Håkon was influenced by Christianity.

On Pentecost in 995, King Olav Tryggvason celebrated the first known Christian mass in Norway, on the island of Moster, south of Bergen. We could say that this mass took place "on the borderline between Britain and Norway." Anglo-Saxon missionaries came to the west coast of Norway as well as clergy from southeastern England, probably from Winchester. In 1030 King Olav Haraldson was killed

in battle, an event interpreted as a martyrdom. A year later he was proclaimed Saint Olav of Norway. A cathedral was built over his grave in Trondheim or Nidaros.

What about the Stavanger Cathedral then? This diocese and its cathedral date from about 1125. The first bishop, Reginald, came from Winchester, England. The Stavanger Cathedral was dedicated to the Holy Trinity and to St Swithun, who was Bishop of Winchester.

With the coming of the Reformation in 1537, Norway was linked with Denmark and the orientation was to Copenhagen. Because of the Reformation links strengthened with German universities. Thus links to the West ceased.

Changes came because of the Napoleonic Wars. Denmark-Norway was on the "wrong side" of the conflict. After the British bombarded Copenhagen in 1800, a number of Norwegian sailors were imprisoned on boats in the Thames. They were befriended by the Quakers. Some joined the Society of Friends and, when they returned to Norway, opposed established society and the church. These so-called "sloopers" were among the pioneer emigrants to America, a Norwegian parallel to the Pilgrim Fathers.

### Influences from Great Britain

Other influences from the West followed - contacts with the British and Foreign Bible Society, missionary societies in Britain and the Sunday School movement. These links helped spark a campaign to distribute inexpensive Bibles in Norway. The father of a man who received one of the first Bibles was a leader in founding the Norwegian Missionary Society in Stavanger in 1842.

His brother was the first leader of the new missionary school, now The School of Theology and Mission in Stavanger. When the YMCA was established in Stavanger in 1868, it was primarily a local and national movement with ideas from England and parallels in Germany.

Officially there were no contacts with the Church of England. Any relationships that existed were personal. During these years, the problems of contacts were largely due to language. The Norwegian clergy did not know English. Their academic background was in the German tradition. This linguistic barrier was finally broken by World War II. As a result we have English as an unofficial additional language in Norway.

### Anniversary celebrations with no participants from England

Important anniversaries were celebrated without participants from the Church of England. The Church of Norway celebrated the 900th anniversary of St Olav in 1930. The Archbishop of Canterbury did not show much interest in attending or being represented at the celebrations. In 1925 Stavanger had celebrated the 800th anniversary of the city in the cathedral. This was the time when the Stavanger Diocese was reinstated in the Church of Norway. At the end of the 17th century the King had ordered the See to be moved south to Kristiansand. No one ever thought of inviting the Anglican Bishop of Winchester to come for these events.

As far as I know, the Bishop of Winchester was first invited to Stavanger in 1975. There had been some earlier contacts in connection with the celebration of the millennium of St Swithun in 1962 when the City of Stavanger gave a statue of St Swithun to Winchester Cathedral. Links had been re-established.

About 1965 a young British teacher named Trevor Park married Olaug Christianson, a Norwegian nurse from Stavanger. He was ordained a priest in the Diocese of Carlisle in England. New relationships developed as church groups from Norway and England visited each other's country.

*(continued on page 4)*



The Rev Canon Tormod Wasbø of Stavanger (standing) led participants in the ALS conference on a tour of the Stavanger Cathedral. Part of the group are pictured here. They are, from left, The Rev Dick Lewis of Watford, England; the Rev Klaus Sturm of Stuttgart, Germany; Mrs Jill Chadwick of Helsinki, Finland; The Rev David Thomson of Cokermouth, England; The Rev Håkon Wilhelmsson of Uppsala, Sweden; and the Rev Per Harling of Sigtuna, Sweden.

## The Diocese of Stavanger - Links to the West

(continued from previous page)

Many were young people and lifelong friendships resulted. These exchanges continued for some years and strengthened in the 1980s. The personal friendship between Bishop Ian Harland of Carlisle and the late Bishop Bjørn Bue of Stavanger was decisive for the development of these links.

