

The Window

January 2013

THE ANGLICAN-LUTHERAN SOCIETY

Issue No. 100

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CHRISTIAN COMMUNITY: BEING AND ACTING

*The 2013 Annual General Meeting – 10am to 4.30pm at the latest
Saturday 9th March at the Lumen Centre, 88 Tavistock Place, London WC1H 9RT*

The Society's next Annual General Meeting on 9th March will be in two parts. In the morning session coffee and tea will be available from 10.00am and the Business Meeting will begin at 10.45am. This will be a significant occasion because it will mark the retirement of both our Anglican and Lutheran Co-Moderators, Bishops Rupert Hoare and Jana Jeruma-Grinberga, and our Secretary, Dr Roy Long. Members will want to thank them for all they have contributed to the work and vitality of the ALS and to elect their successors. Then, after brief reports from our officers and national co-ordinators, at 11.30am there will be a celebration of Luther's "Deutsche Messe" in English, when Bishop Jana will be liturgist and Bishop Rupert will preach.

Lunch will be served at 12.30pm and at 1.30pm the afternoon session will begin. The chosen topic, 'Christian Community : Being and Acting' reflects fundamental and far-reaching developments in the Christian world, which have the potential, at least, to revive faith and to reach places and people who are at present estranged from traditional churches. In the United Kingdom and in many parts of the developed world mainstream churches seem to be becoming less attractive to people seeking a spiritual centre to their lives. At the same time, in many places alternative and creative forms of Christian community are springing up, some for just short periods of time, while others like the Bruderhof in Germany, Taizé in France and the Iona Community in Scotland have become firmly established with worldwide adherents.

Dr Petà Dunstan teaches Church History at the University of Cambridge, is librarian of the Divinity School and an authority on

Anglican religious life. She will be joined by Dr Dominik Klenk, until recently Prior of the "Offensive junger Christen" based in Reichelsheim, Germany, a community with links in many different parts of the world. With their help we shall examine a variety of Christian Communities and see what we in the Anglican and Lutheran traditions might learn from them. There will be time for discussion and debate before the day ends at 4.30pm with Afternoon Tea.

The Lumen Centre, 88 Tavistock Place, London WC1H 9RT, offers wonderful meeting facilities, a café, a 'sacred space' for contemplation within the main body of the church, and a garden providing a modern form of cloister. The centre belongs to the United Reformed Church, and from the outside looks like a typical 1960s building. But the interior was completely remodelled in 2009 in a most exciting and imaginative way. It is well worth a visit. You can find out more by visiting www.lumenurc.org.uk.

There will be a charge of £15 for the day which will include coffee, lunch and tea.



The Lumen United Reformed Church

LIVES ENRICHED AND VISION ENLARGED

The Rev Peter Budgell describes some of the benefits he and his parishioners have gained from an unlikely partnership between Luton, UK, and Lambertseter, Norway



It was in May 2009 that my parish of St Anne with St Christopher in Luton in the

UK agreed a formal partnership under the Porvoo Agreement with the parish of Lambertseter which is on the southern edge of Oslo, Norway. Lambertseter is an area that started to be built up about 40 years ago as a new development in the expanding city and where the church is a very significant part of local community.

Oslo is considered about the most expensive city in the world to live in and Norway has a very high standard of living so the people who live there are often considered about the happiest on the planet. This contrasts with Luton which currently has the lowest wages in the East of England region and which is often considered, in my mind very unfairly, a place people want to avoid. So the two parishes might at first sight appear to be somewhat unlikely partners.

But the link has worked. Our commitments to each other follow the general principles of the Porvoo Covenant. We really do pray regularly for each other, and support each other when problems occur, and especially in July 2011 when the atrocities took place in Oslo.



Patriotic cakes shared during a visit to Lambertseter

Through our personal contacts we gained insights into what was going on almost as it happened.

One of our shared purposes is to identify common challenges and issues and to explore ministry and mission. Apart from individual clergy visits, people from the two churches generally meet as groups. The visitors pay for their own travel costs and the host church sup-



The Rev Fredrik Ulseth (left) from Lambertseter with John Booth, the Rev Peter Budgell, Yvonne Puddephatt, Alison Budgell and David Clark enjoying a meal together in Luton

plies accommodation and meals. The Norwegians' most recent visit to England was to explore the practicalities of Local Ministry Teams and the cross-cultural relations in Luton. Norway's press has a very anti-Luton bias and frequently alleges that we have race riots - which we occasionally do. But in reality the diversity of Luton's ethnic groups is one of its strongest and most successful attributes, something that we value and celebrate about our town.

Through our visits to Oslo, we have learnt about how the Church of Norway functions. We have seen their youth

work in action and explored some of the amazing innovative architecture in their church buildings. We have noted how many more staff they can afford to pay in comparison with most English parishes like ours.

On Sundays, occasionally, we bring a little of Norway into our own church life. We have been able to learn some Norwegian hymns,

which we sing with alternate Norwegian and then English verses. Our Bishop has given us permission to use the Norwegian rite in English once a year, and this gives us a little variety and also a slightly different focus in our worship.

Above everything else, those who have travelled backwards and forwards across the North Sea have discovered new friends and new ways of doing things - all of which has enriched our lives and enlarged our visions. We in Luton are looking forward to going to Lambertseter again in May 2013 and to renewing and deepening our covenant together.

NORTH AMERICAN ANGLICAN AND LUTHERAN CHURCHES PRODUCE EPIPHANY DEVOTIONS

Ali Symons of the Anglican Church of Canada/Evangelical Lutheran Church in Canada reports

A new series of Epiphany devotions showcases the growing cooperation between Anglicans and Lutherans on both sides of the 49th parallel. In a pastoral letter leaders of the four participating churches - the Anglican Church of Canada (ACC), the Evangelical Lutheran Church in Canada (ELCIC), The Episcopal Church (TEC), and the Evangelical Lutheran Church in America (ELCA) - have commended a set of devotional material designed to be read during the Epiphany season, January 6th to 10th February 2013.

Vivid and creative, the devotions feature diverse images - from the foggy fields of the Salinas Valley, California, to a meditation on what it would be like to be a drop of water transformed into wine. The contributors are all members of the Lutheran-Episcopal Coordinating Committee, USA, and the Joint Anglican-Lutheran Commission (JALC), Canada.

"I like it that this resource involves so many writers," said the Very Rev Peter Wall, contributor and Anglican co-chair of JALC. "We've got geography, scholarship, laity, clergy - a lot of different people involved in a way that encompasses all that we're talking about."

The devotions can be used in parish study groups or for personal reflection. They follow the gospels of the season, held in common among all four participating churches.

The ACC and ELCIC have been in full communion since the signing of the Waterloo Declaration in 2001. The churches maintain autonomy but share in joint life and mission, including sharing in Eucharist and using each other's liturgies. A similar agreement, 'Called to Common Mission', was signed by TEC and ELCA in 2001.



Joint Anglican-Lutheran Commission co-chairs the Very Rev Peter Wall and Bishop Michael Pryse (centre) with Archbishop Fred Hiltz and National Bishop Susan Johnson

"At a time when there are so many forces in the world that are trying to create further division among people of faith, this developing partnership, with all of its attendant growing pains, is really quite extraordinary," said Bishop Michael Pryse (Eastern Synod), ELCIC co-chair of JALC. "That story needs to be broadcast much more effectively."

If you would like to see the Epiphany Devotions, and perhaps use them yourself, it's not too late. You can find them at <http://www.anglican.ca/faith/eir/full-communion-partnership/2013-epiphany-devotions>

CHURCHES SHOULD STAY COMMITTED TO REFUGEES

says Bishop Munib Younan, President of the Lutheran World Federation

In his Christmas message Bishop Younan, Lutheran Patron of our Society, encouraged the Churches to continue to care for people throughout the world who are marginalized, displaced and persecuted. "Our call is to provide refuge from violence and poverty, shelter in the storms, and shade from the heat," he said. The faces of the Holy Family can be seen today in refugee families forced to flee their homes in

Syria, Somalia and other parts of the world, and in the experiences of Roma communities in Europe. This Christmas season "Christ finds his manger in every person who seeks asylum, in each of the nearly 44 million refugees and internally displaced people throughout the world." The duty of the Church is to be a safe haven for those fleeing. "They must find a place in our inn."

