

The Window

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THE ANGLICAN-LUTHERAN SOCIETY

Issue No. 103

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And more besides

AGM TO BE IN FANTASTIC CITY

*Our Society's Annual General Meeting will be held on Saturday 8th March.
For the first time we shall be in Liverpool, UK.*

Liverpool is a fantastic city of around half a million people. It is very easy to reach by road, rail and air. If you have never been there our meeting offers a wonderful opportunity to make your first visit. If you know the city well you will need no encouragement to return.

It is a place with a long and distinguished history. Situated on the Eastern side of the River Mersey in North-West England, it was founded in 1207 and became a city in 1880. In the early nineteenth century 40% of the world's trade passed through its docks. It has a rich architectural heritage, probably the finest art gallery outside London, and railways, ferries and the skyscraper were all developed there.



One of the ferries that regularly cross the Mersey

More recently the city has become best known around the world for its Football (Liverpool and Everton), the Grand National at Aintree Racecourse, and Pop Music. More number one hits have been registered by artists and groups having their origins in Liverpool than any other city, the most famous being 'The Beatles'.

People who live in Liverpool are known as 'scousers'. Scouse is a local dish, a type of stew. However, the city features a wide range of peoples, cultures, and religions, particularly those from Ireland. It is home to the oldest Black African

community in the UK and to the oldest Chinese community in Europe.

Numbered among all these different communities are the members of Liverpool's International Nordic Community and the Gustaf Adolf Nordic Congregation who have kindly agreed to host our meeting on the Saturday.

But it would be a pity to visit Liverpool for just one meeting. So we are offering our members a chance to spend a long weekend there if they would like to. There will be two distinct elements.

- ♦ First, and most important, the Annual Meeting itself on Saturday 8th March.
- ♦ Second, a Symposium hosted by Liverpool Hope University on Thursday 6th in the evening and all day Friday 7th which will be particularly relevant to people intending to come to our Conference in Hungary next September. Our Society's American Coordinator, Ms Laura Vaught Lincoln, has been invited to contribute a lecture on the Thursday.

Full details are on the next page. Do come to the Annual Meeting and also to the Symposium if you possibly can.



Liverpool's Anglican Cathedral, the largest in the UK and fifth largest in the world

A LIVING CHURCH IN POST-MODERN SOCIETY

Here are the arrangements for our Society's Annual General Meeting in Liverpool

It is sometimes hard to get to our Annual Meetings. They start mid-morning on a Saturday so it is not always easy to get there by public transport. It requires a lot of effort for what may seem just another meeting. However, these meetings are a vital part of our Society's programme. Members can meet, find out about what's going on, consider an important topic together, and share in worship.

This year a programme has been designed which we hope will make a visit to Liverpool an attractive proposition. Central to it is the AGM, of course. But if it would be difficult for you to get there on the Saturday morning we invite you to come on the Friday evening, and stay overnight so as to be able to meet on the Saturday in a leisurely way.



The Gustaf Adolf Church where we shall hold our AGM

Liverpool Hope University is offering very reasonably priced accommodation for Friday, Saturday and Sunday nights. You can find the details on the opposite page.

On Friday, 7th March, from 6pm you can sign in and enjoy coffee at Gustaf Adolf Church, 138 Park Lane, Liverpool, LI 8HG. Then there will be a short evening programme:

- 1900 **Introducing Liverpool International Nordic Community** by Mr Roger Metcalf and Prof Robert Lee. **Musical entertainment** by Nordic Scouse
- Lutherans in Liverpool and the Gustaf Adolf Nordic Congregation** by Mr Stan Royden.
- 2100 **Evening Prayer** in Gustaf Adolf Church

On Saturday, 8th March, the programme is as follows:

- 0900 **Morning Prayer** in Gustaf Adolf Church
- 1000 **Coffee and Registration** for those arriving in the morning
- 1030 **Liverpool experiences of Ecumenism** by the Rev Dr David Leslie
- 1130 **Eucharist** in Gustaf Adolf Church, celebrant: Dr Jaakko Rusama, preacher: Bishop Michael Ipgrave
- 1230 **Annual General Meeting**
- 1315 **Lunch**
- 1400 **'A Living Church in the Post Modern Society'** chaired by Bishop Michael Ipgrave
 - **Celebrating Liturgy in a Post-Modern Society; Challenges and Opportunities** by the Rev Prof Dr Peter McGrail, Liverpool Hope University
 - **Working Together in the Mission of God in a Post-Christian Society** by Dr Rachel Jordan, National Mission and Evangelism Adviser, the Church of England
 - **Discussion**
- 1530 **Tea/Coffee**
- 1600 **Small groups**
- 1645 **Panel discussion** chaired by Sally Barnes
- 1830 **Dinner**
- 2030 **Evening Prayer** in Gustaf Adolf Church

On Sunday, 9th March, we propose

- 0900 **National Co-ordinators' Meeting** to which all ALS members are invited.
- 1130 **Ecumenical Service** in Gustaf Adolf Church
- 1230 **Lunch**
- Afternoon free** to explore the city before going home or staying on for another night at Liverpool Hope.

PROJECT TO INVESTIGATE LIFE IN SMALLER PORVOO CHURCHES

In an exciting new venture Liverpool Hope University's Institute of Pastoral Theology is hosting a Symposium, on 6th-7th March, looking at Anglican and Lutheran minority communities within the Porvoo Communion of Churches.

Quite clearly, a symposium looking at minority communities within the Porvoo Community would be of interest to members of our Society, especially those planning to attend the Conference at Lake Balaton, Hungary, next September.

Our conference theme, 'Fear Not Little Flock': the Vocation of Minority Churches Today', is broader than that of the Symposium, which is being arranged by Liverpool Hope's Institute of Pastoral Theology, but the two are very closely related. So members of our Society are cordially invited to join in.

The Symposium's organisers aim to create an interdisciplinary ongoing project that will research the contemporary life of the smaller Porvoo Churches with a particular focus on the experiences of individual church members. It starts in the late afternoon of

Thursday, 6th March at Gustaf Adolf Church, the venue for our Annual Meeting, ending with dinner. Participants are invited to stay overnight at Liverpool Hope University (see below).

The Symposium continues at the Institute of Pastoral Theology on **Friday, 7th March** at 9.00am. There will be three sessions, coffee and lunch, and the proceedings end at 4pm. This dovetails beautifully with the arrangements for our Annual Meeting (see opposite) and again accommodation is available at Liverpool Hope University.

As *The Window* goes to press the arrangements are not yet finalised. If you are interested in taking part please contact Canon Dick Lewis, our Secretary, at dick@ccwatford.u-net.com, 0044(0)1777719200. He will pass information on to you as it becomes available.

ACCOMMODATION

Liverpool Hope University is offering accommodation to ALS members attending the Symposium or just the Society's AGM. Their **Eden Suite** has 17 rooms, all ensuite doubles of a very high standard, and they cost £63 per night. The **Green Lane Annexe** offers budget accommodation with single rooms at £24 per night and twin shared rooms at £34. These rooms have shared bathroom facilities. There may be a small reduction if people are staying for more than one night.

There may also be accommodation in some students' blocks. One floor could be available in the **Austin or Angela Halls** offering 15 single student study bedrooms, 4 bathrooms, toilets and a kitchen. **Hopkins Hall on the Creative Campus**, in Shore Street, is nearer the centre of Liverpool and would only be about 15 minutes walk away from the Gustaf Adolf Church. There are 4 flats for 5 or 6 people per flat with single ensuite rooms. All these student rooms are £24 per night, but because they are in student halls there could be some noise!

Breakfast is only available from Monday to Friday in each campus, but there are local cafes within walking distance of each place.

USA COORDINATOR TO GIVE PUBLIC LECTURE IN LIVERPOOL



Laura Lincoln, our Society's National Coordinator in the USA and Executive Director of the Texas Conference of Churches, has been invited to contribute to the Symposium by giving a lecture on the Thursday at the Gustaf Adolf Church.

Her theme will be:

New Models of Ecumenism that are Evolving in the midst of a "Post-Denominational" and Emerging Church Sensibility.

Members of our Society are invited to attend her lecture even if they are unable to commit to the whole of the Symposium programme. Full details will be on our website as soon as we have them.

BOOK EARLY for the Symposium and the Annual General Meeting, and for any accommodation you require using the Booking Form enclosed with this copy of *The Window*

OUR CONFERENCE UPDATE

'FEAR NOT LITTLE FLOCK' : THE VOCATION OF MINORITY CHURCHES TODAY

Lajos Ordass Retreat and Conference Centre, Révfülöp, Lake Balaton, Hungary

Friday 12th to Tuesday 16th September 2014

A number of people have already signed up for our Society's conference in Hungary in September. It is still very early days, but if you want to take advantage of the cheap flights that are available at the moment from UK and other European airports, now is the time to complete your Registration Form and to get your travel organised.

To assist with this a copy of the Registration Form is included in this copy of The Window. Do think about taking advantage of the Pre-Conference tour of Budapest on Thursday 11th September, and the Post-Conference tour of Transylvania from Tuesday 16th to Monday 22nd September. Both will be very good value.

Information about the conference and the two tours were included in the October edition of The Window, and the latest details can be found on our website, www.anglican-lutheran-society.org. If you have lost your copy, or if you cannot access the internet, don't hesitate to phone Dick Lewis on 0044 (0)1777 719200, or email him at dick@ccwatford.u-net.com, and he will send you a brochure.