Discussions of the Porvoo Declaration were underway and it was accepted by the Church of Norway in 1995. And we celebrated the "Church in Norway 1000 years" on Pentecost 1995. I was the secretary of the local committee in Stavanger. The Bishop was very concerned that our celebration in our diocese should commemorate the historical and spiritual links to the west. So Anglicans were invited from England - the Bishop of Penrith was invited for Ascension Day and the Bishop of Carlisle shortly after Pentecost. When we celebrated the St Swithun Days for the first time in June 1995, the Diocese of Winchester was represented by Dr Geoffrey Rowell, the Bishop of Basingstoke.

During the spring of 1996 I stayed in Oxford for a while and then was visiting canon at Winchester Cathedral over Easter. I have moving memories of spending Easter in the Church of England. My talks with the chapter and the bishop, the personal and friendly way in which I was cared for is, for me, an implementation of the Porvoo Agreement.

Our late bishop, Bjørn Bue, applied to the Archbishop of Canterbury to give three of us permission to officiate as Anglican priests and this permission was given. So three of us - the Rev Dr Ola Tjørhom, the Rev Harald Svendsen and I - are voluntarily assisting as chaplains in the Anglican-Episcopalian church in Stavanger.

The Rev Canon Dr Trevor Park served at Utstein Abbey, near Stavanger, last summer. The event was so remarkable that Norwegian national TV-news covered his installation at the Abbey. Now Trevor Park is the leading Anglican chaplain in Norway.

One of the greatest days in modern church history in Norway was the celebration of the Porvoo Agreement in the Cathedral of Trondheim on September 1, 1996. We celebrated this historic event in the Stavanger Cathedral on September 4. More than 70 priests took part in the celebration. It was a deep personal experience for all of us. Our bishop (Bjørn Bue) said it was one of the greatest days of his life and service. For my part, standing with the chalice beside my Anglican bishop, John Hind, was deeply moving. It was a golden moment of joy and thanksgiving.

Future links will depend on personal relationships between bishops and priests, on exchange programmes between dioceses, parishes, groups of different church people and young people. We need to invite and be invited; we need to listen and learn; we need to look and to study; we need to experience worship and spirituality. Future links depend upon vivid communication and personal involvement.

## The Church in a Changing Society - The Challenge of New Religious Movements by Klaus Sturm

*The Rev Klaus Sturm of Stuttgart, Germany, assistant to the bishop of the Evangelical Church in Württemberg, spoke at the second session, on September 6. He is pictured with the group on the previous page. Andreas Löwe has edited his lecture:*

During the lifetime of a single generation the face of the Western world changed dramatically, bringing with it new and unexpected challenges for all mainstream denominations in Europe. In his Stavanger address the Stuttgart pastor Klaus Sturm reflected on those changes in order to illustrate some of the challenges facing the Church of the 1990s.

The fact that European societies were essentially Christian was long taken for granted and, until 1918, it seemed as if the Churches could indeed maintain the monopoly they had held more or less



**Conference participants listen to address at the Sola Strand Hotel near Stavanger. Front row, from left: Mrs Janice Smith and the Rev Peter Smith from Liss, England; The Rev Håkon Wilhelmsson from Uppsala, Sweden; Bishop Erik Vikström from Borgå, Finland; Rear row, from left: The Rev Dick Lewis from Watford, England; The Rev Regina Stierlen from Unterlenningen, Germany; Mrs Marja-Liisa Morgan and Dr Cheryl McCoy, both from London.**

successfully since the religious settlements drawn up in the latter half of the seventeenth century. It was then that Church authorities were suddenly confronted with the realisation that, as Sturm pointed out, "the way from monopoly to competition was a short one." The inertia brought about by clinging to established structures made it difficult for the Church to react adequately to the sudden confrontation with secular and religious movements. "The Churches have to deal with a market-place situation", Sturm reminded his audience, "in which there is still no satisfactory plan for new ways of Christian education which combines learning about the Gospel with living it."