THE MISSIONARY CHARACTER OF THE WORK IS EVIDENT....

St Margaret's Episcopal Anglican Congregation in Budapest will be one of the host organisations for the ALS Conference at Lake Balaton in 2014. The Rev Dr Frank Hegedüs is their priest, and a member of the planning committee for the conference. Here he offers us a glimpse into the life and concerns of his congregation in an article that first appeared in 'European Anglican', the Newsletter of the Diocese in Europe.

"Buda-Pest is one of the chaplaincies where the missionary character of the work is evident." So reads a frank 1903 assessment from the Archives of the Society for the Propagation of the Gospel (SPG) in London. Not surprising perhaps, considering Budapest's dissimilarity and distance from London and Canterbury. Still, Anglicans of various stripes have been living and worshipping in Hungary since at least the late 1800s, probably well before, with a priest ministering to English families with business interests in the area, their servants, and - curiously - English horse trainers and groomers working in Budapest and the nearby town of Tata.

The Chaplaincy's most current *Register of Services* begins with a record of Evensong and prayer during the Hungarian Revolution of October 1956. But the Community in its present form actually dates to 1992, after the fall of Communism, when a permanent chaplain, ALS member Canon Denis Moss, came at last to reside in Budapest. Saint Margaret of Scotland, born in Hungary in the eleventh century, was chosen as patron. Today, the Saint Margaret's Community is a vibrant - if small - force on the Hungarian religious scene, with average Sunday attendance of thirty to thirty-five and an active Sunday school programme. The Community includes people from many parts of the world, including the United Kingdom, Canada, Romania, the United States, and several African nations, such as Kenya, Nigeria, and Uganda. It also, of course, numbers its share of Hungarians who have lovingly embraced Anglican traditions and worship and made them their own. Some members are diplomats, some are entrepreneurs and business people on temporary or permanent assignment. Others still are academicians and students, or retirees with Hungarian connections.

Budapest - larger than its neighbours Vienna and Prague - is a Central European hub of commerce, indus-

try, and education. Hungarians are proud of their long heritage in the Carpathian Basin and of their - for some - inscrutable Magyar tongue. Yet Budapest itself is one of the newest cities of Europe, having grown up in the late nineteenth century as capital of the eastern half of the Austro-Hungarian Empire.

The Hungarian Parliament has historically recognized "official" churches - those deemed trustworthy and constant in Hungarian society. In 2011, in a move calculated to correct what it saw as abuses in the recognition scheme, Parliament reduced the number of official churches from over three hundred to just fourteen, thus eliminating, perhaps inadvertently, parliamentary recognition of Anglicans, Methodists, and a host of other faith communities long active in Hungary. With the assistance of former British Ambassador Greg Dorey, the Embassy staff and some ecumenical friends (including Lutherans), in early 2012 the Anglican Communion, together with Methodists, Copts and Reformed Jews among others, was restored by Parliament to its status as one of Hungary's historic and respected faith communities.

Over the past decade, Saint Margaret's has been worshipping in a cellar facility not far from the City centre. While the chapel and adjacent rooms have for some the comforting spiritual feel of an ancient catacomb or other early house of worship, the Community is rapidly outgrowing the space. The Hungarian Lutheran and Reformed bishops are being especially helpful in assisting Saint Margaret's in its efforts to find a church or location it might share with another worship community. The Congregation in fact will begin once monthly services in January at a University Residence Hall jointly run by the Reformed and Lutheran Churches. So I suppose the SPG report from 1903 still has some truth to it, because 100 years later the missionary character of the work still remains evident.



The Church is outgrowing its 'catacomb' meeting place

REFORMATION SERVICE IN AN ANGLICAN CHURCH

A little ecumenical contribution from ALS member Dr Johann Schneider



After many years in London, my wife and I moved to Walmer (Deal, Kent) to be near our daughter in our old age. The hardest part was leaving our two much-loved Lutheran congregations, German at St Mary's and English at St Anne's, and becoming guests in someone else's church. But in St Mary's (Anglican) Parish Church, Seth Cooper the Vicar and the people were so friendly and accepting of us as their own that we soon began to feel at home.

the bishop readily agreed provided I used a Lutheran liturgy. So Seth and I took my English translation of St Mary's German liturgy, adjusting some texts like the Kyrie to what the people here sing, and made a "Lutheran" service booklet like the other service booklets in use here.

Unfortunately we have not been able to use it as often as we hoped because of ill health, both of my wife (she died in 2010) and myself. But when we have used it, it has been well accepted.

He took the first half of the liturgy, and I took the second half and preached on the readings of the day, Romans 3.21-28 and Matthew 5.1-12, mainly the former. Very briefly, it was on why the Church needed (and often needs) reformation and how the latter started. But mainly that we are always tempted to want to earn our way into heaven – and can't: but that in Christ God has restored our relationship to himself, as his dear children; that's what "righteousness" and "justification" mean. It's his free gift; we can only receive it by putting our trust in him and his gift in Christ; that's what "faith" means. And that trust makes us free to respond to his love, serving our neighbour – "faith working through love" (Galatians 5.6), with the help of his Spirit.



Here you see us on Sunday, 28th October, when we used it to celebrate Reformation Sunday as is the Lutheran custom when it is not practical to have the feast on the 31st, the anniversary of Luther's 95 Theses which sparked off the Reformation. Seth was at first reluctant to have us sing "A safe stronghold" (*Ein feste Burg*) because his people didn't know it (though it has been in their hymnbooks for a century). But when I said that celebrating Reformation Day without it would be like celebrating

Seth has gladly accepted any help I can give. Of course, he had to ask his bishop before I could preside at the Sunday morning Eucharist, but

the Queen's official birthday without the National Anthem, he agreed to it – and we all sang it perfectly well!

The people really entered into this service – there were a lot of communicants, and many came up to me afterwards with kind words and appreciation. So I hope it has done a little for union at the grass roots.

THE WRITINGS OF ST JOHN

An invitation to a Summer School with Dr Margaret Barker, 12th-16th August 2013

Many of the people attending last September's conference at Mirfield were very impressed by Dr Margaret Barker's Bible studies. She invites anyone interested to join her at Borrowash Methodist Church in South Derbyshire, UK, (3 miles due west of Junction 25 of the M1, church postcode DE72 3FL) for a five day Summer School looking at St John's Gospel, Letters and Apocalypse running between 10.00am and 4.00pm each day. Details of each day's programme will be available on 1st January 2013 at www.margaretbarker.com. The cost will be £60.00 for the week, £14.00 for a single day. All proceeds to Borrowash Methodist Church. It is hoped to have some Bed and Breakfast accommodation available with church families in the village (£100 for the week). Booking is essential. Please email: bkmargaret@hotmail.com if you would like to take part.

HEY SVERIGE!

Rural development policy is an increasingly important component of the European Community's Common Agricultural Policy. It aims to promote sustainable development in Europe's rural areas addressing economic, social and environmental concerns. Over half of the European Union's population lives in rural areas, which cover 90% of the EU's territory. Liaison Entre Actions de Développement de l'Économie Rurale (LEADER) is an innovative approach within EU rural development policy.

This article, by the Rev Canon Dr Dagmar Winter, Priest-in-Charge of the Kirkwhelpington Benefice and Rural Affairs Officer for the Diocese in Newcastle, was originally published in the October 2012 edition of 'The Link', the Newcastle Diocesan Newsletter. Here she describes two full and richly varied sunny autumn days during which the Northumberland Uplands LEADER Local Action Group (NULAG) visited their partner organization, LEADER Linné, in southern Sweden.