WHY GO TO TRANSYLVANIA?

Patrick Irwin, until recently Anglican Chaplain in Bucharest, explains why you should join our Post-Conference tour, 16th-22nd September.

Transylvania is a land rich in history and ethnic diversity. After the 1914-18 War it ceased to be part of the Kingdom of Hungary and became part of Romania. A significant Hungarian minority remains in place.

En route for Transylvania the group will visit the historic Hungarian university city of Debrecen and then cross the border to Kolozsvár (Cluj-Napoca) to explore the city and meet members of the Hungarian Lutheran community there.

There is also a German speaking community. From the thirteenth century onwards German settlers, known as Saxons, developed a thriving mercantile and farming culture in towns and villages in Transylvania. A large and affluent community, they were deported to the Soviet Union after the 1939-45 War and on their return shared the grim austerity of communist rule in Romania. But after the 1989 Romanian Revolution most Saxons opted to go to live in Germany.

What they left behind is a spectacular architectural and cultural heritage, and a small but friendly community, proud of its distinctive roots and happy to welcome visitors. Our short tour will enable participants to sample the delights of historic towns like Hermannstadt (Sibiu) and Schassburg (Sighisoara) and to meet and worship with members of the Saxon community.

The towns are built in traditional Teutonic style and recent restoration has enhanced their remarkable beauty. Indeed, Transylvania boasts some of the very



finest urban architecture in the German speaking lands, including the fortified churches, such as Michelsburg (Cisnadioara) and Honigberg (Harman) pictured above, surrounded by fortress walls which served to protect the community in the frequent times of danger. Another fascinating feature of many Saxon churches is the number of historic Ottoman rugs on display. Brought home by traders these form the largest collection of Ottoman rugs outside Turkey. All these architectural and artistic delights will be shown to us by local guides.

We shall enjoy opportunities to hear from the people themselves all about the activities and aspirations of the Saxon community. These German-speaking Lutherans, whilst only numbering some 30,000 in all, are remarkably active and forward looking. They invite you to visit them and learn about their history and culture, and at the same time to explore one of the most fascinating, beautiful and least known corners of Europe. There is more to Transylvania than Bram Stoker's vampire, Count Dracula! But Dracula was the family name of Vlad the Impaler who was born in Schassburg (Sighisoara), so you will be able to find out about the real Dracula too!

OUR CONFERENCE : FINANCIAL HELP NEEDED

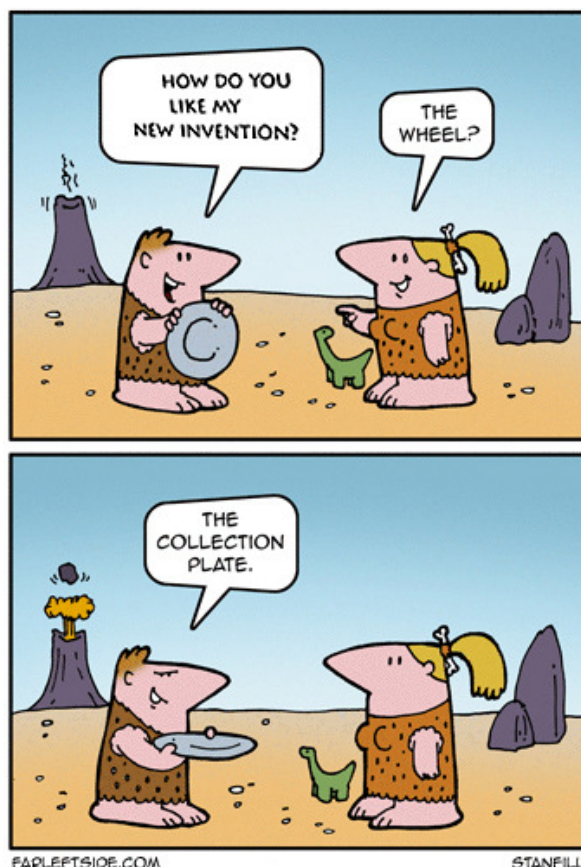
For many of our members in the UK and Western Europe the fee for our Balaton conference, £265 or its equivalent in US dollars or Euros, represents very good value. But we have been told that for Lutherans and Anglicans working in Central and Eastern Europe, who receive local wages, £265 represents one whole month's salary for a pastor. This means that, without financial assistance, these people will be unable to attend.

Thanks to the generosity of the Lutheran World Federation we are able to offer 12 places at a subsidised rate. However, these places are only open to applicants from Lutheran Churches in Central and Eastern Europe.

We would like to be able to give similar support to Anglicans on local salaries in Central and Eastern Europe, and to offer bursaries to applicants from other regions needing assistance, in particular to theological students preparing for public ministry, lay or ordained, in an Anglican or Lutheran Church.

However, the Society's funds are very limited and at present we can only offer very few bursaries. We wonder if any members would be willing to make a contribution to our bursary fund, or perhaps to sponsor one participant by covering their conference fee. We believe that attending such a conference will be of enormous benefit to people about to set out in ministry in their Churches.

If you are able to help, please send your cheque made out to 'Anglican-Lutheran Society' and marked 'Bursary Fund' on the back to our Treasurer, Pastor Erich Rust, 11 Little Grove Road, Bushey, Herts WD23 3BG, UK, or donate via PayPal by clicking the 'Donate' button on the website and earmarking it for the 'Bursary Fund'.



THE LAST SUPPER FOR CHRISTIANS

Since its publication in September 2013 Klaus Wivel's book, *The Last Supper*, published by the Christian Daily, has been making waves both inside and outside the Church in Denmark. Wivel, who is US correspondent for the weekly paper *Weekendavisen*, travelled to the West Bank and Gaza, Egypt, Lebanon and Iraq in 2012. Everywhere he found that Christians had either left for safety's sake or were being persecuted for their faith. Churches had been torched, parents had lost their children, people were thrown onto the street, and many felt strangers in their own country.

Down to 4% of the population
It's a depressing story throughout.

For many years Christians constituted around 10% of the population in these countries, but that figure has fallen to 4% now and there is no sign of the downward spiral stopping. The authorities are passive, the police often partisan, rarely are the culprits found and even more rarely charged and convicted. An atheist himself, Wivel begins to feel not just outrage but also some sympathy for the oppressed Christians, and asks why the West is not more conspicuous in its political initiatives. Among the reasons given are the relatively sympathetic treatment that Muslims experience in the West, plus the fact that the West is now largely secular and has no interest in Christians as such.

"Even in Bethlehem they are a minority"

As a student Wivel spent some time in Jerusalem. Then, later during the second intifada in 2003, he found himself living with a Christian family during a siege and began to understand why it is that Christians are leaving the land they had been living in for 600 years before Islam arrived on the scene! This is the land, as he says, "that has been Christian since the body of Jesus was taken down from the cross. The Palestinian Christians are hemmed in between Israel and the Palestinian Islamists, and they are discriminated against both judicially and socially. Even in Bethlehem they are a minority."



EXPANSION FOR PORVOO COMMUNION

The Rt Rev Jana Jeruma-Grinberga reports on a recent meeting of the Presiding Bishops

Hallgrímskirkja is visible from miles away as you approach

Reykjavik, the capital of Iceland. No wonder, for the church is 73 metres high and sits on top of a hill in the centre of the city, as you can see here. It is named after the famous 17th century Icelandic pastor and poet, Hallgrímur Pétursson. Despite the fact that it is a post World War II building, it reflects perfectly the ancient and austere landscape of this remote land as well as its deeply ingrained Lutheran faith which is still so much part of Icelandic culture. Here, in this iconic building of Nordic Lutheranism, the Presiding Bishops (or Primates) of the Porvoo Communion met for their bi-annual meeting in windy but gloriously clear weather from 20th to 22nd October, 2013.

With the northern sunshine flooding the meeting room, the Bishops, supported by the members of the Porvoo Contact Group who maintain the work of the Communion on a regular basis, talked about the concerns of each Church as well as our shared hopes and dreams. In an atmosphere that combined honesty and careful listening, issues such as the current economic climate, some of the challenges of secularism and multi-faith encounters, and church-state relationships were discussed and committed to God in prayer.

Room for two more

For two churches which have been observers in the Porvoo Communion since 2009, the Lutheran Church in Great Britain (LCiGB) and the Latvian Evangelical Lutheran Church



Abroad (LELCA), this meeting signalled a change. The Primates agreed unanimously to accept them as full members of the Communion. Some of the other Churches have to undertake legal processes before the official signing of the Declaration can take place, but it is hoped that it will happen at the next major Porvoo event, the Church Leaders' Meeting, which takes place in York in September 2014 (immediately following our ALS Conference in Hungary).

This will be the culmination of almost 10 years of work, prayer and theological discussion, particularly with the Council for Christian Unity of the Church of

England. For both LCiGB and LELCA, membership within Porvoo will open up new possibilities of shared ministry and witness, and closer relationships with their Anglican sisters and brothers, something they anticipate with joy.

Archbishop's challenge

The Bishops, together with members of the local Church and other Porvoo representatives, participated in two services of Holy Communion. The first was held in the Lutheran Cathedral where the Bishop of Iceland, the Rt Rev Agnes M Sigurdardottir, presided. The preacher was the Archbishop of Canterbury and he urged all the member Churches to work for justice and common mission: 'If [our] family is to become what it should,' he said, 'then we need each other more than ever, not for comfort in the cold, receding tides of Christian faith, but to stretch and challenge each other to an ever closer walk with God and an ever more passionate fulfilling of his mission.'