### Tensions between the church and the secular world

The question whether faith in God could be reconciled with modern scientific evidence proved to be among the primary causes for an increasing tension between the secular world and the Churches. During the course of the last century Churches found different theological answers to this problem, some choosing to acknowledge just that deep-rooted difference between the world of science and the world of faith and opting for a strict segregation of the two, while others responded by presenting their creed apologetically. To isolate Christian beliefs, however, or to reduce Christian doctrine to theological niceties ignores the fact that the secular and the sacred are both essential parts of the experience of human life. Klaus Sturm explained, "Only when we can reconcile both of those dimensions in real life will we get a glimpse of real truth."

Furthermore, a new understanding of the past which does not hesitate to reproach ecclesiastical or secular overlords brought with it a more critical reflection on the adverse effects of a domineering Western culture on the world of today. Sturm responded to the objection, "I doubt that the accusation that our world today is just the merciless result of Christianity can be maintained. It is rather the power of reason without spiritual responsibility which is responsible for suffering in the world." Still, not only the recent developments in historiography but more so the increasing lack of biblical and doctrinal knowledge of the two generations born after 1945 are responsible for the theological fragmentation which we experience today. Taking Eastern Germany as his model, a region where atheism and materialism have taken a firm hold of the population, Sturm was able to illustrate his thesis well, "In former times the institution often dominated the individual. Today individual opinion seems to have more credibility than that of unified organisations." However, while individualism could help building up our personal lives and thus contributed to shaping our corporate life it also brought with it the potential danger of forming a pathway towards further separatism and even fanaticism, Sturm made clear.

Furthermore, the erosion of a broad Christian foundation in society posed a much greater challenge when combined with the large number of other religious and spiritual influences which have become

part of any Western society. The human need for security and the natural fears of an unknown future, Sturm proposed, formed the ideal breeding ground for sectarian religious groups, be they exploiting human anxiety (such as, say, Jehovah's Witnesses) or be they based on a Messiah-figure, a fascination with evil (such as Satanism) or the acquisition of secret gnosis (as for instance the Rosicrucians or Scientology). Amidst this "sectarian prison" it was important to bring personal Christian beliefs to life again and so to veer back from a brand of Christianity centred solely on socio-political issues to the issues of "evil, death and eternity", the pastor explained. Sturm called to mind that it is the Churches' task to regain and demonstrate their expertise in this field. "We need places for a permanently exercised spirituality, places for prayer and counselling and Church services which give joy and confidence."

### An agenda for the future

At Stavanger, the Stuttgart pastor drew up an agenda for the Church of the future. He encouraged a boldness in proclaiming the Gospel as "Kingdom-news", as an eschatological guideline for a renewed missionary encounter with society, so that the Church could be enabled to be with its people again. "The window-dressing of Church politics, large-scale projects without spiritual backing and an institutional preoccupation with one's own security, are dead ends." Indeed, Sturm's own Gospel is the hope of bridging the gulf between human existence as a whole and life as a believer. The Churches will need to rediscover a corporate spirituality, so that it may be a sign to stir those to whom the good news of Christ means little or nothing. "To live by faith means practical training. Worship, common liturgical prayer, the celebration of the Lord's Supper and quite practical training in spiritual lifestyle, by retreats and quiet times, these old places of renewal will need to be rediscovered", Sturm urged Church representatives, because for him Gospel is best expressed by living out one's Christianity in community. It is by the corporate life of a small Christian community that Christian life gains credibility and binds in others. For, as the Reverend Klaus Sturm concluded, "only what is exemplary and true and shapes faith knows the way to the human heart."