Our group was based in a youth hostel on the shores of a lake in Växjö. The aim of the trip was to share experiences and to learn from projects supported by the Swedish LEADER group and to extend further some transnational joint projects. So on our first day I joined the subgroup that looked at Linné's social and village development programme.

We visited "Integration Rydaholm", a state funded adult school in Värnaholm and met Salaam from Iraq, Jennifer from Ghana, Mohammed from Somalia and Nick from the Netherlands who were all immigrants to Sweden and on language courses. In addition, Linné had funded an integration programme which brought various partner organisations together, including the Lutheran Church of Sweden, in order to bring immigrants and Swedish families together for activities and growing friendships. It is a very important initiative in this particular part of Sweden where 20% of the population are immigrants due to the high number of jobs in the area and very little unemployment – maybe limited similarities with the North East of England then, but very encouraging for us to see their successful efforts of welcome and integration.

In Lagan there was a project which immediately reminded us of Core Furniture Recycling in Hexham, an historic market town in our part of north-east England. They sell

secondhand furniture and staff the shop with people who are often marginalised in the labour market. "Slussen i Lagan", run by a free church, is about bridging the gap and helping long-term unemployed people and those with mental health problems. They work as volunteers in a very large second-hand shop and raise their sights to what they *can* do rather than what they *can't*. Half of the profits are re-invested locally and the other half supports the church's charitable projects in Eastern Europe (Moldovia, Rumania, Ukraine etc). As a result, the project manager explained, the volunteers find themselves transformed from depressed little elephants to large trunk-up elephants (see picture)

and find their way back into the regular labour market.

In the afternoon, we drove to Agunnaryd, the birthplace of IKEA's founder Ingvar Kamprad (fondly referred to as "IK"). In the late 1980s, this village in the middle of a forest was facing the all too well-known rural problems of decline and when the village shop was about to die, the villagers took action. IK offered to help by offering half the funding if they found the other half, and since then they have built a new shop with a petrol station, started glass recycling (back when everyone else thought that was a crazy idea!), bought canoes which are rented out to tourists, created a fishing association, added



The "Slussen i Lagan" project manager and a large 'trunk-up elephant'

a café to the shop to reinvigorate community life, made a charcoal kiln centre and festival, built affordable homes, organised a cooperative nursery, produced a local free magazine etc, etc. We discovered some parallels to LEADER-aided Humshaugh Community Shop in our own neighbourhood, where volunteers from the village community run their local shop for the benefit of all the residents. We plan to get Agunnaryd and Humshaugh together so they can talk to each other and share ideas.

Our second day saw a visit to Nydala Abbey (pictured below), a Cistercian foundation with ruins in the grounds of what is now a Lu-



The Village Shop in Agunnaryd



theran church. A group of volunteers is recreating the monastery kitchen garden and a school improvement officer from the council is organising children's heritage days, using latest digital technology in conjunction with Jönköping University (3D printing and interactive apps). From my point of view it was disappointing to hear from the school improvement officer that the church was not interested in being involved.

We also visited Caroline Johansson's studio in Tuddabo which has

cooperated extensively with the Northumbrian basketry group.

To round off, the Swedish and Northumberland LEADER groups then had a good discussion on our current and future joint work. We are running a youth exchange programme, "giving young people in the Northumberland Uplands exciting opportunities to develop their skills and encourage their aspirations", as our youth engagement officer Jen Hewitson says. For a fortnight, during the next twelve months, Swedish and

Northumbrian young people will be in host families and on work placements in each other's countries. We are also exploring joint learning on promoting fishing in our respective areas. There are differences in the ways the markets are developed, and Northumberland can learn from some of the networks of accommodation created in Småland.

It was a packed and inspiring visit. The hospitality was fab-

ulous, from elk stew in a wonderful old Swedish country house to crayfish and Småland cheese cake (recommended!) in a fantastic village hall on an island. The thought has crossed our minds that we have something to live up to when the Swedish group visits us here in the north-east of England!

To learn more about LEADER go to <http://www.nuleader.eu/aboutleader.htm>



Caroline Johansson's Studio in Tuddabo

SWEDISH BISHOP LOOKING FOR CHANGE IN ATTITUDES

*At a meeting of St Albans Diocesan Synod on 13th October 2012
Bishop Martin Modeus, Bishop of Linköping in the Swedish Lutheran Church,
renewed his diocese's five year old covenant of friendship with their Church of England partner diocese*

At the first meeting of the newly elected St Albans Diocesan Synod their covenant of friendship with Linköping, including a commitment to 'pray for one another, to learn from one another and to seek to discern together the loving purposes of God for the two dioceses', was renewed and signed. Then Bishop Modeus described some of the issues the Swedish Church is facing in trying to be relevant in a new age.

spend a considerable amount of time reflecting on this and try to understand why so many want to be members in one of the world's most secular countries, but in my opinion we don't succeed very well in our interpretations."

Calling the reasons for this state of affairs "one of God's best kept secrets" he said that it "gives some hope for the church, and in all circumstances it leaves us in humbleness: however many mistakes we make, our members don't leave us in any great numbers." But, he added, "however much of an effort we make, we don't succeed in improving the numbers!"



Bishop Modeus at the signing, with John Wallace, Chair of the St Albans House of Laity, and the Bishop of St Albans, the Rt Rev Alan Smith Photo: Frank Blackwell

Bishop Martin said that the Church of Sweden is paid for by a voluntary state tax. The result is that people often behave as consumers who use the church as a service that is provided for them by employees, of which the church has a great many. The paid workers are seen as those carrying the responsibility of being the church and doing the church's work. The Bishop wants to see a change in attitude that he believes will transform the church. The members themselves should become the people

His description of Sweden and her national Church was one that could not fail to resonate with his English audience. "Sweden is an extraordinary country," he said. "It has the reputation of being one of the world's most secular countries. The number of church members is continually going down but, despite that, at present no less than 70% of the population are members of the Evangelical Lutheran Church of Sweden. In a world-wide perspective that is very much. We

who take the church out into the world with them, who are the church and do its work. Then they would rediscover the church as a resource where they "share, heal, sing hymns, cry, laugh and pray".

"The church hall and the church should be places where we meet to become equipped with the necessary tools to be the church in the world," concluded the Bishop.

'JOIN THE NEW HUMAN RACE' SAYS ARCHBISHOP

In his Christmas sermon, Dr Rowan Williams said that the purpose of the Christian message is not to defend religion or make the Church credible. It challenges everyone with something so extraordinary that it forces people, like Moses in the story of the Burning Bush, to 'turn aside to see'. It stops people short. Faith begins in that moment of stopping. You can't just walk on as you did before. We Christians should never lose heart because we are called to do something rather outrageous. We must ask men and women to

stop and learn how to keep company with a figure whose outlines they often see only dimly. The challenge is clear. Christians must bravely go and join the rest of the human race and acknowledge who we are. That's both heroic and hard. But it's what's implied in the New Testament invitation: repent and believe and be baptised. We must turn round and look where we've never looked before, trust the one who is calling us to join the new human race, re-created in the Spirit of mutual love and delight and service.

CHARLOTTE AND LEOPOLD COULD BE OUR SOCIETY'S 'PATRON SAINTS'

Jo Jan Vandenheede from Belgium offers this light-hearted suggestion



In 1816 Charlotte, Princess of Wales and daughter of George IV, married Leopold of Saxe-Coburg, a German. It was a marriage born out of love. Sadly in 1817 the Princess died giving birth to a stillborn son; had she lived, the future Queen and Supreme Governor of the Church of England would have had a Lutheran consort.

There seems to have been no formal 'reception' into Anglicanism for Leopold, other than the marriage ceremony. After all, there were plenty of German Lutherans who married into the Royal Family of the United Kingdom at that time. Indeed the Royals themselves were actually Hanoverians. As such the Anglican-Lutheran connection seemed a most opportune and logical one (much like the ALS today).