Commitment

The meeting ended with a commitment by the Bishops to meet again in two years in Edinburgh, hosted by the Scottish Episcopal Church, and to extend the duration of the meeting to enable a deepening of their engagement with each other.



The Porvoo Primates

Photo: Jana Jeruma-Grinberga

SOCIETY MEMBERS HEAVILY INVOLVED IN VIRGINIA'S LARCUM

Tom van Poole reports on a recent ecumenical gathering



LARC, and more recently LARCUM, are familiar acronyms to many of us in the United States who are interested in ecumenism. They represent a variety of meetings, dialogues, and agreements involving Lutherans, Anglicans, Roman Catholics, and sometimes United Methodists.

In the Commonwealth of Virginia we are very fortunate to have had an ecumenical conference annually for the past 30 years. Beginning as ARC in 1983 and 1984, Lutherans were added in 1985 as LARC, and United Methodists joined us in 2006 as LARCUM. However, LARCUM in Virginia is more than just an annual conference. Since 1990 it has also signified a personal covenant of cooperation between each of the bishops with jurisdiction in the state. Ten bishops are current signatories to the covenant, representing two Lutheran synods, three Episcopalian dioceses, two Roman Catholic dioceses, and the United Methodist conference.

The 2013 annual LARCUM conference was held in Winchester, Virginia, 6th-7th December. An ALS member, the Rev Tom Prinz, chaired this year's planning committee. The theme of the conference continued a three-year series on the 50th anniversary of Vatican

II, with emphasis this year on the influence of Vatican II on the Protestant Churches.

On Friday afternoon before the formal start of the conference, those of us who arrived early enough enjoyed two very informative bonus talks. Dr Mitzi Budde, Lutheran Co-Chair of the US Lutheran-Episcopal Coordinating Committee and another member of the ALS, explained to us the role of coordinating committees in implementing our tangled web of



Dr Mitze Budde giving her 'bonus' talk

ecumenical agreements. Having just returned from this year's committee meeting in Chicago, she reviewed the committee's 2008-2013 accomplishments and its goals for 2014-2016. Father John Crossin, OSFS, Executive Director of the Secretariat for Ecumenical and Interreligious Affairs of the US Conference of Catholic Bishops, and also an ALS member, then gave us an overview of the numerous bilateral ecumenical conversations since Vatican II.

The conference officially started on Friday evening at Grace Lutheran Church. The 125 participants, laypersons and clergy from all four denominations, included at least seven ALS members. The principal speaker for all three sessions was the Rev Dr Frank Griswold, Co-chair of the Anglican-Roman Catholic International Commission,

1998-2003, and Presiding Bishop and Primate of the Episcopal Church, 1998-2006. His easy speaking style and obvious command of the subject made for thought-provoking and interesting talks. We ended Friday's session with worship based on the Holden Evening Prayer service.

On Saturday morning we continued at Christ Episcopal Church, starting with Morning Prayer and following with another talk focusing on the ways Vatican II has influenced all of our worship practices, especially Baptism and the Eucharist. After lunch at Braddock Street United Methodist Church, Bishop Griswold delivered his third talk, focusing on Vatican II influence on our personal spirituality and devotional life. Methodist Bishop Young Jin Cho preached at our closing worship, pointing out that all too often we expect Jesus to follow us, and we need to remember that we must follow Jesus instead.

We are very proud of our LARCUM Conferences and Covenant, and ecumenically-minded Virginians look forward to these opportunities to renew friendships and discover each other's faith traditions. It is exciting to realize how much we already have in common. But we do need to beware of becoming a clique and neglecting our relationships with other faith traditions. At a Virginia Council of Churches meeting a while ago, a member of the Church of the Brethren (German-American Baptists) observed that listening to us eagerly discussing the upcoming LARCUM conference was like being 'the only child in the classroom not invited to a birthday party.'



The Rev Tom Prinz welcoming delegates at the opening session

FIRST WOMAN ARCHBISHOP FOR CHURCH OF SWEDEN

Lennart Sjöström, our National Coordinator in Sweden, reports.

By a considerable majority of votes the Bishop of Lund, Dr Antje Jackelén, was chosen to succeed Archbishop Wejryd when he retires in the middle of June 2014. At the election in October 2013, she received 55.9% of the votes. Such a majority meant there was no need for a second round of elections.

Bishop Jackelén's reaction, when the counting of votes was completed, was one of gratitude, both over the result and also the obvious vote of confidence. She felt she had been elected because of competence rather than by any gender consideration. Nevertheless, this is the first time in Sweden a woman Bishop has been elected Archbishop. When asked to describe her own competence, she referred to her considerable experience in parish work, solid theological education and extensive international experience.

Born in Germany in 1955, Antje Jackelén began her studies in 1974 at the Kirchliche Hochschule Bielefeld-Bethel, Tübingen. She later moved to Sweden for further studies and completed her first theological exam (*Cand Theol*) at the University of Uppsala. After practical training she was ordained in 1980 for the Diocese of Stockholm by Bishop Lars Carlzon. Parish work followed in Österhaninge and Tyresö and subsequently in the Diocese of Lund (southern Sweden) in the Parish of Gårdstunga and Lund Cathedral.



Photo : Jan Norden

Further studies at the University of Lund followed. She earned the degree of Doctor of Theology when her thesis *Zeit und Ewigkeit (Time and Eternity)* was scrutinized in 1999. In 2001 she was appointed assistant Professor in Systematic Theology/Religion and Science at the Lutheran School of Theology at Chicago, USA. She taught there until 2007 and was responsible for the Religion and Science Course Programme (European Section) at The Centre for Theology and the Natural Sciences at Berkeley, California. From 2003 she also headed the Zygon Center for Religion and Science until she was appointed Bishop of Lund, Sweden in 2007.

Dr Jackelén currently serves as president of the European Society for the Study of Science and Theology. She is married to the Rev Heinz Jackelén, who is working as a clergyman in the Church of Sweden, and they have two daughters. She is the author of the books, *The Dialogue between Religion and Science* (2004), *Time and Eternity* (2005), *Gud är större (God is greater, 2011)* and numerous articles, published in various languages.



DANISH BISHOP CHAIRS PORVOO

Bishop of Copenhagen elected Lutheran Co-chairman

Three years ago, in the autumn of 2010, the Danish Lutheran Church formally joined the Porvoo Communion after holding observer status since 1996. In the autumn of 2013 the Bishop of Copenhagen, Peter Skov-Jakobsen, was elected joint-chairman of the communion to serve alongside his Anglican counterpart, Martin Wharton, Bishop of Newcastle, UK.

Bishop Peter has been an enthusiastic supporter of the Communion. 'The Porvoo Communion is an important relationship,' he says. 'It's natural for the Danish church to assume responsibility for the Communion since we signed the Porvoo Declaration.' Almost his first responsibility was to chair the Porvoo Church Leaders' Meeting in Iceland, reported on page 6.

A PEOPLE'S BIBLE

In Norway, a popular new Bible has had an impact, as William Stoichevski, a freelance writer living in Oslo, explained in the December 2013 edition of The Lutheran, from which this extract is taken

The Bible is a best-seller. It always has been, and a recent Norwegian Bible translation is no exception. It was Norway's best-selling book in 2011 and 2012 - and the Bible was not among the top 100 best-selling books in the United States last year.

Bibel 2011, as it's called in Norway, may not have filled pews, but for Norwegians *Bibel 2011* has unleashed a surge of interest. Conceived to attract 'digitized' youth and new scholarship, and to be read like literature, the book can be seen as a triumph of creativity.

adheres to original sources, including words found in the Dead Sea Scrolls of Qumran, Israel. Scholarly acclaim for the translation is good news, but what of the congregations?

'Because it was experienced as a good Bible text, it immediately gained wide acceptance in [parishes] and is now in general use,' Moerk said, and Church of Norway communications adviser Siv Thompson feels that the Bible, uses a language that appeals to many people.

Although the media storm is over, *Bibel 2011* still affects parishes. The edition coincided with a Church of Norway liturgical revision, and Moerk's texts are now used in the church's liturgy. Turid Myrholt, Church of Norway senior cultural consultant, believes the new edition has raised awareness among ordinary Norwegians that a readable Bible exists. One pastor who had just handed out the confirmation edition of *Bibel 2011* saw kids sitting on the church steps, 'leafing through [the] Bibles and discussing which passage they wanted to illustrate on the front cover.' Plastic sleeves on confirmation editions can be filled with kids' own desktop cover illustrations.

Christine Holmsen Linbjoer, a Church of Norway pastor, uses the new Bible and likes it a lot. But, she said, some of the new translations, like The Lord's Prayer, still don't sit quite right. 'I think some of the formulations are good, especially "Let us not be tempted," which gives a whole new direction than "Lead us not into temptation." The challenge is more about finding the time and the occasion to interpret [the changes]. ... I think it's a healthy sign that new knowledge has led to the changes. I like that dynamic.'



Hans-Olav Moerk (left), Elisabeth Levy and Anders Aschim worked with twelve "literary stylists" (poets and fiction writers) to create a popular contemporary Bible.