### Issues facing the Anglican Churches of Britain and Ireland by John Yates

*The Rt Rev John Yates of Andover, England, is the former Bishop of Gloucester and former Bishop of Lambeth. He spoke on September 6. Following is a summary of his lecture:*

The former Bishop of Gloucester addressed the Anglican-Lutheran Conference at Stavanger: "It is good to be here, and to express the joy experienced by us in the British Isles through the common heritage and shared theological perspectives which are bringing Lutherans and Anglicans closer together in this generation. This sharing is both general ("ecclesial") and personal. Personal, since I now live in the Anglican Diocese of Winchester with its ancient links with Stavanger, and I was formerly Bishop of Gloucester where Bishop Arthur Cayley Headlam was my predecessor in the 1930s. Bishop Headlam was notably concerned with ecumenical relations with the Lutheran Church of the Baltic states.

That might provide a jumping off point into my subject - to notice how the Episcopal office has changed since Headlam's time. As with almost every aspect of life, the amount of paper-work, committee-work, in a word, bureaucracy, has increased beyond measure for bishops and indeed most of the clergy, and some would say that this itself constitutes one of the issues facing our churches. If clergy have a particular charisma of leadership, or special gifts of scholarship or spirituality, these will be regarded as a bonus, but the tendency is to look more for expertise in management skills and public relations when making significant church appointments. Compared with even the comparatively recent past, it is extremely difficult for a bishop in the Church of England to be able to produce serious theological work in the midst of his other duties. Another prime issue facing the

Church of England is surely that of its relationship with the state, the "establishment". It would be inaccurate to describe the Church of England as a "state church". The state has no "hands on" financial or administrative control of the Church. The links are more traditional



Bishop John Yates speaks at Stavanger.

and emotional than legal, though some ancient civic links remain. For instance, all parishioners do have legal rights regarding marriage and burial in their parish church, and the Crown (which in practice means the government) has a role in the appointment of bishops. But there is no "feel" of "cuius regio, eius religio" about the English establishment nowadays. It is defended, or attacked, on pastoral and evangelistic grounds rather than on theological or Biblical ones. And if disestablishment comes, it will be as much a gradual withering on the vine of traditional customs, national and local, as a once-for-all act of legislation.

### Issues of moral theology

A number of issues in the realm of moral theology face the Anglican Churches in Britain. Sexuality is an ingredient of several of these. My own view (not universally shared, of course) is that the ordination of women to the priesthood is no longer a crucial issue. Women may be ordained priests in all the Anglican Churches in Britain now, and Episcopal ordination is almost inevitable in due course. Homosexuality is likely to be far more contentious. A compromising document issued by the bishops has been "commended for further study" throughout the Church of England, and the debate is likely to go on inconclusively for a good while to come. Beneath and behind it, as with many other issues facing us, is the still unresolved question of the criteria which Anglicans can permissibly apply by the interpretation of Biblical texts.

All these issues show the Anglican Churches in Britain today struggling to maintain their traditionally authoritative place as an opinion-former and spiritual guide for the whole nation, not merely for regular Church members. In that context one of the issues facing us is whether the interest taken in Church affairs and personalities by the mass media is desirable or not. As with all traditional authority figures in society (not excluding Royalty), bishops and Church-leaders are vulnerable to criticism in the press and television, and one consequence is that substantial theological debate can be trivialised by

*continued on page 6*



The Rev Ronald T Englund (left) and Mrs Sally Barnes (right), both of London, read lessons at the morning service at Bekkefaref Church, Sandnes, Norway, on September 7. Pictured with them, in vestments, are the clergy of the church: The Rev Berit Espedal and the Rev Odd Offerdal. Conference participants divided up to worship at four local churches.

# What happened with the Lutheran-Episcopal Concordat in the USA? - an analysis

The shock over the failure of the Evangelical Lutheran Church in America to adopt the Concordat of Agreement with the Episcopal Church has resulted in much analysis as to the underlying reasons for this decision. Writing in the September 10-17 issue of an ecumenical journal, *The Christian Century*, The Rev Richard E Koenig, an ELCA pastor from Massachusetts, makes some thoughtful points:

"Establishing formal ties for what Lutherans once called 'pulpit and altar fellowship' has never come easily for Lutherans. As a confessional church - that is, one that finds its identity in historic statements of doctrine from the 16th century Reformation and its aftermath - Lutheran bodies traditionally have pursued fellowship with other churches largely on the basis of a doctrinal consensus measured by the confessions. Given the different paths the churches have followed since the Reformation, fellowship via doctrinal agreement has proved to be highly elusive, even among Lutherans.