As first King of the Belgians, Leopold went on to marry a Catholic princess and raised his children - the eldest a girl named Charlotte - according to Catholic tradition. He himself, however, always remained true to his Protestant faith, surrounded by British and German chaplains.

Leopold's enduring wish had been to be buried next to his beloved and much mourned Charlotte and their son, but for obvious political reasons the Belgian government refused. So the British authorities later added a plaque to Charlotte's tomb in St George's Windsor with the words "Absent in body... Present in spirit" (I Cor. 5:3).

During their short life together, the couple served as a happy royal example of the interdenominational links between Anglicans and Lutherans, and as an example for their more renowned and longer lasting successors, their cousins Victoria and Albert. As such Charlotte and Leopold might well be considered the ALS's very own 'patron saints'.

CAN YOU HELP STUDENT EXCHANGE SCHEME?

Our Society's conference at Mirfield last September was very successful in bringing together a large number of young people from sixteen different countries and from Anglican, Lutheran, Catholic and Orthodox church traditions. But this was only possible because of the generosity of ALS members, whose contributions enabled our Society to subsidise the conference fee and travel expenses for many of the participants who otherwise would have been unable to take part.

Rupert Hoare suggested to our Executive Committee that Mirfield shows how, at a time when church authorities have so much on their agendas that ecumenical matters have been relegated to the back burner, there are many young people across the world who are keen to engage with people of other Christian traditions. But young people generally don't have much money, so if we are to attract them and encourage them to join in ecumenical activities we will have to find some way to help them financially. One way to do that might be to set up some kind of bursary fund, and this is something that the committee will consider after the Annual General Meeting. But another way

might be to assist Anglican and Lutheran students to gain experience of living in each other's communities.

The Anglican College of the Resurrection, who hosted our conference in Mirfield, is offering a student from a Lutheran seminary in Hungary the chance to join their students and find out what life in an English theological college is like. They are also exploring the possibility of Mirfield students going to Hungary on a similar basis. But such exchanges are expensive. To accommodate a Hungarian student for the Lent Term (January to March), including Holy Week and Easter, would cost in excess of £2,000.

The Principal, Fr Peter Allan, was impressed by the enthusiasm of all who took part in the Mirfield conference and has asked if any member of our Society might be willing to help meet that cost. So if you would like to make a donation please send a cheque to our treasurer, Erich Rust, 11 Little Grove, Bushey Herts, WD23 3BG UK, or make a PayPal donation via the Society's website being sure to mark it 'Mirfield Exchange'.

REFORMATION SERVICE IN A LUTHERAN CHURCH

Two years ago the Council of Lutheran Churches (the new working name of the Lutheran Council in Great Britain) decided to revive the old tradition of holding a joint service for Lutherans and their friends in London to celebrate the anniversary of the Reformation on October 31st. So this year, which marks the 495th Anniversary of Dr Martin Luther's iconic action, members of many of the Lutheran congregations in London gathered in the beautiful and welcoming surroundings of the Finnish church in Rotherhithe.

The service was led by the Rector, the Rev Teemu Hälli, assisted by the Latvian pastor in London, the Rev Eliza Zikmane, and the Rt Rev Jana Jeruma-Grinberga. The Rev Else Hviid of the Danish Church read Romans 10: 12 -18, and our very distinguished preacher was Rt Rev Martin Wharton, Bishop of Newcastle and Anglican Co-Chair of the Porvoo Contact Group. His sermon, based on Matthew 5: 13-16 which calls followers of Christ 'salt of the earth' and 'light of the world', dealt movingly with God's acceptance of us as we are, while desiring us to be what we could be.



During the service, the Rev Torbjørn Holt, Chair of the Council of Lutheran Churches (CLC), commissioned the new General Secretary, James Laing, praying that God would bless and accept his work in helping the church fulfil its task, and reminding us that we are accountable to God in all things great and small. Music was provided by the organist at the Danish Church, Katrine Immerkjær Kristiansen, and the Nordic Choir, pictured here.

Among the 80 or so worshippers at the service were people from many parts of the world – Germany, Tanzania, Estonia, Namibia, USA, Eritrea, Hong Kong and India to name but a few – highlighting the multicultural and diverse nature of the Lutheran presence in London, perhaps the most diverse city in the world. Among ecumenical guests was the Rt Rev Paul Hendricks, Auxiliary Bishop of the Roman Catholic Archdiocese of Southwark. As we came into the softly-lit sanctuary from the darkness of an autumnal night, the symbolism of the light of Christ drawing us together to worship in unity acquired a new depth and significance. No matter the darkness and storms of the world, the light of the Gospel overcomes them; no matter the divisions and fractures that Christ's body endures, we are made whole in the presence of our Lord, especially as we share in the sacrament of reconciliation, body and blood, bread and wine.

After the service, as we joined in refreshments (including typically Finnish Karelian pies) old acquaintances were strengthened and new friendships were made. In addition, a farewell and many thanks were said to the Rev Timothy Fletcher, who had acted as General Secretary of CLC in the 'interregnum' that followed the retirement of Tom Bruch.

Next year's service will take place on Thursday 31st October, 2013, at the Swedish Church, Harcourt Street, London W1, and members of the ALS are cordially invited to attend.



Bishop Martin Wharton with Eliza Zikmane

NOT JUST YES OR NO...

Recent surveys in the USA, Canada and the UK indicate that the number of people claiming no religious belief is increasing significantly. Laura Lincoln, the Society's USA Co-ordinator, is Executive Director of the Texas Conference of Churches. She offered this reaction on the Conference's Blog (www.txconfchurches.org).



There are days, maybe even months and years, when we just don't feel it. Faith is not a steady unchanging companion for most of us. Like all relationships, our relationship with God is dynamic. That means there are times when we just don't get along.

Because we tend to encounter God and what we know about God within the structures of religion, that not-getting-along thing applies here, too. It's not hard to see why people might wander away from religion simply based upon the inevitable ebb and flow of faith. These days, though, there seems to be more of that wandering away.

In the face of what is a turbulent time for Christianity in the United States, a lot of conversation today, both within and outside of church leadership, seems to be assuming that participation in religion is just fading away. But Reginald Bippy, in

a piece reflecting on the situation in Canada entitled 'Welcome to Religious Polarization', warns us not to be too hasty.

An important word of caution: my research in Canada has been showing that, at least to date, residence in the no religion category often tends to be short-lived. Many teenage "Nones" are looking to religious groups for rites of passage that may result in re-affiliation. "Nones" who marry "Somethings" frequently raise their children as "Somethings" and not uncommonly follow suit. Further, large numbers of adult and teenage "Nones" indicate they have not slammed the door on involvement that they deem to be worthwhile.

So "Yes" to a religious affiliation now doesn't mean it will always be "Yes". Saying "No" doesn't necessarily mean "No" forever. So let's

not be too quick to pronounce the end of religion. Let's focus on the people around us who are in and out of faith, reach out our hands, and head on down the road together.

You can find information about the situation in the USA at www.pewforum.org/Unaffiliated/nones-on-the-rise.aspx in England and Wales at www.ons.gov.uk/ons/rell/census/2011-census/key-statistics-for-local-authorities-in-england-and-wales/rpt-religion.html and Reginald Bippy's article in full at www.alban.org/conversation.aspx?id=10100

HAMBURG CALLING

Gudrun Kaper, our National Co-ordinator in Germany, issues an invitation to members to get involved in the next Kirchentag, 1st - 5th May, 2013

Hamburg is where over 100,000 people will come together for the 34th Protestant Kirchentag. These great events are held every two years in a different major German city. The people of Hamburg will offer accommodation to anyone who needs it, and the five days of a Kirchentag come alive through free, open participation. Bible studies or large concerts, Taizé worship or socio-political panel discussions – the events are as varied as its visitors.

