

# The Window

April 2012

THE ANGLICAN-LUTHERAN SOCIETY

Issue No. 98

**A full account of the Society's Annual Meeting pages 1-2 & 10-15**

**News of some flourishing links pages 6-8 & 16**

**Hungarians plan a cartoon film of Martin Luther page 3**



**Good news about Mirfield Conference page 4**

**God's collaborators in healing ministry page 9**

**German member issues a challenge to all readers page 17**

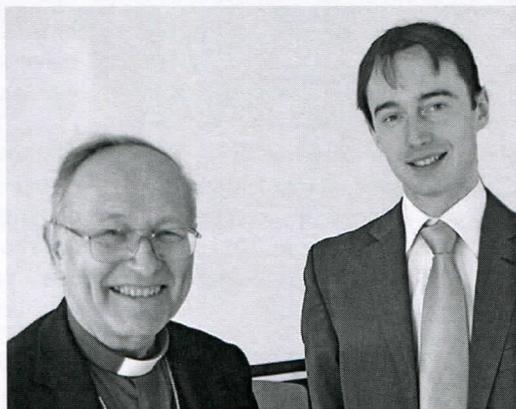
**A new book on Calvin and Luther page 18**

**And much more**

## A FULL AND FASCINATING AGM

Around 40 members and friends gathered at Westcott House, an Anglican Theological College, in Jesus Lane, Cambridge UK, at the beginning of a fascinating day which included the Society's Annual Meeting, but focused around the topic 'Cambridge, a Cradle of the Reformation'. There was a buzz of conversation as coffee was served, people greeting old friends and meeting new ones.

After a word of welcome from the Rev Dr Will Lamb, Vice-Principal of the College, our Anglican Moderator, Bishop Rupert Hoare, invited everyone to remember in prayer Canon Guy Smith, former Treasurer and a wonderful servant of the Society, whose funeral had taken place the day before.



Dr Daniel Trocmé-Latter (pictured here with Bishop Rupert), an historian and musicologist from Homerton College, then gave a brilliant introduction to the day, describing Martin Bucer's time in Cambridge from his arrival in England in 1549 until his death in 1551. Bucer was Regius Professor of Divinity at Cambridge. Archbishop Thomas Cranmer had invited him to help with the English reforms, and that in itself speaks of Bucer's international reputation both as theologian and diplomat. A summary of his presentation can be found inside, and you can read it in full on the Society's website. It was followed by a short but lively question and answer session.

Then the Rev Jochen Dallas, Senior of the German Lutheran congregations in England,



led us all to the Old Library at St John's College. There we were met by Dr Mark Nicholls, the chief librarian. He gave a brief introduction to the library and then showed us the library's collection of Martin Bucer material.

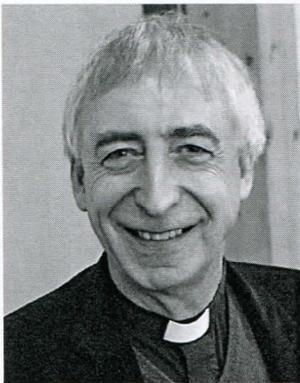
From there we made our way to Great St Mary's Church for Mid-day Prayers in the place where Martin Bucer was twice buried, the first time after his death in 1551 and the second time in 1560. When Queen Mary came to the throne she had Bucer tried posthumously and condemned as a heretic. His casket was exhumed and his remains burned. Queen Elizabeth the First rehabilitated him and a brass plaque in the church marks the original location of his grave.

Lunch was in Westfield House, the Evangelical Lutheran Church of England House of



*Examining part of the Bucer collection in St John's Old Library*

Studies in Cambridge. We were made very welcome by the Preceptor, Dr Reg Quirk (pictured here), and enjoyed an excellent meal prepared by members of his staff.



Then followed the Annual General Business Meeting. Our Moderators, Bishops Rupert Hoare (Anglican) and Jana Jeruma-Grinberga (Lutheran) were re-elected, and thanked for their enthusiasm and for all they do for the Society. Bishop Jana was unable to be present because she had been asked to address a meeting of Bishops in Ireland. In addition to the two Co-Moderators, the Secretary, Dr Roy Long, and Treasurer, the Rev Erich Rust, were re-elected, also to serve for the forthcoming year.