"But in 1991 the ELCA adopted a new stance regarding the confessions, viewing them as bridges, not barriers, in inter-church relations. This allowed for greater flexibility in identifying doctrinal agreement, and opened the way for fresh approaches to church fellowship.

"Historically the chief divide between the Lutheran and Reformed traditions involved their different teachings on Christ's presence in the Lord's Supper, Christology and (at certain periods) predestination. Lutherans and Anglicans have had no formal doctrinal disagreements, but have differed in the ordering of the ministry."

## Comments on the ELCA vote

Later in the article, Pastor Koenig discusses the vote of the ELCA Churchwide Assembly and comments on the Concordat of Agreement proposed with the Episcopal Church:

"As the vote drew closer, however, a strange coalition took shape against the Concordat. It included a number of prominent theologians and former church leaders of the ELCA's predecessor bodies.

"Joining this group was a majority of the faculty of Luther Theological Seminary in St Paul (Minnesota), with its strong Norwegian heritage linking it to an Upper Midwest constituency of clergy and laity who also stood against the proposal. Joining this group, oddly enough, was a small number identified as evangelical Catholics. Each of these parties harboured its own reasons for opposing the Concordat, but all were united in objecting to the historic episcopate.

"The historic episcopate is the form of church government centering on bishops who hold office after having been ordained with the laying on of hands by bishops who have been likewise ordained in a succession reaching back to the early centuries of the church. Roughly two-thirds of the world's Christians belong to churches with an episcopal polity.

"The Lutheran-Episcopal Concordat represented a novel approach: it would allow a non-episcopal church body to achieve full communion with a church holding to an episcopal order without its clergy being required to submit to reordination. It offered a way for churches that do not see themselves as confessional and churches that do to come together. Adoption of the Concordat would also complete the ELCA's bold attempt to reach both segments of Christendom, episcopal and non-episcopal, simultaneously."

## Learning from the vote

Finally, Pastor Koenig suggests what both churches have to learn from the failed vote:

"Failure to adopt the Concordat does not entirely rest with the ELCA. Both churches need to look carefully at the process - internal and external - that was followed. Both might learn a great deal. Episcopalians might find a better way for stating the case for a non-episcopal church to accept the historic episcopate.

"While the majority was prepared to accept the historic episcopate for the sake of unity, for many Lutherans the historic episcopate still looks and sounds like nothing more than an artifact, an antique bauble whose relation to the church and the gospel of justification is indistinct. Lutherans need to articulate an understanding of the sweep and scope of justification by faith that demonstrates why they consider it the doctrine by which the church stands or falls, and at the same time they need to learn to accept the freedom it bestows in the question of church orders. Both churches have to appreciate how their different cultures and histories lead them to speak as they do and learn to listen to one another better. The conversation should end with a proposal with different language from the legalistic-sounding Concordat.

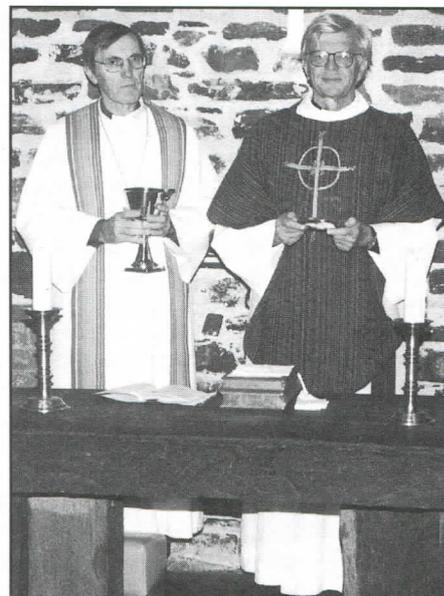
"The upbeat mood created by the two resolutions calling for another try at establishing full communion with Episcopalians received further impetus from a near-unanimous endorsement of a joint declaration with Roman Catholics on the doctrine of justification. The ELCA had the document before it as one of the 122 member churches of the Lutheran World Federation to whom it had been submitted for approval."