Hans-Olav Moerk used advertisements, newspaper reviews and media events to sell the new Bible, which was released in October 2011. Poets and authors wrote in daily newspapers about their experiences as stylists.

Moerk wanted "the Harry Potter effect", with 'children lining up for their copy.' He certainly got it!

Norwegian Bible Society editor Hans-Olav Moerk managed process which took more than ten years. 'We employed twelve of Norway's best poets and fiction writers as literary consultants,' he said. 'It was teamwork between New and Old Testament scholars, source language experts, with authors as stylistic consultants... Original Bible texts did not have verse numbers, footnotes or cross references. They were written as literary documents.'

By all accounts *Bibel 2011* is less patriarchal, highly readable and

The marketing effort was spearheaded by a Bible Society pastor and three lay marketing experts who told theology students and media contacts that bookstores were serving lunch and opening early for the launch, and it worked like a dream, as this picture shows!



Courtesy Bibelselskapet/Dag K Smemo

A LUTHERAN IN LAMBETH

Dick Lewis reports on an initiative described as demonstrating the importance of prayer in the search for visible Christian unity.

Last November the Archbishop of Canterbury, Justin Welby, announced that he had invited four members of the *Chemin Neuf* community to live at Lambeth Palace and to share in the daily round of prayer and worship that underpins his ministry.

‘The church is constantly called to realise its God-given unity,’ he said. ‘The Holy Spirit blows through our lives and our structures and impels us into new ways of learning to love each other as Christ loves us. So I am deeply moved that in God’s grace *Chemin Neuf* has agreed to this radical and exciting new step of coming to live as a community of prayer, hospitality and learning at Lambeth Palace. We pray that this step of obedience will bear fruit among us, and for the Church.’

What is *Chemin Neuf*?

Chemin Neuf (‘New Way’ in English) is ecumenical and international, the kind of new Christian community discussed at our Society’s last Annual General Meeting. It was founded in 1973 by Fr Laurent Fabre, a Jesuit priest, in Lyon, France, and describes itself as a ‘Roman Catholic community with an ecumenical vocation’. It has more than 2000 members in over 30 countries, belonging to various denominations including the Orthodox Church, the Anglican Communion, and Pentecostal, Lutheran and Reformed Churches.

The community runs retreats, prayer groups, summer schools, language programmes, and discipleship courses around the world. A booklet describing the origins and work of *Chemin Neuf* can be downloaded from <http://www.chemin-neuf.org/qui-sommes-nous-fr/plaquette-de-presentation-de-la-communaute/EN%20-%20Plaquette%20Ctaire%20CCN%20Basse%20Def.pdf>

The Community

The four community members who will move into Lambeth Palace this January are a married Anglican couple, Ione and Alan Morley-Fletcher (right), a Roman Catholic consecrated sister, Ula Michlowicz (centre left), and a Lutheran, Oliver Matri (left).

Oliver grew up in Lower Saxony, North-West Germany, and during his studies at the University of



Lambeth Palace and Archbishop Welby

Dresden travelled to Tanzania and the Ivory Coast. He spent a year studying in London before moving first to Geneva and then, for the past two years, to France.

‘I am very excited about the possibility of serving on this new ecumenical project, together with members of the Anglican and Roman Catholic Churches,’ he told me. ‘For a Lutheran to go and live at Lambeth Palace seems to tie in very well with the progress made in Anglican-Lutheran relations in recent years, in particular through the Porvoo process.’

Their Role

The Archbishop of Canterbury is hoping that, in addition to sharing in daily worship, his guests will help to further the ecumenical and international dimensions of his work. ‘We will contribute to the three services that are held at Lambeth Palace every day,’ Oliver Matri explained, ‘and help with welcoming groups and individuals. In ecumenical terms, our witness will be simple yet powerful: as Christians from different denominations, we choose to share a common life of prayer and service.’

Praise for Archbishop’s initiative

Fr Laurent Fabre is delighted that Archbishop Welby should reach out in this way to a predominantly Catholic community. ‘On the long and difficult path to-



wards the unity of Christians there have often been surprises,' he said. 'It is with great joy that we are responding to the amazing invitation of the Archbishop of Canterbury to live and pray daily in Lambeth Palace, in the heart of the Anglican Communion.'

The Roman Catholic Archbishop of Westminster, the Most Rev Vincent Nichols, also expressed his delight, hailing the initiative as one 'which brings the riches of a number of Christian traditions of prayer to the life of the Palace. This is a clear and bold sign of the importance of prayer in the search for visible Christian unity.'

An enriching community

Oliver Matri told me that becoming involved with *Chemin Neuf* has been an incredibly enriching experience. Not only has it helped him to get to know the Roman Catholic Church and a whole range of other Churches much better, it has also increased his understanding and appreciation of his own Lutheran tradition. 'I have learned that members of different churches often

believe the same thing but express it differently, and thus do not understand each other,' he said. 'Living together as a monastic community helps us to understand each other better and to deepen the relationships among us.'

The *Chemin Neuf* Community invites every member to remain faithful to their own Church tradition. The result is that all can benefit from the traditions of the other Churches. For example, Oliver told me that he has been greatly influenced by the spirituality of Ignatius of Loyola. 'The founder of the Catholic Jesuit order has helped me discern Jesus Christ's call and make him the centre of my life,' he said.

His experience with *Chemin Neuf*, living in community with members of other churches and benefiting from their many varied traditions, has been important in preparing Oliver for his new role at Lambeth. 'I feel called to pray and work for the unity of Christians, and to serve, if possible, as a "bridge" between different denominations.'

'HOW IS GOD CALLING YOU?'

Jo Jan Vandenheede describes the annual Discernment Weekend of the Convocation of Episcopal Churches in Europe.

Last November, from 8th to 10th, the Convocation of Episcopal Churches in Europe organised its annual Discernment Weekend at the beautiful La Pairelle Retreat Centre in Namur, Wallonia, Belgium (www.lapairelle.be).

There were 15 participants gathered from France (they included some USA and UK citizens), Italy, Germany and Belgium. The theme was "How is God calling you?" It was deliberately chosen because not all those attending were planning to explore ordained ministry as such.

The planning of the weekend was in the capable hands of the Rev Mary Ellen Dolan and the Rev Mark Barwick from the Commission of the Mission of the Baptized, while the Rev Tony Jewiss moderated the sessions. Days were structured



Photo: George Staelens

around communal meals (including our own washing-up) and morning and afternoon or evening devotions, with time for relaxed fellowship in the evening.

After initial introductions, the first talk was inspired by Isaiah 43:1 "I have called you by name, you are mine". That is a call that can be exciting but also confusing or even daunting.

Day two centred round the con-

cept of 'need' and how this relates to any form of calling. A list of questions was handed out to encourage and inspire individual reflections and/or some lively discussions. In the afternoon the organisers had made time available for personal one-on-one encounters and debates for those of the participants who had questions and/or requested more private counsel.

Our last session provided further information on the structure of discernment and the path to the various types of ministries typical within the Episcopal Churches. More details can be found on www.tec-europe.org. The seminar ended with Sunday Eucharist and goodbyes, but not until after the obligatory group photo, obviously!



EQUENIA AND THE CHANGING ECUMENICAL SCENE IN SWEDEN

Society member Richard Wottle works as 'Stiftsprost' (roughly the equivalent of an Anglican archdeacon) in the diocesan office in Visby, the smallest Swedish diocese in terms of population but the largest in area, since it also includes around 45 congregations abroad. Here he explains how relationships between the Church of Sweden and some of Sweden's free churches have reached an interesting impasse.

For more than one hundred years, before the recent influx into Sweden of Catholic and Orthodox believers of various brands, 'ecumenism' in a Swedish context mainly meant cooperative efforts on various levels between the very dominant Church of Sweden (Evangelical-Lutheran), with around seven million members, and the many small free churches and Christian societies that have their roots in the evangelical missions of the middle 19th century.

Who are these Free Churches?

In 1997 the smaller Baptist societies joined forces and created 'Evangeliska Frikyrkan' ('The Evangelical Free Church'), which today consists of 32,000 members in 296 congregations.

The Pentecostal movement reached Sweden in 1907 and, if one considers their 473 congregations with 83,000 members as one church, is the largest free church in the country today. Its ecumenical relations with other free churches and with the Church of Sweden have always been rather weak but, perhaps surprisingly, in recent years it has developed an interesting understanding with the Roman-Catholic Church in Sweden, having reached agreements on various theological topics about which they both have their differences with The Church of Sweden (CoS).

Of the remaining free churches, three have been of great importance since the second half of the 19th century. The largest of

these only exists in Sweden. It is 'Svenska Missionskyrkan' ('The Mission Covenant Church of Sweden') which, from 1878 until 2003, was called 'Svenska Missionsförbundet' ('Swedish Mission Covenant'). It is a member of 'The World Communion of Reformed Churches', and today consists of 700 congregations with some 60,000 members. The second largest is the 'Svenska Baptistsamfundet' ('The Baptist Union of Sweden') with 17,500 members in 214 congregations. The third is the 'Metodistkyrkan i Sverige' ('United Methodist Church in Sweden') with approximately 5,000 members.

These three 'churches' were very early, in terms of the ecumenical movement, in realizing the importance of their shared heritage, and were already holding discussions about the possibility of a merger at the beginning of the 20th century. However, it took another hundred years to reach this goal.