The Treasurer reported that the accounts for 2011 had been examined by Mr Ray Andrews, and showed that on December 31st 2011 the Society's funds stood at £10,693.58, showing a small deficit for the year of £57.30.

Annual reports of the Society's activities in 2011 were received from the

Co-Moderators, the Treasurer, the Secretary, the Membership Secretary, and the National Co-ordinators from Finland, Germany, Norway, Sweden and the USA. These are available to members on request from the Secretary.

Rupert Hoare said he had decided the time had come for him to stand down from the post of convenor of the Editorial Group for The Window, and that therefore a new convenor would need to be found to take over after the publication of the April issue.

In answer to a question, reference was made to the planned sequence of Conferences for which the society is responsible. As residential conferences



take at least 18 months to bring to fruition, the present juxtaposition of two such conferences in successive years in Europe (Salisbury in 2011 and Mirfield in 2012) will be followed by reversion to the biennial pattern, with

a Conference planned in Hungary in 2014 (more information about this will be available in the autumn 2012 issue of The Window) and in Germany in 2016 (in conjunction with the International Ecumenical Fellowship, and in preparation for the Luther anniversary in 2017).

Senior Jochen Dallas, whose period of office as pastor of the local German-speaking Lutheran Congregations is ending, is pictured below with Dr Roy Long who thanked him for his contribution towards the work of the Society, and in particular in making the arrangements for this day. He hoped that Jochen would continue to be active in promoting the aims of the Society in his new post in Germany.

During a plenary session the topic 'The Reformation Today' was addressed. Dr John Arnold and Bishop Jurgen Johannesdotter gave brief presentations, followed by contributions from Fr Rob Mackley (Little St Mary's Church), Dr Joel Humann (Westfield House), Fr Philip Swingler (Roman Catholic Observer), and the Rev Alex Faludy. Summaries of these and other contributions can be found inside this issue.

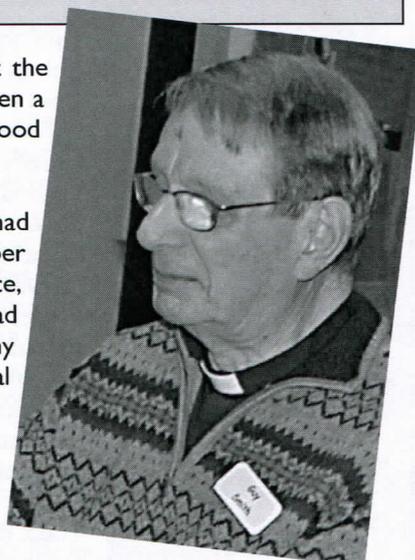
The day ended with Lutheran Evening Prayer led by Dr Quirk in The Resurrection Lutheran Church in Westfield House. The date for next year's AGM has been set for Saturday 9th March 2013, venue and topic to be decided.

## IN SURE AND CERTAIN HOPE OF THE RESURRECTION

With real sadness, but also in sure and certain hope of the Resurrection, we report the death of Canon Guy Smith on 18<sup>th</sup> February this year after a short illness. Guy had been a member of the Anglican-Lutheran Society for many years, and our Treasurer for a good number before retiring from the post last year.

His funeral, held on 9th March at Holy Innocents Church, Kidderminster, where Guy had been Team Rector from 1991-1999, was a Eucharistic Service of Thanksgiving. A number of members of the Society, including those who presided and preached at the service, took part in what was an uplifting, joyful and deeply Christian occasion, which Guy had himself prepared in characteristic fashion. The church was completely full, with many people standing round the walls; it was, as one would have expected, a truly ecumenical and international occasion.

In the next issue of The Window we hope to carry a full tribute to Guy. Then we shall be able to honour the very significant part he played in our Anglican-Lutheran Society. In the meantime our thoughts and prayers are with Mary, their family and with all their friends.