## Issues facing Anglicans

*continued from page 5*

being reduced to "sound bites" or carefully selected isolated quotations. It appears that nearly all institutions in society find it hard to retain the devoted loyalty nowadays, especially of the younger people - a problem shared, of course, with all the Christian Churches in Western society.

All in all, therefore, the issue is how the Anglican Churches, with all their historical baggage, can be a sign of God and of the Gospel to this largely Bible-ignorant, media-ridden generation without breaking faith with their past. I am aware that, had my brief been to speak of the opportunities, instead of the issues facing us, I might well have used the same material but with a different emphasis. It is like one person describing a vessel with water in it as "half-full", whilst someone else might say it is "half-empty".



The Rt Rev Erik Vikström (left) and the Rev Per Frick Høydal during the Eucharist at the Sola Ruin Church in Sola, Norway.

## Bishop Vikström preaches at Conference Eucharist

The Rt Rev Erik Vikström, Lutheran Bishop of Borgå (Porvoo), Finland, preached at the Eucharist at the Sola Ruin Church, near Stavanger, Norway, on 6 September. The Rev Per Frick Høydal, Acting Bishop of Stavanger, presided.

Using Luke 10:38-42, Jesus' visit to the home of Mary and Martha, as his text, Bishop Vikström noted the traditions of activism and quietism in the churches of the East and the West. Each has its strengths and weaknesses, he said, and called for the need for both within the churches. He concluded: "This is the way of all ecumenism - to look for the best gifts in each person, tradition and church and to rejoice together in these gifts."

## Lutheran proposals for full communion with the Episcopal Church in the USA

The Evangelical Lutheran Church in America (ELCA) overwhelmingly adopted two resolutions concerning Lutheran-Episcopal Full Communion at the sessions held on August 19 during its 1997 Churchwide Assembly held in Philadelphia. These resolutions were passed following the narrow defeat of the proposed Concordat for Agreement between the two churches. The Concordat needed a two-thirds majority vote for adoption. It received a 66.1 percent vote in favour and lost by six votes.

### First Resolution

The ELCA Churchwide Assembly passed the following resolution by a 98.5 percent favourable vote:

1. RESOLVED, that the Evangelical Lutheran Church in America seek conversations with The Episcopal Church, building on the degree of consensus achieved at this assembly and addressing concerns which emerged during consideration of the Concordat of Agreement. The aim of these conversations is to bring to the 1999 Churchwide Assembly a revised proposal for full communion; and be it further

RESOLVED, that the 1982 agreement for "Interim Eucharistic Sharing" continue to guide joint ministry efforts in worship, education and mission; and be it further

RESOLVED, that the 1997 Churchwide Assembly direct the presiding bishop of the Evangelical Lutheran Church in America to communicate this request to the presiding bishop of The Episcopal Church.

### Second Resolution

The ELCA Churchwide Assembly passed the following resolution by a 92.2 percent favourable vote:

2. WHEREAS, while a solid majority (66.1 percent) voted for the adoption of the Concordat of Agreement, this was not sufficient for the required two-thirds majority; and

WHEREAS, despite the sadness among us and within the Church at large, our church remains committed to the ultimate goal of full communion with The Episcopal Church and other churches; and

WHEREAS, we recognize our need as an ELCA to understand our own doctrine, creeds and polity, and that of The Episcopal Church; therefore be it

RESOLVED, that the Evangelical Lutheran Church in America, in Churchwide Assembly, hereby,

1. Requests that the Presiding Bishop, Church Council, Department for Ecumenical Affairs, and Conference of Bishops create opportunities for dialogue and teaching within the ELCA concerning the possible avenues for full communion with The

Episcopal Church.