The theme will be "Soviel du brauchst", roughly translated "All you need". These words echo Exodus

16:18: 'When they measured it, those who gathered much had nothing over, and those who gathered little had no shortage: they gathered as much as each of them needed.'

This is all about the experience of collecting manna. I trust we can easily agree what "need" means in certain situations. I think, for example, of clean water to drink, some protein and calories in different food items, vitamins, and so on. As a pensioner with a very basic monthly pension (caused by my disability), I know a bit from experience in this regard. But what do YOU think?



I have a dream. It is a simple one. I would like all readers of The Window to pick three basic needs and share them with each other on our [Facebook](https://www.facebook.com/anglican-lutheran-society-germany) Anglican-Lutheran Society in Germany Facebook page, or by email to me, kaper44@yahoo.de, or in a snail-mail letter to ALS, Im Lauchau 12, D 70569 Stuttgart, Germany. By doing this we can start to work together to prepare for our stall at the Kirchentag. And if you can come to Hamburg and help on that stall I should be pleased to hear from you.

POSTCARD FROM GABORONE

The Very Rev James McKeran, an Anglican member of the ALS, writes of his new ministry in Botswana and of exciting ways in which Anglicans and Lutherans are coming together in Africa.



I arrived in Botswana from Lesotho in October to take up the dual post of Dean of Holy Cross Cathedral in Gaborone and Vicar General of the Diocese of Botswana. Both Lesotho and Botswana were British Protectorates until 1966 and have populations of around two million - though whereas Lesotho is 90% Christian, Botswana's Christians comprise a little over 70% of the population. Neither country has an established church. In Lesotho Anglicans are third in size behind two larger sisters (Roman Catholic and Reformed), but here in Botswana they have greater prominence as one of the three principle Christian communities: approximate in numbers and influence to the Methodists but significantly smaller than the United Congregationalist Church.

Within the last week (end November/early December) the cathedral has played host to the parliamentary service, a national Sunday school rally, the Provincial Mothers' Union gathering and my own formal induction and installation. I have also just officiated at a large civic carol service in the grounds of one of our major hotels. Life here is busy and it's going to get busier: our Bishop, Trevor Mwamba, will leave us in March for a job in the UK and I'll be in charge of things for a number of months until a new candidate is elected.

The ecumenical opportunities here are exciting. Despite being told there was a Lutheran bishop who had the care of several congregations in Lesotho's capital

Maseru, I never actually caught up with him during my eighteen months working there – so my expectations of contact with Lutherans weren't that high when I landed in Botswana. How wrong could I be! The Lutheran World Federation (LWF) is represented by several churches, with some prominent congregations in the capital. Straightaway I realised things were different. We knew each other! Despite having the reputation of being a little conservative, I found that the Anglican Church of the Province of Central Africa (CPCA) has formally endorsed the Porvoo Agreement and allows for the interchange between Anglican and Lutheran clergy. On the 26th August 2012, Fr Erik Isaksson from Sweden (pictured here) became the first Lutheran priest to be so licensed in the CPCA by the Anglican Bishop of Botswana. I have the pleasure to say he has become a valued member of our team at the cathedral where he serves as an



assistant priest: his pastoral work, social activism and sermons already being much appreciated.

But the story doesn't end there. Although also now having taken up a 25% post as a development officer for the LWF across southern Africa, Erik sacrificially came out to us – with his wife Ulrica (also a Lutheran pastor) and young family – as the volunteer Director and Chaplain of Holy Cross Hospice, one of our flagship Anglican Church social projects. Enlivened by his boundless energy, good sense and passionate leadership the institution is undergoing a comprehensive strategic overhaul, aiming to become a national model and leader in Palliative Care.

I'm looking forward to the years ahead here, and hope to tell you more about how our own Anglican-Lutheran partnerships on the ground develop.

If you would like to know a little more about what James and his Lutheran colleague Erik are up to, and about their ecumenical relationships, you can either email James at james.mckeran@yahoo.com or find him on Facebook. He'd be delighted to tell you more!



Holy Cross Anglican Cathedral in Gaborone, Botswana

THIS IS THE SEASON! SO SEASON'S GREETINGS FROM KISKÖRÖS, HUNGARY

The Rev Mária (Marcsi) Szűcs is a member of the ALS and a recently ordained Lutheran pastor in the Southern Diocese of the Evangelical Lutheran Church in Hungary. We last heard from her following her studies at Mirfield in 2011. Now she brings us up to date with her new ministry as a school chaplain



Marcsi and her family on her ordination day

I am writing this in the Advent season, and looking back over my last two years I feel more clearly that Proverbs chapter 3 is correct again: everything has its season. Since I last wrote for The Window about my term at Mirfield and the College of the Resurrection, seasons have changed in my life more rapidly than ever. But this is how life is, because everything has its season...

There was a season for Mirfield. I still long for the life I experienced there. Lovely faces, sweet memories, deep spiritual times. I hope to go back sometimes for a retreat. Then was the time for stopping and clarify things. That season ended and a new one started. The new season was for finishing academic studies and starting a pastoral internship year in Maglód (near Budapest) and thereby completing my training. It was a season for getting a taste of what ministry might look like in real life. That season also ended and another new one started.

This was a season for big decisions.

In April 2012 my Bishop, Péter Gánecs, asked me about proceeding towards ordination. Questions in my mind, about whether I could handle a ministry that requires so many talents, held me back. Dear friends helped me to realize that in ministry our abilities are less important, and more depends on our faith and focus on God. So in June I was ordained in my home town. It was an amazing, joyful celebration! The Bible verses chosen by me as an encouragement at the ordination were Mark 4.26-29, the parable about the growing seed. Our path is scattering the seeds, and the rest is taken over by God.



Kiskőrös school children during a retreat day

Another new season approached and I was sent to Kiskőrös, as a school chaplain. Kiskőrös is a town surrounded by vineyards in the middle of the Alföld - the Great Plain that stretches over much of Southern Hungary. The town has fascinating Slovak cultural roots and a population of 17,000 people. It is known for being the birthplace of our famous poet, Sándor Petőfi. This year became significant for us because the

congregation got back the primary school and high school from the town authorities. The combined establishment totals 1,300 children, making us the biggest Lutheran educational establishment in Hungary. We have morning devotions, retreat days, and worship services marking the turning points of the Christian year. I had a secular job before (working for the Hungarian equivalent of the AA/RAC/Triple A motoring organisations), but a new reality has opened for me as students, parents and teachers share their deepest thoughts, questions and feelings about God, the world and about themselves.

So here I am, Advent season 2012. This is the season to be in the present. For me that means being present in Kiskőrös, at the school and in the town, but also to being present to live this time as a countdown to His coming back, to the final season of our lives. May we all live in the present, not looking back, not running ahead.

We never know when a new season might come ... and it will surely come.

School partnership opportunity

Marcsi is looking for an Anglican church school in England to partner with. For more about her school see www.kiskoros.evangelikus.hu/oktatas/altalanosiskola or email her at lelkeszno@gmail.com. You can also find her on Facebook! 



MY BELOVED SWEDEN SOMETIMES BEHAVES LIKE A VERY STRANGE SOCIETY

Lennart Sjöström, the Society's Swedish National Co-ordinator, shares his concern over an aspect of the Church/State divide

After 40 years of service to the Church of Sweden Abroad I have now returned to my native land and am living in Uppsala in retirement. To avoid any misunderstanding I hasten to declare that I am very happy being back in Sweden after so many years living abroad. I also feel privileged to be part of the Church of Sweden. However, there are times when I confess myself to be flabbergasted at what goes on.

When in the 1970s I left my position as Swedish Seamen's Chaplain in Belgium and went to work at the Scandinavian Seamen's Church in Cape Town I read, as part of an introduction to this new country, Allen Drury's book, *A Very Strange Society; a Journey to the Heart of South Africa* (1967). I have been thinking of that book title to-day as I attempt to write something about a contemporary church related debate in Sweden.