Their discussions were resumed in 2007 and a year later a 'Letter of Intent' was formulated. This presented a sketch of the 'Future Together' ('Gemensam Framtid'), as the new organization was initially called. Their governing bodies eventually agreed to the main principles set out in this document, and in 2010 the merger was finalized.

The question of what name the new church should carry was not solved until later when 'Equmeniakyrkan' ('The Equmenia Church', though the official English name will be the 'Uniting Church in Sweden') was finally agreed. Not every congregation joined the new church, but the overwhelming majority did.

Dialogue between the CoS and the United Methodist Church of Sweden

In 1979 a joint committee was set up to initiate a dialogue between



The leaders of the new 'Uniting Church in Sweden'. From left to right: Olle Alkholm, Sofia Camnerin, Lasse Svensson

the Church of Sweden and the United Methodist Church. These two churches, in general theological outlook, appear quite similar. The committee, which included high ranking clergy on both sides, worked for almost six years and in 1985 a recommendation was made that both churches should move towards sacramental communion and the mutual acceptance of each other's ordinations. In the autumn of 1986 the Theological Committee of the CoS responded in a positive way, but suggested that improvements in the text should be made in order to clarify certain issues, for instance, the meaning of baptism. This led to the setting up in 1990 of a second joint committee and finally a far reaching agreement was reached on almost everything in 1993. From that time the day to day cooperation between the Methodist Church and the CoS has been much easier. However, some feel the result may possibly have been a weakening of the free church identity of the Methodists in Sweden.

Dialogue between the CoS and The Mission Covenant Church of Sweden

The agreement between the CoS and Methodist Church was never printed, and its content is, to this day, not very well known, at least not among the clergy in the CoS. But the same cannot be said for the next important ecumenical undertaking in Sweden. The 'Ecumenical Agreement between The Church of Sweden and The Mission Covenant Church of Sweden' (*'Ekumenisk överenskommelse mellan Svenska kyrkan och Svenska Missionskyrkan'*) of 2006 was printed after revision in 2008 and is a huge document indeed, comprising 175 pages. It covers in detail almost every imaginable problem that may occur when two large and old organizations are endeavouring to share each other's inner lives.

The main point of the Agreement

concerned the possibility of making local arrangements between a Mission Covenant congregation and one belonging to the CoS. This had been done before but was now made much easier. In some cases two congregations have even decided to share the same church building, and the possibility of sharing clergy has been made much easier.

And now?

However, at this point the observant reader will have realized the impasse the CoS has got itself into, ecumenically speaking, when it comes to its relations with the new Eumenia Church, the Uniting Church in Sweden.

The CoS shares agreements with two of its founding members, the Methodists and the Mission Covenant Church, on fundamental principles regarding the meaning of terms like 'church', 'ordination' and 'sacrament' (despite several not unimportant nuances in the understanding of them, of course!). But with the Baptists, the third member, the CoS does not share very much at all (except, fortunately, the Christian faith!).

The situation gets even more complicated when one takes into account the fact that The Baptist Union of Sweden and The Mission Covenant Church of Sweden often cooperate in belonging to the same congregation and sharing the same church building.

What is one to make of this situation?

On a national level the agreements between the CoS and their two partner churches still hold, because, for the time being, both the Mission Covenant Church of Sweden and the United Methodist Church in Sweden still exist as legal entities despite the creation of the Uniting Church in Sweden. The people most affected will

probably be the Methodist and Mission Covenant pastors ordained before 2010 wishing to join the ranks of the CoS clergy, something which has been quite frequent in recent years and which will still under certain conditions be possible.

On the local level, agreements between the CoS and The Mission Covenant Church also hold, for the same reason. These agreements are supposed to be approved by the latter's Church board and by the relevant chapter in the CoS, and are, of course, under present circumstances subject to scrutiny from the chapters.

But this will only be so for the next few years. Should an agreement not be reached between the CoS and the Uniting Church in the next two or three years, when the 'old' free churches will no longer exist anymore as legal entities, a great step backwards will have been taken when it comes to ecumenical relations between the CoS and its sister churches in Sweden, since all existing agreements will be obliterated. The outcome probably hinges on how far the Baptists are prepared to go. The Baptist Union had to concede a lot to the other two when the Uniting Church was created. Even having to accept being a 'church' instead of a 'union' did not come easily for them, and maybe the notion of being a sister church to the CoS is going a step too far too fast. Talks have been going on, however, with the intention of reaching some agreement over each church grouping's points of view concerning what it is, and what it means, to be the Church of Christ in Sweden today. It is not at all clear that these talks will lead to a successful conclusion, given the limited amount of time available, but that they may do so is obviously something for all Christians in Sweden to hope for and to pray for!

LONDON AND BERLIN CONGREGATIONS CELEBRATE LONG LASTING LINK

David Holliday reports on the partnership between his parish in Enfield and Berlin's Martin Luther Kirche



Some twelve years ago, at the suggestion of the Bishop of London, Richard Chartres, the Rev Mike Edge and a number of other London clergy visited Berlin and met up with church people there. This contact resulted in a meaningful and long lasting link between the congregations of St Andrew's Church in Enfield, North London (left), and the Martin Luther Kirche in Neukölln, in the south-eastern part of Berlin (right).



Groups from Berlin have made numerous visits to Enfield and we have had the opportunity to visit Berlin and experience very generous hospitality from our German friends. Visits, on either side of the channel, have enabled us to explore the host city, to worship with our fellow Christians and to build real friendships that have lasted over the years. ➡



Not only have we shared the annual 'official' link visit but there have also been a number of personal encounters. Birthday parties, graduation events, canal cruises and church celebrations have provided welcome excuses for extra visits. At the end of one venture to Berlin we were presented with the entire proceeds of a major concert in their church – a most generous gesture in support of our Organ Restoration Appeal.

In August our visit to Berlin included a visit to Schloss Charlottenburg, and you can see us with our German friends thoroughly enjoying the sunshine. But, more importantly, we were there to join in the retirement celebrations of Pfarrer Dr Dieter Spanknebel, who had been at Martin Luther Kirche for 34 years and had welcomed us each time we visited. You can see him pictured here with one of our clergy, the Rev Olive Cope. It was a truly joyful event with a full congregation, choirs and instrumentalists, followed by a splendid feast, and we were delighted to have such a wonderful opportunity to wish Dieter well in his retirement.

Those following him in the leadership role, Pfarrerin Anja Siebert-Bright and Pfarrer Alexander Pabst, were already in post, involved in our visit and looking forward to coming to Enfield in the future.

We give thanks to Almighty God for all that we have been given through our church link and pray that it may continue into the future.



KIDDERMINSTER WEST CELEBRATES 20 YEARS OF PARTNERSHIP

A group of 14 parishioners from Kidderminster West, UK, including the Rev Dave George and David Hodgson as translator, travelled to Germany from the 5th-9th September to celebrate the 20th anniversary of their partnership with Holy Trinity Church in Gommern. David Hodgson takes up the story.

Gommern is a town in the Jerichower Land district, in Saxony-Anhalt, Germany. It is situated approximately 15km (9 miles) south-east of Magdeburg.

The first day of our visit consisted of a reception by the Mayor, followed by a tour of local castles including Leitzkau, where the group photo that appeared in the local newspaper, *Volksstimme*, was taken, and Dornburg where the young Catherine the Great - a local girl - spent much time. The second day was spent in Wittenberg, visiting all the significant places connected with Luther, Melancton and the Reformation. We were lucky that this and every day of our visit was blessed with constant sunshine. ➡



Leitzkau Castle in the sunshine

Freunde sind zu Gast in Gommern

England und Deutschland ihre 20-jährige Partnerschaft mit Festgottesdienst



Die Delegation aus dem englischen Kidderminster besuchte gestern auch das Schloss Leitzkau. Trotz der Phase der letzten Vorbereitungen für den Töpfermarkt, der heute dort eröffnet wird, erfüllte Gerda Harthebrodt (rechts) vom Förderkreis die Bitte gern und führte die Gruppe durch das Leitzkauer Schloss. Foto: Sebastian Siebert

➡ The Sunday morning saw a wonderful service celebrating 20 years of partnership at which the original Propst, Hannes Urmoneit, preached. Kidderminster presented its partners with a wall hanging covered in butterflies representing joy, each individually stitched by a member of the congregation.

The visit coincided with the process to appoint a new pastor for Gommern, and it was possible during the service to announce that it is to be Michael Seils. Herr Seils is in fact the Superintendent (kind of rural dean) of the Magdeburg district. It was such a joyful occasion, so well supported, and a new beginning with a new pastor points to a healthy partnership which should last another 20 years. ➡

Twenty years is a good time to reflect on the benefits that the partnership has brought. They have been considerable. Many firm friendships have been established. Through our many discussions we have come to understand the (often subtle) differences between our faith traditions. At the same time both sides have discovered that for most parishioners any such differences have no effect on our worship or friendships.

Particularly shocking for some of the Kidderminster contingent has been the discovery of the nature of life under the old East German regime, particularly for Christians, who suffered many disadvantages. This was made most vivid by a visit to the old Marienborn border crossing between East and West, pictured here, where we listened to descriptions of the callous treatment of those in transit and could still see its watch towers where armed guards had stood. ➡





To set against that were the high points. Times spent enjoying a summer's day, for example, freely worshipping together and following that up with a barbecue, with tables groaning under the weight of luscious cakes. Our many week-long trips together to places like Scarborough in North Yorkshire, England, when we visited Fountains Abbey (left), or to the island of Rügen (below), which is Germany's largest island situated in the Baltic Sea off the Pomeranian coast. And, perhaps, some of the theological discussions we enjoyed together. ➡



The future is looking good, although on both sides we worry about the lack of young people. But Gommern is planning to bring a party of confirmands to Kidderminster next Easter where, on Good Friday, they will travel between several churches on a journey of the Stations of the Cross. Equally encouraging is the way our partnership has been strengthened by our recent visit. So we remain optimistic.