2. Requests that educational opportunities be created in consultation with The Episcopal Church for members of the faculties of ELCA colleges and seminaries, the Conference of Bishops, clergy and laity designed to communicate the history, theology, and ecclesiology of both The Episcopal Church and the Evangelical Lutheran Church in America. That materials will be made available to all ELCA congregations and rostered persons during the two-year period before the next Churchwide Assembly.

3. Calls for discussion in the 1997-99 biennium within our church of the process toward full communion and the implications of full communion with The Episcopal Church.

4. Aspires to ratification of an agreement for full communion with The Episcopal Church at the 1999 Churchwide Assembly.

## Small increase in 1998 for membership fees

The first increase in the Society's annual membership fees for several years will take place in 1998 according to the decision made at the last annual general meeting.

The modest increase will be as follows: individual members £15 (from the present £12); couples £20 (from £15); unwaged £8 (from £7); and group membership £30 (from £25). Membership fees payable in German marks, Finnish markka, US dollars and Swedish kronor will rise accordingly. We will publish the exact amounts in these currencies in the next issue of *The Window*.

## Potato links

*Valerie Phillips, secretary of the Anglican-Lutheran Society, is an Anglican lay reader from Kimpton, Hertfordshire, England. She preached at a recent Potato Festival in Germany and describes her experiences:*

"We're praying that there will be potatoes", said one of the villagers in Biesenbrow, in Brandenburg, Germany. The early morning service was under way on Saturday, September 20, launching the Potato Festival.

We stood in a circle in the church, clad in wellingtons, dungarees (men) and floral overalls (women). Then we set off to the church field where a tractor of unbelievable antiquity started amid cheers to turn up the soil. All hands to the plough, as the potatoes were sieved, sorted and sacked.

Soup and beer were served for lunch at trestle tables in the pastor's orchard (shades of Breughel!). There was more harvesting; a bric-a-brac market in the church; a choral concert attended by the harvesters and their families; and a festival meal in the evening which included potatoes in various guises. The remaining potatoes were sold in aid of refugees from Poland, on the other side of the nearby River Oder. The day ended with candlelit prayers in the church at midnight.

I, an Anglican Lay Reader from the English twin parish of Kimpton, was the preacher at the services on the following day. I had the task of linking the theme of Anglican-Lutheran friendship with potatoes. It can be done!

A gift has been given from the Lutherans in Biesenbrow to the Anglicans in Kimpton - one of the potato sacks used to help dam the River Oder during the recent terrible floods. It will be displayed in the "German corner" of the church in Kimpton, England.



Villagers in Biesenbrow, in Brandenburg, Germany, harvest potatoes following the opening service at their potato festival in September. Anglican Lay Reader, Valerie Phillips, preached at the worship the following day. (See story above.)

## Vibrant church life in Helsingborg

Since the signing of the Porvoo Agreement, there have been increasing exchange visits between Anglicans and Lutherans. James Stewart, who is studying for the Anglican priesthood at Cranmer Hall, Durham, England, recently visited southern Sweden. He shares his impressions of his visit:

Kent Hallstrom, pastor of St Olaf's Church in the suburbs of Helsingborg, also has duties at Gustav Adolf Kirkan in the centre of a market place, an area of greater ethnic mix and economic problems.

One weekend was spent away with the youth group, looking at issues of hearing and obeying the Word of God through small groups, drama and liturgy. The following week I led drama games with the after-school crèche for five- to nine-year olds. The "Christian" input is a time of sharing things that happened that day or week, and a short prayer led by the supervisor.

I also led a youth group on the subject of "Faith". Starting with trust games, we then had a time of music, readings and silence, during which to write letters to God, write poetry, draw pictures or simply pray.

### Circus tent filled by 600 youth

A week earlier I had attended the EFS youth camp at Sundsgården Folk High School. (EFS is the Evangeliska Fosterlandsstiftelsen, is an evangelical group within the Church of Sweden made up of many strands of evangelicalism, as in England, but on a smaller scale.) A circus tent, to seat the 600 attending, was the venue for morning teaching and praise band times. In the evening there would be the praise band again, presentations from various activity groups, and a drama written that day on the day's theme which reflected the camp name, Gå På Vatten (Walk on Water).