The other day I read in the main Uppsala newspaper a review by Bo Gustavsson (an author and personality in the field of culture) of a recently published book on a prominent hymn-writer and theologian, Vicar's wife and expert on missionary work, Siri Dahlquist (1889-1966). Mr Gustavsson does not like the book, nor does he like mission or the Christian faith. In a most flagrant manner he confuses the book and his dislike of Christianity and of the Church as he declares that Mrs Dahlquist simply was a victim of 'a stale Christian idealism'. It seems to have escaped

Mr Gustavsson that Siri Dahlquist, one of the first women with an academic degree in theology in Sweden, was a remarkable person who made a significant contribution to the way in which the Church of Sweden understood its calling to mission both at home and abroad.

Mr Gustavsson's inability to appreciate the significance of the Church is quite typical of the post war generation of Swedes. He was born in 1946, the year in which the Social Democrat, Mrs Alva Myrdahl, proposed a new school system for Sweden whereby all connections between church and education were to be severed. These proposals were put into practice by the Socialist post war government. The result has been that politicians in power in Sweden have, since the 1940s, consistently deprived young people of a sound knowledge of Christian Religion and Tradition*.



Are Swedish children like these being denied a healthy understanding of their Christian heritage?

As I write this we are approaching Advent and Christmas. Once again, preparations for the end of term school celebrations have given rise to the annually renewed

debate between, on the one hand, parents and pupils eager to have celebrations taking place in churches (with its traditional air) and, on the other hand, school administrators at the Swedish National Agency for Education (Skolverket) who appear to have been trained in a generally anti-Christian posture when they interpret the Acts of Parliament that regulate the official schools' dealings with religion.

The latest declaration by the National Agency states that School celebrations may take place in churches provided there are "no expressions of faith". The Agency has even listed hymns that may be acceptable. Clergy participating are not permitted to offer prayers or blessings.

Mr Gustavsson, in his censorious criticism of Mrs Dahlquist, the Church of Sweden Mission and of Christianity, availed himself of the opportunity to criticise Christian idealism and Christian Mission. He argued that the Church of Sweden Mission has represented and practiced disregard for foreign cultures when in a sectarian manner it has allegedly taught that Christian values

are superior.

As I read his argument I recalled a quite recent debate in Sweden following a media report on IKEA's

franchise company in Saudi Arabia. In Saudi Arabia the company had produced a furniture catalogue in which the pictures had been modified to reflect on Saudi realities. In the process a woman shown with a young boy in front of a bathroom mirror had simply been removed. The reaction in Swedish media was very strong and very negative. How dared IKEA (through its franchise company) produce a catalogue that did not safeguard a Western view on women? What was that about? Neo-colonialism, possibly, by the very same media who are more than ready to criticise the Church for an alleged lack of acceptance of local cultures where missionary work is being done at home.

The Church of Sweden has offered some responses to the question of School celebrations in churches. Archbishop Wejryd has argued that churches and clergy should perhaps not offer School celebrations in Advent (the First Sunday in Advent is a Sunday with remarkably well attended Services in Sweden) or at Christmas if there is a ban on expressing on what the faith is about. Dr Boel Hössjer Sundman of the Central Administration, Church House, Uppsala has pointed out that the church building in itself offers insights of a Christian culture and tradition.

Others within the Church of Sweden appear to be somewhat quiet, even though there are some expressions of uneasiness. Three spokesmen representing past administration of the Church of Sweden Mission, Björn Fjärstedt, Tore Furberg and Gunnar Weman have, together with Vivi-Ann Grönqvist (editor of the Dahlquist book), offered a most realistic view of Mrs Dahlquist and the Church's mission, reminding people that the Church of Sweden Mission brought home from the outside world knowledge and experiences



Now you see her - now you don't! The IKEA catalogue - Swedish left, Saudi right

that were an inspiration to those who supported and appreciated the missionary efforts. There was nothing stale about those circles!

Bishop Ragnar Persenius (Uppsala) has written an article expressing some sympathy for the instructions given by the Swedish National Agency for Education. He particularly focuses on the importance of having end of term celebrations in which all pupils (regardless of religious affiliation) may participate. The National Agency strongly states that God must be absent when schools arrange celebrations in churches. Modestly, and with salutary effect, Bishop Persenius has pointed out that it is our belief that we do not rule over God's presence. As I write this a most hopeful contribution to the debates has been given by representatives of five political parties (Conservatives, Liberals, Centre, Christian Democrats and Social Democrats) in which they argue that you can't take pupils to church at Christmas or Advent without explaining what Christmas is about. Christmas is about Christ and that cannot be changed by eager politicians.

What is at stake is religion and its position in our society. Do we regard religion, and in particular Christianity that has indeed shaped our society, as something pupils ought to know something about, or do we regard religion as something dangerous? This week two very clear messages have been delivered by Bishop Modéus of Linköping and Bishop Jacklén of Lund, both of

whom convincingly point out the absurd lack of logic in the ruling by the Swedish National Agency for Education (Skolverket).

Having spent a considerable number of years in the United Kingdom, I feel strongly that the Church of Sweden must very soon realize that it has to start Church Schools in Sweden with the highest academic ambition, with a non-confessional education in Religion, in which arrangements such as church visits and end of term celebrations can quite naturally be held in churches, and where proper information and insights into the Christian Faith and Tradition can be offered. In this way the negative development since the 1940s could be somewhat neutralized which, in my view, would especially benefit our younger generations.

I had just finished this short article before attending worship on the First Sunday in Advent. The Morning Service at the Cathedral of Uppsala was filled to capacity (and possibly a little bit more) by young and old. There seemed to be no fear of religion at all. Dean Anderbrandt, in her sermon, quoted a young pupil on a recent school study visit to the Cathedral who, on entering the building simply exclaimed: "Wow!" I think the Agency for Education has got a lesson to learn!

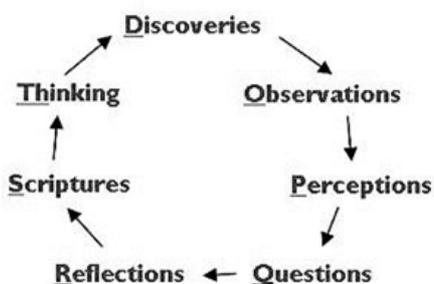
**The effect of this deprivation has been studied at Uppsala University where Dr Cecilia Melder recently defended her dissertation: "Vilsenhetens epidemiologi" - The Epidemiology of Disorientation, a View Presented by Psychology of Religion on Existential Public Health. (Acta Universitatis Upsaliensis, 2011). Two years earlier similar findings were reported by a Swedish physician, Nisse Simonson, (issued by Bromberg Publishers, 2009): "Varför mår vi så dåligt, när vi har det så bra?" - Why do we not feel well when we are doing so well?*



LEBENSMITTEL : THE IMPORTANCE OF GOOD COMMUNICATION

Our National Co-ordinator in Germany, Gudrun Kaper, believes that communicating truth is an essential part of the life of faith

How do we, an international group of people spanning three plus generations, connect seeing, hearing, smelling, eating, walking, running, cooking, drinking, playing with our mobile phones, praying, weeping, thinking, caring for our loved ones, doing boring chores and all the other things we get up to, with the faith we profess to be the foundation of our lives?



As you may immediately recognise, I am not at all skillful at creating visual sketches of my thoughts. So why don't you email me your surely much better pictures, please?

Here in Stuttgart I mix with fellow Christians of all kinds - Lutheran, Presbyterian, Reformed, Pietist, Methodist, Baptist, Pentecostal, with a few Anglican/Episcopalian as well. We speak many tongues and hold various passports. Over and over again this interaction provides so much food for thought. And the internet opens even more possibilities for meeting people. My Roman Catholic and Orthodox sisters and brothers online come from even more different and distant lands, and I don't speak any of

the languages of the Orthodox. I would love to start learning.

My question is this: is true communication a need or a wish, a desire or an essential?