FRUITFUL START TO NEW ECUMENICAL VENTURE

Lutherans and Anglicans have begun a new series of conversations designed to strengthen relations and cooperation between the two traditions and to highlight ways to mark together the 500th anniversary of the Reformation in 2017. Dick Lewis reports.

The Background

'Anglican-Lutheran dialogues and cooperation have been one of the success stories of the ecumenical movement in recent decades,' I was told by the Rev Anne Burghardt, Secretary for Ecumenical Relations in the Department of Theology and Public Witness at the Lutheran World Federation. 'Several regional agreements have been signed with some of them, such as the Porvoo Common Statement and the Waterloo Declaration, having declared full communion between the respective Churches.'



Anne Burghardt also serves as Lutheran co-secretary of a new body, the Anglican-Lutheran International Coordinating Committee (ALICC). I asked her how this group came into being.

The third phase of the Anglican-Lutheran Commission (ALIC) completed its work in Jerusalem in June 2011, she told me. Its final report, "To Love and Serve the

Lord: *Diakonia* in the Life of the Church", was published in 2012. 'Its members suggested that Anglican-Lutheran conversations should continue in the form of a Coordinating Committee which would have more of a "practical" profile, and not deal so much with doctrinal questions.'

This was agreed, and ALICC was born. Its first meeting was in Helsinki, Finland, from 19th-25th September, 2013. The Anglican representatives were the Most Rev Maurício Andrade, Brazil (Co-Chair), the Rev Darcy Dlamini, Swaziland, Southern Africa, the Rt Rev Dr Tim Harris, Australia, the Rev Augusta Leung, Hong Kong, the Rev Canon John Lindsay, Scotland and the Rev Canon Dr Alyson Barnett-Cowan, Anglican Communion Office (Co-Secretary). The Lutherans were Bishop Michael Pryse, Canada (Co-Chair), the Rev Ángel Furlan, Argentina, the Rev Joyceline Fred Njama, Tanzania, the Rev Canon Helene Tärneberg Steed, Sweden and Ireland and the Rev Anne Burghardt, Lutheran World Federation (Co-Secretary). Bishop Philip Lok, Malaysia, was unable to attend this first meeting of a three-year session.

Encouraging new and existing partnerships

The Committee began by reviewing existing relations between the two global communions. Members heard reports of regional cooperation and started mapping some of the existing regional agreements that they were aware of between Lutherans and Anglicans.

They plan to encourage churches and congregations in both denominations to provide information to assist with the task, so that a bigger picture can be painted of the wide range of local agreements and networks that are developing all over the world.

‘The fact that full communion has been reached in many regions enables us to concentrate on reflecting upon the question of how to express our Christian witness together, including cooperation on a grass roots level and in *diakonia*, as well as among institutions of theological education and formation,’ Anne Burghardt told me.

‘As this will be an ongoing task, it might be a point where the Lutheran World Federation, the Anglican Consultative Council and your Anglican-Lutheran Society could have some fruitful cooperation,’ she continued. ‘We may also work together when the time comes for communicating the results of this work.’

However, the Coordinating Committee will not be content simply with mapping what is already happening. ‘Closely linked to this is the task of acting as a catalyst for the development of Lutheran and Anglican relations, particularly in areas where there are no formal (full) agreements yet,’ she went on. ‘During our meeting in Helsinki, it was especially the Latin American members of ALICC who emphasized the importance of this aspect of the work.’



ALICC members in front of the Bishop's house in Tampere with Bishop Matti Repo, his wife the Rev Päivi Repo and representatives of Lutheran and Anglican clergy from the diocese. Photo: ELCF.

Sharing stories

As part of the mapping process, Bishop Matti Repo of the Evangelical Lutheran Church in Finland invited the Committee to his Diocese of Tampere to learn about the partnership between Tampere and the Diocese of Manchester in the Church of England. These two dioceses cooperate in preparing youngsters for confirmation and in exploring urban theology. Tampere also hosts an English-speaking international congregation in one of its churches and provides clergy to assist the Anglican chaplaincy in Helsinki.

Canon Dr Alyson Barnett-Cowan, the Anglican co-secretary of the committee, considers this a good example of fruitful cooperation. ‘We were encouraged by the exciting ecumenical work of the Church of Finland, as demonstrated by the Diocese of Tampere, especially their confirmation exchange programme with the Church of England,’ she said.

Worshipping together

While in Tampere the committee went to the Old Church to join in Anglican worship presided over by the Rev Tuomas Mäkipää, who was ordained an Anglican priest to the Chaplaincy of St Nicholas in Helsinki in 2010, the first Finnish Lutheran ordained in the Church of England under the Porvoo Agreement.



Preparing for 2017

The committee also agreed to start work on a process promoting Anglican-Lutheran collaboration in the observance of the 2017 Reformation anniversary. They hope to provide study materials based on the Lutheran World Federation's theme for the commemoration, “Not for Sale - Liberated by God's Grace.”

The study materials, which will be geared to all age groups, will highlight the 16th century Reformation's relevance for today, whilst at the same time noting that the process of reformation is ongoing. The committee is centering its anniversary efforts and all its work under the theme “communion in the mission of God.”

A good start

Canon Barnett-Cowan found the Helsinki meetings both cordial and fruitful. ‘As this was the first meeting of this group, what was impressive was how quickly people learned to work with each other, and how everyone contributed to the plans for the work,’ she said.

The Anglican-Lutheran International Coordinating Committee will continue to meet annually until 2017.



CHRISTMAS EVE SONGS

On Christmas Eve the angels' song announced the birth of the Christ Child. But theirs is not the only song associated with that holy night, as Dick Lewis reminds us.

The most celebrated Christmas Eve song, I suppose, was composed in 1818. The story goes that the organ inside St. Nicholas' Church in the small alpine village of Oberndorf had broken. I'm not sure if the bellows been chewed by mice or not. But what everyone knows is that Joseph Mohr gave the poem 'Silent Night' (*Stille Nacht*) to his friend Franz Xavier Gruber who composed a melody. It was sung for the first time at the Midnight Mass, accompanied by a guitar, and it has become one of the most popular carols of all time.

But just a few years later, on Christmas Eve 1824, another great Christmas Hymn was written. Nicolaj Frederik Severin Grundtvig, a Danish Pastor, was at home preparing the Christmas Day service for the Church of Our Saviour (*Vor Frelses Kirke*) in Christianshavn, Copenhagen.

While his two boys Johan and Svend were sleeping he wrote: 'We greet you again, God's angels bright' (*Velkommen igen, Guds engle små*). Grundtvig's starting-point was Genesis 28, where Jacob dreams at Bethel of "a stairway resting on the earth, with its top reaching to heaven, and the angels of God ascending and descending on it."

After the Christmas morning service one of the congregation wrote, "As Grundtvig entered the pulpit, it was as if his face was transfigured. He looked bright and happy. But the radiance was greatest when he ended the sermon by saying that on this Christmas night he had written a new song, that he wished to read aloud."

The song began:

We greet you again, God's angels bright,
from heav'n's high halls descending,
in lovely sunshine-ropes attired
to earthly shadows bending!
To bird and seed in deep frost clad
a good year's promise sending!

The song describes people making their way to church in the snow, begging the angels not to pass by their humble homes. The doors are open to them, and inside little children - just like Johan and Svend - are asleep in bed dreaming of Bethlehem and the child in the manger. They will soon awake to the sound of church bells heralding in Christmas Day.

God's angels sing now up, now down
the scale of their hymn-singing!
To all who are longing He sends His Son,
to earth His peace is winging!
The gate of heaven opens wide,
His kingdom God is bringing.

Here, in the first two lines, is the reference to Jacob's ladder, and the next four lines reflect Jesus' coming as the Prince of Peace and his proclamation of the Kingdom of God. The song ends:

O may we but see that joyful day
before death has descended;
for then like a mother giving birth
our pain will be transcended!
Our Father in heav'n, let this be so
and Christmas sorrow ended!

The last line, "and Christmas sorrow ended", may refer to Grundtvig's own struggle against depression, but it is also relevant to all mothers, and especially to a particular mother who has to give birth in pain to a son whose life will end in pain, and also for everyone who believes that the pain encountered in this life will be ended in the next life in heaven.



AN UNPRETENTIOUS PRELATE

Dr John Arnold, our Anglican President, reviews David Tustin's *A Bishop's Ministry: Reflections and Resources for Church Leadership*, 233pp, Paragon Publishing, Rothersthorpe, 2013, ISBN 978-1-78222-148-7, £14.95

The past half-century has given us plenty of books and especially reports on the theory of episcopacy. Our former Anglican Co-President, David Tustin, now gives us the fruits of deep reflection on actual practice. He says, 'My first and foremost aim...is to reflect systematically on the various facets of Episcopal ministry on the basis of my own theological understanding and practical experience (as Bishop of Grimsby).' There is, therefore, an inevitable element of *apologia pro vita sua*, which in this case is wholly positive since the book, like the man, is wholly free of self-interest and self-concern. It is not, however, bereft of self-understanding and self-criticism, based on a lifelong practice of prayerful self-examination.