A "strandfest" was organized: a market of whatever you could sell (massage, nail painting, painted stones, serenades, crafts, mimes) to support EFS missionary work. A concert by two Christian rock bands followed. Finally we had mass - a holy table lit by burning torches was stunning under the starry sky. The congregation remained on the shore, reminding me of Christ teaching from a boat. Lutherans are not afraid to use symbolism and drama.

The whole experience was a strange mixture of the high-tech and the cheap-and-cheerful; the liturgical and the informal; all blending to create a vibrant and attractive expression of Christian life. (John 10:10 - "I have come that they may have life, and have it abundantly.")

Editors' note: *The Window* welcomes news about Anglican-Lutheran relationships on a parish level.



The Rev Brian Coleman (centre) with pastors from the Erlöser Church, Bad Kissingen, Germany: The Rev Hermann Schröter (left) and Superintendent Hans-Joachim Blankenburg.

## Visit to Bad Kissingen

The Rev Brian Coleman, Vicar of All Saints' Anglican Church in Guildford, England, and Anglican-Lutheran Society treasurer, describes his October 10-13 visit to Germany:

My wife and I have recently returned from a long weekend in Bad Kissingen, a beautiful spa town in Bavaria. My old friend and fellow-member of the Anglican-Lutheran Society, the Rev Hans-Joachim Blankenburg, had invited me to the Erlöserkirche (Redeemer Church), where he assists as a retired superintendent, to take part in the church's 150th anniversary celebrations.

The Erlöserkirche was built 150 years ago because the Catholic King Ludwig I had married a Protestant wife who wanted a proper building for Protestant services. In 1864 an English church (All Saints') was built to accommodate the large number of English visitors going to Bad Kissingen for the "Cure." After the First World War English visitors dropped in numbers and the Evangelical parish bought the building in 1933. It was finally demolished in 1968 and a Gemeindehaus (parish house) was built on the site with the stipulation that Anglican services could be conducted at the Erlöserkirche. With this strong Anglican-Lutheran link, I felt very honoured to represent the Church of England at the anniversary festivities.

In a very busy programme, I gave a talk (in German) on Saturday evening in the Gemeindehaus about the history and character of the Church of England. On Sunday I preached about Christian unity at the Erlöserkirche. The church was full and it was an experience I shall never forget. In the church I sat on the chair used by Bismarck during his visits to Bad Kissingen.

The local pastor, Hermann Schröter, and his wife welcomed us warmly and we were delighted to renew our friendship with Joachim and Inge Blankenburg. We look forward to close contacts at a parish level.

## New correspondent in Sweden for ALS

Mrs Margareta Larsson of Köpstadsö, the new correspondent of the Anglican-Lutheran Society in Sweden, is setting up a bank account in her country so that membership fees may be paid directly in Swedish kronor. This will make it far easier for people in Sweden to join the Society.

Annual membership fees are as follows: individual - Skr 150; couples Skr 180; unwaged Skr 75; and group Skr 300.

Mrs Larsson is the sister of Marianne Haig of London, a member of the ALS Committee. Her address: Mrs Margareta Larsson, PL 7, 430 81 Köpstadsö, Sweden. We welcome Mrs Larsson to the Society and thank her for her willingness to serve.

The Society now has correspondents in Finland, Germany, Sweden, the United States and Wales.

## ALS plans for future

Plans for possible ALS study tours to places like Leipzig-Wittenberg-Eisleben-Halle in Germany (Luther, Bach, Handel) are being explored. Suggestions have also been made for tours to the United States and Estonia. If you might be interested in such tours, let us know as this will help in our planning. We hope to give further information in the next issue of *The Window*, due early in 1998.

The ALS is also hoping to schedule special musical events such as a Gruntdivig hymn service and an Estonian mass, repeating the successful Eucharist featuring the popular mass by Urmas Sisask, held in October 1995.

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