We Lutherans are normally proud to share our tradition – we want to be Bible-based and to have our religious beliefs informed by our confessional writings, like Luther's *Small and Large Catechism (1529)*, the *Confessio Augustana (1531)*, the *Smalcald Articles (1537)*, the *Formula of Concord (1577)*, and so on. As a teacher and a life-long student, I know a bit about learning – so I have been wondering how we Christians, all filled with good intentions, manage to reach such different conclusions! Are all our differences desirable? If so, how do we evaluate them? How do we decipher the hidden curriculum that is included in the many events that shaped our diversity?

I am happy to agree to disagree with people, those close to me or those far away, about such matters as good weather, safe cars, and so on. But when it comes to faith, it's a different matter! Communicating truth is for me an essential part of the life of faith.

We can fairly quickly agree on words like the 'Solus', (*solus Christus, sola gratia, sola scriptura, sola fide*), but it's when we get down to sharing our ways of living out our faith in daily life that the problems come to life. Sometimes, and in some places, our different approaches prevent us from accepting each other as brothers and sisters. Our philosophical books call these hermeneutical questions (and I love the writings of Hans-

Georg Gadamer). But I call them life questions.

For example, when I hear intelligent people saying that they do not have time to pray and listen to each other I sometimes take the liberty of telling them that their use of the 24 hours each day brings is not that clever. Who would look after a plant by doing everything good for the part of the plant above the ground, but not making sure there is a strong and healthy root?

Let me share some of my good memories of effective communication. In the summer of 1981 I moved from Hamburg to Oxford in the UK. I knew that, alongside colleagues from several European Union nations, I would be teaching children and young people from many different countries. Our German Congregation there had arranged for me to live in a small road in Oxford's Summertown. I soon learned that the neighborhood had students, dons, thoughtful individuals and families living there from all continents. There we were, people of almost all faiths and shades of agnosticism, living close together, sharing tea with hot milk, admiring each other's flowers and lawns and, after a while, starting to share thoughts and then prayers. Sometimes we talked about the different ways we lived out our different faiths. Remember, this was less than 40 years after the end of the Second World War. My headmaster was a great man, a member of the Society of Friends, long with our Lord now. He allowed us to worship together, something the Christian traditions in the EU countries were yet to agree about. For most of us this was a new experience. *Continued on next page*

ICELAND'S ECONOMIC CRISIS

Sigurður Arnarson, the Society's Icelandic Co-ordinator, reports



At the beginning of October 2008 the economy of Iceland collapsed. The consequences have been many: increased unemployment, lower property prices, higher house and business rental prices, and the simple fact that it is generally more difficult for 'average' people to run their households.

People are still asking questions. How could this have happened? How did it happen? They are still angry, and there is a lot of frustration and bitterness towards the 'system in general', and a loss of faith and trust towards politicians and government institutions. The police and the Special Prosecutor Office are still investigating matters concerning the Icelandic banks and some Icelandic companies.

But now, four years later, things are slowly changing. The unemployment rate is lower and there is

a new feeling of optimism in some areas in society, more than there has been in the past few years.

Like many other institutions, the Evangelical Lutheran Church of Iceland is experiencing a drop in income as the many members of the congregations are forced to face up to the tough financial situation. But the Church has been active in a positive way. For example, Icelandic Church Aid has been leading the support for people the recession has been hitting hard. There is a scheme where families are provided with pre-loaded debit cards with which to do their grocery shopping, rather than traditional food aid, which enables them to maintain their dignity and exercise a degree of choice.

Some say that during these four years of recession the Evangelical Lutheran Church of Iceland has

moved from being 'cultural church' to 'social church'. Other people say that this has not been the case. But one good thing has been the fact that the Church has not stood back, but has been engaging in the many debates and discussions about this economic collapse that have been taking place.

It may be some considerable time before the economic recovery is assured. Perhaps then we shall be able to determine whether or not the role of the Church in society is changing.

Continued from previous page

But living together like this strengthened my deep rooted conviction that together we can discover our real needs and cooperate to ensure all receive what is needed.

In Oxford at that time were some survivors of the *Sho'ah*, the mass murder of European Jews by the Nazis. Among them were some who were Anglicans. They opened their doors to me and a few of them are now members/friends of the Anglican-Lutheran Society, while others now are possibly smiling at us from heaven. They didn't pretend that the family members and friends they had lost in the conflicts with Germany in two World Wars, or the relatives the Nazi régime had stolen from them, did not count for anything. Yet they took steps, one by one, to train me, a German, and others in Morning Prayer and Evening Prayer,

and in all the worship that Oxford churches and college chapels offer. They gave me a great gift, the experience that we can think and pray together, support each other, do Oxfam projects together, study together, pay special attention as we drive on the left side of the roads, and at the same time experience over and over again that together we are children of our Heavenly Father, sisters and brothers of His Son Jesus our Messiah, bound together by their Holy Spirit. I do not recall who took me to C.S. Lewis' "The Kilns" first, but ever since that visit his "Mere Christianity" taught me much more than "The Screwtape Letters".

Now that I am part of the grandparent generation I would love today's parents and students to teach all of us how we might walk together. How can we change the lofty words of our confessions into

small tokens of *lebensmittel* (nourishing food) for everyday life, mental and spiritual solid food and drink, living music that strengthens us along the way? The disabled logic teacher in me feels that we have brains which can be trained (through the grace of God) to act in the way we have chosen, doing good, feeling, thinking, praying, sleeping - and asking God for His forgiveness when we fail. Each of our communities, regions, countries, nations, continents, our whole globe, needs *lebensmittel* day by day, night by night, provided by us together - until the Lord comes back.

Let us do it together - on a local, regional, national, continental, word-wide level, and in the virtual world - living our faith through friendship, prayers, thinking, celebrating, joy and surviving sadness together.

LUTHERANS, MENNONITES AND CATHOLICS MEET IN ROME

The first ever international trilateral dialogue between the Catholics, Lutherans and Mennonites was held in Rome, 10th-14th December, launching a five-year discussion focusing on baptism, as Lutheran World Information reports.

The Lutheran - Roman Catholic - Mennonite Trilateral Dialogue Commission comprises five members each from the three Christian World Communions, the Lutheran World Federation (LWF), the Vatican's Pontifical Council for Promoting Christian Unity (PCPCU) and the Mennonite World Conference (MWC). The PCPCU hosted the gathering under the joint chairmanship of Archbishop Luis Augusto Castro Quiroga of Colombia (PCPCU), Prof Turid Karlsen Seim from Norway who stood in for Prof Friederike Nüssel of Germany (LWF) and Prof Alfred Neufeld from Paraguay (MWC).

"Baptism and Incorporation into the Body of Christ, the Church," was the topic of this inaugural meeting. Baptism has generally been considered as the ecumenical theological topic where substantial agreement exists within the main Christian traditions. However, emphasis on infant or adult baptism remains a challenge in ecumenical relations where these rites differ. While Catholics and Lutherans practice infant baptism, Mennonites follow the 16th century Anabaptist practice of adult baptism.

The Rev Dr Kaisamari Hintikka, the Lutheran World Federation's Assistant General Secretary for Ecumenical Relations, reported that papers presented at the Rome meeting provided background for the trilateral dialogue, summarized presentations of past dialogues on baptism, and discussed the understanding and practice of baptism. The group



Lutheran, Catholic and Mennonite representatives at the first meeting of the Trilateral Dialogue in Rome. © Eleanor Miller

agreed that in the course of the process, papers produced will be for internal use only. The atmosphere of the talks had been enthusiastic and promising because of the challenging but central topic and particularly because of the new trilateral method of dialogue, which is being used for the first time at the international level. Noted Lutherans have a history of bilateral discussions with Catholics and Mennonites respectively but this is the first time that all three Christian traditions have met together in a formal ecumenical theological dialogue.