Those of us who had the privilege of working with Bishop David will enjoy hearing again with the inward ear the cadences of his voice, calm, clear, measured and controlled. I never heard him say an unkind word about anyone, even in the most trying of circumstances. Readers will search in vain for the spicy anecdotes or malicious gossip which enliven some clerical memoirs. He is unfailingly appreciative of old mentors and former colleagues, and is as discreet in retirement as he was in the service of Michael Ramsey in the old days of the Council on Foreign Relations. Without a vocation to the priesthood and, eventually, the call to be a bishop, he would have been well equipped to be a diplomat; and part of that equipment, which he admits to as if it were a fault, is a 'tendency to detach myself from emotional involvement, and a strong inclination to stay safely within known limits.' It was precisely these limitations, and the

recognition of them, which won the trust and affection of our partners in the Meissen and Porvoo processes, deeply suspicious as they were of pretentiousness and prelacy.



Bishop David Tustin

His own consecration in Westminster Abbey (with the first use of the new rite) is clearly a constant source of inspiration (he helpfully prints Michael Mayne's marvellous sermon as an appendix) and the charge and promises serve as measuring-sticks for aspiration and performance. Lutheran partners are always surprised by our extensive use of liturgies to establish or at least illustrate doctrine and practice, but it works well here.

This book will be of most use to those who are called to episcopal ministry; and we may hope that the Crown Nominations Commission will buy up a supply and distribute them to candidates. But it will also be of immense assistance to all who exercise authority or oversight in any capacity. The author is a mas-

ter of the use of time and it comes as no surprise to learn that his hobby is mending clocks. Still, even a horologist cannot pack the overwork we have come to expect of our leaders into the unforgiving minutes, and he ends up 'chronically worn out.' This is a timely warning. Twenty-one years is too long in the same demanding job. A move halfway through would have rejuvenated both the bishop and another diocese.

A bonus is his extensive use of quotations from Gregory the Great and Bernard of Clairvaux, who lend themselves to anthologising and who have been Bishop David's constant and unfailing guides. Permit me, as a taster, to quote the six words of Bernard's, which have helped me most in my ministry and which may be of use to others: 'See everything, correct little, love (the) brethren.' Perfect.

NEWS WANTED

The next issue of The Window will be published in April. The Editor is always pleased to hear from members who have been involved in link activities, exchanges, or any other kinds of ecumenical activity.

He would also like your ideas on how The Window might be improved. Please email Dick Lewis, dick@ccwatford.u-net.com, or phone him on 0044(0)1777719200.



DO I LIVE A TRULY ECUMENICAL LIFE EVERY DAY?

Gudrun Kaper, one of our Coordinators in Germany, reflects on an item she read in the last issue of The Window



I love to read our Window every time I get it. It challenges me to think, study, and discuss ecumenical topics with my friends in Stuttgart who are often much younger than I am, often neither Germans nor Lutherans, often not citizens of a European Union country, and most of the time much more physically fit than I am.

Unity – God's gift

I recall how, in the last issue, Sally Barnes quoted Bishop Kristján from Iceland who reminded everyone at the Church of England General Synod last July in York that unity is a gift of God. I trust we readers all agree with him. But how do I discover this gift of God? I have been trying to apply the truth of what he said in the tiny pieces of my everyday life.

Stuttgart has a very complex lot of streets running up and down our hills, all of them severely overcrowded every day, especially the A81 which is greatly loved by trucks! We have a good public

But it is not just the roads that are crowded. Stuttgart is home to children, women and men from about 170 nations, and that's only counting those living here legally! Squeezed in between them on the pavements, and annoying them as I move slowly along on my red crutch, I sometimes wonder which churches the Christians among them belong to, and if any of our Greater Stuttgart Area Lutheran Churches have offered them proper hospitality (our Roman Catholics have worship in more than 20 languages). I also wonder what they might think if they were to find out that very many German Stuttgarters make generous donations to charities, but never darken the doors of any church here.

Discovering God's gift

God's gifts do not usually fall from the sky or from a tree, nor do they pop out of a box like a Christmas present, or out of an envelope like an old-fashioned snail-mail letter. I am very privileged to be able to take part in the work of the IKCG

(the Convention of International Churches) here in the Evangelical-Lutheran Church in Württemberg, and that is one way in which I can experience the unity that is God's gift. I am learning a lot

from my sisters and brothers in these international congregations, whose mother tongues and worship languages most of the time I do not know. They smile at me, do Bible study and pray with me, and allow me to worship with

them.

They come and join in our worship in the Worldwide Church in the Stiftskirche every year on the Second Day of Pentecost (it is a national holiday in Germany), and they correct and add to my knowledge of the countries they come from that I have acquired from television and the internet.

So I ask myself, how do I really know that, different as we all are, we are united in our Lord? Is it because I am a theologically extensively trained woman who can compare catechisms, liturgies, statements of councils, bishops and synods, and Bible commentaries, and that I enjoy the new Pope's down-to-earth-ways? It is certainly true that I like to read about all these things, if my brain can cope with it. But there is another kind of connectivity which I have also learned to love. And in case you are not sure what 'connectivity' encompasses, ask your children or grandchildren to show you, and explain to you, all the social networking and the many other kinds of connectivity they enjoy today.

True connectedness

Recently I have begun to expand the meaning of 'connectivity' in two directions. As a woman with chronic-progressive Multiple Sclerosis I know that many of my brain cells and the nerve cells all over my body are in pretty bad shape, and are unlikely to get better. However, my muscles are created by God in such a way that they assist the brain with relearning. No exercise, no relearning.

Continued next page



One of Stuttgart's crowded streets

transport system so, as I cannot afford a car any more, I experience the traffic jams every day from the cars of friends or students who offer me lifts, or from the buses, the U-Bahn and the S-Bahn.

CHANGE OF DIRECTION FOR UNITED STATES NATIONAL COUNCIL OF CHURCHES

In November 2013 James E. Winkler, General Secretary of the United Methodist General Board of Church and Society, was elected General Secretary/President of the National Council of Churches by the NCC Governing Board. The office of General Secretary/President, formerly General Secretary, is the leading staff position in the NCC. James Winkler will succeed Peg Birk, who has served as Transitional General Secretary since July 2012. Her task was to guide the Council through a period of reorganization.

'Under Peg Birk's superb guidance, the Council has been through an intense period of planning and reorganization to focus our mission priorities and maintain our fiscal health during a challenging time,' said Kathryn Lohre, NCC Presi-



dent. 'We are confident that Jim Winkler's gifts and experience are just what the Council needs to expand its horizons.'

The NCC will now focus on two priorities: addressing the injustices of mass incarceration; and interfaith

relations with a focus on peace. It will also continue to respond to urgent issues with the same moral voice it has expressed throughout its history.

Laura Lincoln, ALS Coordinator for the USA, comments: 'This change in leadership and direction of the National Council of Churches to focus on "church and society" issues is reflected across the country in the various state-wide ecumenical agencies. A recent poll was taken of the members of the State Ecumenical Executives, the result of which indicated that very few were conducting any work in the guise of traditional "faith and order" issues. On a purely practical note, it is much easier to find funding to support community work rather than work that has theology/ecclesiology as its center.'

Continued from previous page

As a faithful Lutheran, every day and every night I experience that there is a much more basic and essential connectivity nourished by the exercise of prayer, of listening and thinking, of Bible study, and in praising our Lord, digesting information, eating meals with others, and sharing resources of all kinds.

I also read Facebook entries while praying. Some days this includes sending a text or making a call to remind people who are fit and well that we handicapped sisters and brothers are still part of the team, engaged in the core activity of making new discoveries. As I am a dare-devil, discovery of things that are as yet unknown to me is a real treat. Our Lord challenges us to discover him anew every day.

So how is your connectivity with your Lord, and with your brothers and sisters in Him, doing today?

CHURCH SHOULD EMPOWER

At a three-day workshop on religion and development in Johannesburg, South Africa, last December, Lutheran leaders from churches in Kenya, Namibia and Zimbabwe affirmed that the distinctive marks of the Church – "oneness, holiness, catholicity and apostolicity" – call it to be more participatory and empowering. The Rev Elitha Moyo, gender coordinator of the Evangelical Lutheran Church in Zimbabwe (ELCZ), said that if oneness is a mark of the Church, 'then it is clear that we must consider everyone as equal in the Church.' Deaconess Mary Sally Nyabaro, national women's coordinator of the Evangelical Lutheran Church in Kenya, agreed. 'Many women are afraid to go for pastoral training and do not understand they have the right to become pastors,' she said. 'We therefore need to ensure that we empower women socially, economically and in terms of education.'

ELCZ General Secretary Mr Munatsi M. Dube hoped that the workshop would promote better relationships between clergy and laity. 'We need to overcome the "them" and "us" syndrome so that we truly become one Church based on the priesthood of all the baptized,' he asserted.

The Rev Dr Kenneth Mtata, LWF study secretary for Lutheran Theology and Practice, who led the workshop, emphasized the need to bring together theological and sociological understandings so as to strengthen the Church's capacity to be a credible actor in political, economic and social spheres.