Lutherans' historic agreements with Catholics on the one hand, and with Mennonites on the other, have provided a strong basis for widening the circle of dialogue beyond the bilateral signatory partners. In 1999 the LWF and the Vatican signed the Joint Declaration on the Doctrine of Justification, ending centuries of dispute and conflict over the crucial subject of justification. At the LWF Eleventh Assembly in 2010, the LWF formally asked the Mennonites for forgiveness for past wrongdoings and persecution

towards Anabaptists, considered as the direct forebears of Mennonites.

Because of its importance to the nature of the church, baptism will also feature in discussions at the 2014 meeting of the Lutheran - Roman Catholic Commission on Unity, under the theme "Growth in Communion." The trilateral commission will hold its second round of conversations in January 2014 to study "Baptism: God's Grace in Christ and Human Sin." Future topics will include "Baptism: Communicating Grace and Faith" and "Living Out Baptism."



**SOCIETY ON
FACEBOOK**

We have recently launched pages on Facebook for the Society as a whole and our regions in Germany, Finland, Benelux and the International Lutheran Episcopal Society in the USA.

To find us, search for 'Anglican-Lutheran Society', then go to the page you want to visit. Why not become a friend?

SOCIETY'S JOURNAL STILL ACHIEVES FOUNDER'S AIM

'Welcome to the first number of our journal *The Window*,' wrote the Rev Dr Ian Phelps, co-founder and first Chairman of our Society, in September 1984. 'It seems to me,' he continued, 'that a successful journal should seek to inform, educate and entertain its readers.'

We have now reached our 100th issue and, looking back over 28 years of *The Window*, it seems clear that his hopes have been well and truly fulfilled. That first issue carried a report of the Lutheran World Federation's Assembly in Budapest and the unity Lutherans were seeking with Christians of other traditions. Subsequent editions have catalogued the progress made towards achieving that unity. In March 1988 *The Window* noted 'signs of progress in talks in the USA and Canada' between the Lutheran and Anglican Churches, while another headline, 'On the Way to Visible Unity', carried our first mention of the Meissen process.

The same issue reported that the President of the World Lutheran Federation and the Archbishop of Canterbury had both agreed to be-

come Patrons of our Society.

Flicking through the pages reveals just how much the ecclesiastical landscape has changed since the Society was formed. In Spring 1990 there was an item on the consecration of the first woman Bishop in the Anglican Communion, Penelope Jamieson of Dunedin, New Zealand, followed in the Autumn of 1992 by the news that in Hamburg, Germany, Maria Jepsen had become the first ever female Lutheran Bishop. That same year the Bishop of Thuringen urged the Churches of East and West Germany to unite, and *The Window* reported progress in what became known as the Porvoo process.

From the start exchange visits between Anglican and Lutheran parishes and congregations have been given high profile. The first mentioned back in November 1984 was between Lutterworth in England and Einhausen in what was then the Federal Republic of Germany. Ever since, most editions have carried stories of different activities between congregations and dioceses in an ever increasing number of countries.

Our conferences have always been significant. The first, in 1986 in Leicestershire, England, was entitled 'In Communion : Problems and Opportunities' and cost just £20 per person in a single room and £18 in a shared room. Over the years the conference venues, first in the UK and Germany, then in Denmark, Norway, USA, Estonia, Finland and Ireland, and in 2014 we shall be in Hungary, have reflected the gradual spread of our membership across the world.

In the Summer of 1996 a headline announced, 'Work Begins on Small Booklet of Favourite Porvoo Hymns in English'. Alas, not all the Society's projects have reached fulfilment, and that is one that fell by the wayside. But, all in all, looking back over the years, our Society has a record to be proud of.

The archive of *The Window* is not quite complete. Issues numbered 31 (1992), 32 and 34 (1993), 35 and 36 (1994), 39, 41 and 42 (1995), and 70 (2002) are missing. If any reader has any of those stored away we would love to have a copy. Please ring Dick Lewis on 0044 (0) 1777 719200.

FORMER COMMITTEE MEMBER'S NEW ROLE

On the 21st October 2012 the former Lutheran Pastor of the German-speaking Lutheran Church in East Anglia (UK), Jochen Dallas, until recently a member of our Society's Executive Committee, was installed as Pastor of the Lutheran Church in Altenesch/Lemwerder, near Bremen in Germany. Bishop Jan Janssen of Oldenburg led the service, assisted by Pastor Holger Harrack, also an ALS member pictured on the right of the central group, and the Rev Andrew Brown (Cambridge).



Amongst the many visitors attending his installation in St Gallus' Church was a large group of Britons and Germans from all over East Anglia. Jochen started his new ministry on 1st September and he is responsible for three little congregations with 4600 members.

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

www.anglican-lutheran-society.org.uk

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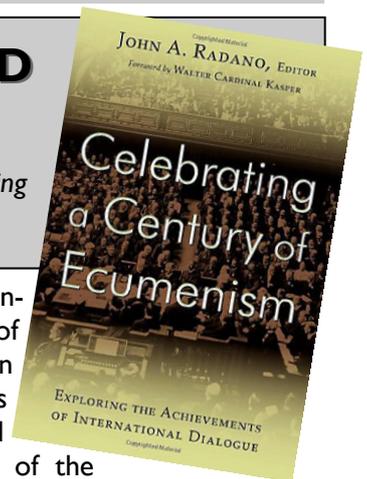
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ENCOURAGING AND ENLIGHTENING

Dr John Arnold recommends a book celebrating 100 years of ecumenism



Originating in a conference in St Paul, Minnesota, to commemorate the centenary of the 1910 World Missionary Conference in Edinburgh, this excellent volume presents four papers on international multilateral dialogues (including an insightful analysis of the 'achievements and limits' of the World Council of Churches by Wesley Ariarajah and a masterly summary of the of the Faith and Order movement by Dame Mary Tanner), followed by fourteen papers on eleven bilateral dialogues involving the Roman Catholic Church. It had stood aside from the Ecumenical Movement for half a century but then joined in enthusiastically for the second half in the wake of the Second Vatican Council and its epoch-making documents on the Church *Lumen Gentium* and *Ecumenism Unitatis Redintegratio*. These feature frequently throughout the book, as do the ground-breaking WCC statements on 'Scripture, Tradition and Traditions' 1963 and 'Baptism, Eucharist and Ministry' 1983.

It is tempting to think of the parable of the Labourers in the Vineyard; but it is not only the reward by the owner, but also the quality and quantity of the work of the latecomers, which are characterised by magnanimity and generosity. All these dialogues witness to substantial agreement in the fundamentals of the Christian faith, even if all fall short of sufficient agreement for actual unions. The Church of England is no longer needed as a 'bridge church'; the Catholic Church and its Pontiff are busy building their own bridges - and not only with the usual suspects, Lutherans, Methodists, Anglicans, Reformed, Baptists and Eastern and Oriental Orthodox. The real surprise and joy of this volume is the story, told synoptically by representatives of all sides, of new and amicable relationships with Pentecostals, Evangelicals, Disciples of Christ and Mennonites, where the centripetal power of the Holy Spirit keeps on prevailing, just, over the centrifugal forces which drive Christians apart. Many of the most successful dialogues take place in the New World of North America, away from the Old World of Europe and the Middle East with its entail of disputed history and, indeed, geography.

The word 'Papacy' is replaced throughout by 'Petrine ministry', which raises the possibility of its being supplemented eventually with an equally well-structured Pauline ministry of concern for true doctrine and care of all the churches, even of withstanding Peter to his face (Gal 2, 11). The arguments here tend to flow directly from Trent to Vatican II, bypassing the Marian and Papal doctrines, which are still to be resolved, hopefully with the same degree of candour, mutual respect and affection as are typical of this immensely encouraging and enlightening symposium.

'Celebrating a Century of Ecumenism: Exploring the Achievements of International Dialogue', Edited by John A Radano, is published by Eerdmans, 2012, £26.99, ISBN 978-0-8028-6705-6