‘GOD OF LIFE, LEAD US TO JUSTICE AND PEACE’

James Laing, General Secretary of the Council of Lutheran Churches in the UK, shares some experiences of the World Council of Churches General Assembly, Busan, South Korea, from 30th October to 8th November 2013

Personal reflections

It was a privilege to be able to attend the World Council of Churches Assembly and visit South Korea. The Council of Lutheran Churches in the UK (CLC) is not a Church. So its Chairman, the Rev Torbjorn Holt, and I went as Observers. We shared in Bible studies, worship, workshops and ecumenical conversations, and attended most of the plenary business sessions, though we could not speak or vote, of course. We were only excluded from sessions when there was voting for the Central Committee.

It was an amazing opportunity to meet, worship, pray, study the Bible and discuss issues with Christians of many different cultures, nationalities and languages, who came from a wide variety of denominational and theological backgrounds, and to see the consensus-based decision-making process adopted by the business meetings.

While I was there I was able to make personal contact with representatives of all the CLC's "home churches" and to establish relationships with other churches and bodies, as well as strengthening relationships with other British Churches and with Christian Aid.

The setting also provided opportunities to learn about Korea which is



The Opening Ceremony in Busan

not (as I had presupposed) two countries (North Korea and South Korea) but a single divided population suffering the pain of living in a divided country, with families and communities split by the most heavily fortified and armed border in the world, known as the "demilitarised zone".

Environmental concerns were ever present. Busan is on the coast and was originally a fishing and trading port, but there was little fish on the menu, and such as there was had been sourced or farmed far away. This was due to safety concerns following the meltdown at the Japanese nuclear plant at Fukushima, just a short distance across the sea.

The Korean Churches were fabulous hosts, putting on a spectacular musical and cultural evening, with equally spectacular food, during our tour to Seoul. While there we worshipped at the Luther University Chapel. We also became aware that not all Korean Churches were united in support of WCC. Whilst there were daily demonstrations outside the conference centre by some of them, accusing the WCC of heresy, the WCC was seen by

many others as a blessing in bringing this rich, diverse community to their land, and shining a spotlight on Korea's issues.

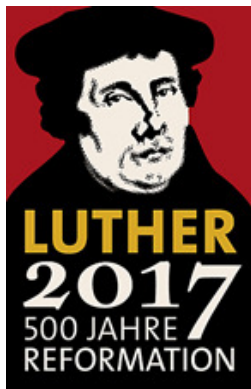
Lutherans - in the UK and worldwide

During the Assembly the Lutheran World Federation met twice, giving Lutherans the chance to get together, exchange news, and exchange reactions and responses to all that was going on in the Assembly. They were addressed by, among others, LWF General Secretary, the Rev Dr Martin Junge, LWF President, Bishop Dr Munib Younan, and WCC Central Committee Moderator, the Rev Dr Walter Altmann, who is also Chair of the LWF Special Committee for the Reformation Anniversary 2017.

Dr Junge reminded us of some history: that LWF and WCC were both founded in 1947-8 with similar intentions, namely that Churches should join hands, working together in strength, in the Gospel and in *diakonia*. Both communities are continuing to learn about how to grow relationships in communion and in difference, with the various members being accountable to each other and yet autonomous. Such relationships are important in a



world where, despite the speed and reach of high-technology, globalised communications there are many occasions of communications and relationship breakdown.



There was some discussion about Reformation 2017 with the theme "Not for Sale - Liberated by God's Grace." Salvation is not for sale - but

comes freely. People are not for sale - and human rights must be fought for. Creation is not for sale - and we must steward the environment responsibly. The Reformation has had widespread positive influence, but nothing is perfect and there is more to be done, so the celebration needs to be a joyful one of ecumenical accountability, but at the same time conscious that, individually and institutionally, there are sad moments to repent of: "Who am I? A mere sinner!" Reformation is about ongoing reform of all: the timeline stretches back to the early church and on into the future (not just

1517-2017), and is for all Churches. LWF will continue to work on it as a global citizen, providing materials for study and liturgy, and services on 31st October 2017 that will be broadcast online in a continuous 24-hour stream of worship.

World Church

The WCC, in its scale, energy and diversity, is a reminder of the potential of the Church, a potential yet to be harnessed, when she acts in the unity that Christ prayed for. Much of this is most effective when it is local and practical, rather than allowing global and political issues to distract. Of course the Churches cannot stand by and be silent, but there is a danger in trying to comment on everything like the United Nations does. Nonetheless it was felt that we need to raise awareness of the WCC through official formal channels and also through social media.

There was much talk of a different orientation for mission and praxis, a shift away from a strong, articulate Centre towards the margins and the vulnerable, across generations and between the sexes. Within its membership, the WCC poses a challenge, particularly to Churches of the global North, to

take responsibility for injustices, environmental as well as social and economic. For our own credibility and integrity, we cannot tell others about, or to take action towards, justice and peace, unless we first practice it ourselves, and speaking truth in our churches and communities as well as to people in power. We must use the local nature of the membership of the (global) WCC and LWF to address global issues via local church communities and influencers. The WCC provided a spiritual and practical recommitment (critical, challenging, and energising) to ecumenism and to unity, justice and peace.

Conclusion

The 2013 Assembly's theme was "God of life, lead us to justice and peace" and at its close the WCC called for a recommitment in the search for unity in faith and, 'in a time of economic, ecological, socio-political and spiritual challenges', issued a renewed invitation for all to 'join in pilgrimage' towards churches becoming 'communities of healing and compassion' so that 'we may seed the Good News so that justice will grow and God's deep peace rest on the world'. The WCC Assembly Message is available at www.oikoumene.org.

WOMEN DOING THEOLOGY

Nineteen female theologians from Eastern and Central Europe gathered in Piliscsaba, Hungary, last November to review the important but often forgotten part that women from the Czech Republic, Estonia, Hungary, Latvia, Poland, Romania, Russia and the Slovak Republic have played in Lutheran churches since the days of the Austrian-Hungarian Empire. They shared stories of women who today carry forward diaconal work, widen the perspective of their churches to other contexts and realities, and live out their faith in practice as representatives of the ongoing Reformation. For them, "Women doing theology" includes women with different levels of training in theology, women in ministry, and lay women deeply committed to pastoral and diaconal work in their local churches.

NEW BISHOP FOR BRITISH LUTHERANS

On Saturday 11th January 2014, at the Gustaf Adolf Church in Liverpool, UK, Dr Martin Lind, formerly Bishop of Linköping, Sweden, became the third Bishop of Lutheran Church in Great Britain. The Church is a member of the Lutheran World Federation and has congregations worshipping in English, Swahili, Chinese and Polish, as well as Nordic languages.

'I am very much looking forward to meeting British Lutheran friends,' said Bishop Martin. 'I think my main commission will be to listen and encourage. There may be occasions when I can contribute from my experience. The LCiGB is an important sign of unity in diversity, something that is badly needed in our days.'

A fuller report will appear in the April 'Window'.

The Window

supports members of the Anglican-Lutheran Society in better understanding our different traditions and social contexts so that we can more faithfully proclaim God's love and justice together in the world

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TAKE A LOOK AT THE CHURCH IN DENMARK

Dick Lewis recommends a book offering a brief introduction to the Evangelical Lutheran Church in Denmark

Ten years ago a Danish pastor, Thorkild Grosbøll, announced that he did not believe in God, the afterlife, the resurrection or the divinity of Jesus, and the Bishop of Helsingør suspended him from parish duty. News like this quickly spreads. A reporter for the New York Times wrote, 'It appears that even Denmark and its Lutheran Church must impose limits on religious freedom. For a man of God not to believe in God is simply unacceptable.'

But the reporter turned out to be wrong. She had failed to understand the Danish tradition of freedom. The parish of Taarbæk was in uproar. A local postman proclaimed that, if Pastor Grosbøll was forced to leave, he too would leave the church. Eventually, an agreement was reached so that the congregation in Taarbæk could keep their pastor. The Danish *Folkekirke* is a Church that values a high degree of freedom for pastors and congregations. And one man in particular has had an influence on this concept of freedom, and this is the pastor, politician, poet and writer, N.F.S. Grundtvig (1783-1872).

The Danish Lutheran Church, like other Churches, has its own distinctive characteristics in both liturgy and culture and, for people like that New York Times reporter who are not familiar with it, this new book offers non-Danish speakers a clear, concise overview of the history, structure, and importance of the Church for Danish society today.

There are seven chapters. The first outlines the Church's history from the Reformation to the present day (Martin Schwarz Lausten). Then the tradition of freedom and the influence of Grundtvig is explored (Birgitte Stoklund Larsen). There is an examination of singing and the use of hymns in Denmark (Erik Norman Svendsen) and a review of the ways in which the Danes themselves view their Church (Marie Vejrup Nielsen). The remaining chapters look at the everyday life of the Church (Mogens S. Mogensen), the Pastor's role (Kirsten Donskov Felter) and its international ecumenical involvement (Peter Lodberg).

Everything is written in a very clear and accessible way and the book provides a mine of information for anyone curious to know more about this very distinctive Church which enjoys good relations with other churches through its ecumenical work and is now fully committed to the Porvoo Agreement.

A Brief Guide to the Evangelical Lutheran Church in Denmark, Rebekka Højmark Svenningsen (ed), 2013 Aros Forlag and Folkekirkens-mellemkirkelige Råd, ISBN 978-87-7003-699-3