## ONCE UPON A TIME ... PREPARING A LUTHER FILM ANIMATION IN HUNGARY

*Mária Szücs, a theological student in Hungary and a member of our Society, tells of an exciting project designed to bring Luther to life for today's generation*

We all carry memories of our favourite childhood cartoon. Even from years back we can remember the storyline and all the actors in it. This was one of the reasons why Zsolt Richly, the well known Hungarian animation graphic artist (Kockásfülű nyúl, Kíváncsi Fáncsi) thought of making an animation of Luther's life. The idea first came to him

in 1994, but nothing was done until some years later when Tamás Fabiny, the Bishop in Hungary, heard about it and thought it would be a great way to celebrate the 500th anniversary of the Reformation.

Mr Richly (left) said: "We all know that the church has always invested a lot in arts because this was a great way to share its faith. In our age visual art is the influential way to do it. It is a powerful medium worth investing in. The Luther movie might be finished by 2017 with international cooperation, and secretly I hope to gain the support of the German, Swedish and Finnish Lutheran churches, together with the Reformed and the Anglican Church."



(photo: Krisztina Kecskeméti)



The artist plans to have a series of ten episodes each thirteen minutes long. Smaller parts can be better for use in schools, confirmation classes, and Bible studies for all ages, rather than one long movie. The screenwriter, János Lackfi, is currently working with two versions of the script.



(photo: Zsuzsanna Bolla [Evangélikus Élet])

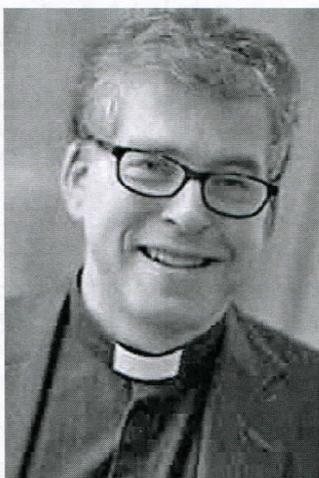
## THE NEW BISHOP OF SKARA (SWEDEN)

*Lennart Sjöström, our Swedish National Co-ordinator, reports*

The Very Rev Åke Bonnier, Dean of Stockholm, has been elected to be consecrated Bishop of Skara. In the second stage of elections Bonnier was given 438 votes, or 78%, compared with 124 votes for the second candidate Staffan Grenstedt, Senior Lecturer of Johannelund Theological College, Uppsala.

Åke Bonnier, aged 54, was ordained in the Diocese of Stockholm in 1984, and has served in Hägersten and as Rector and Area Dean in Lidingö. He was appointed Dean of Stockholm six years ago.

In the Diocese of Skara the new Bishop will no doubt have to tackle the potential conflicts regarding redundant churches. There are 440 churches in the Diocese and 500,000 inhabitants, a majority of whom, some 78%, are members of the Church of Sweden. Can an average of 940 members support a church? The Bishop elect is not expressing any view on that particular problem, as he claims that redundant churches must be dealt with in a process in which all concerned are granted a voice and reasonable influence.



It is a well known fact that Åke Bonnier comes from a wealthy family in the Swedish Publishing World. His father, the late Gerhard Bonnier, was a prominent leader of Bonnier Publishing and a member of the Jewish Congregation in Stockholm. Åke Bonnier's mother, Elisabeth Bonnier, is a member of the Church of Sweden.

On August 26, 2012 the Consecration, led by Archbishop Anders Wejryd, will take place in Uppsala Cathedral. According to information available to-day the Church of England will be represented by the Bishop of Wakefield.

The Diocese of Skara is the oldest in Sweden having been founded in 990AD. The region of Västergötland had early contacts with missionaries, mainly from England and Germany. It is said that Skara was chosen as the seat of the Bishop because it was never the centre for any cult, nor did the king have any estates there. However, during the early Middle Ages Skara not only became a centre for the church in Sweden, but also for the king's power. In those days, Skara was a "big city", boasting some 700 inhabitants.

## THE MIRFIELD CONFERENCE MAKES STEADY PROGRESS

*The Organisers of the Anglican-Lutheran Society Conference due to take place from 3rd to 7th September at the College and Community of the Resurrection in Mirfield West Yorkshire, under the title "Life Together: Christian Ministry in Tomorrow's world", report that preparations are well on course to make the conference a success.*

### Fundraising for Bursaries

We reported in the last issue of The Window that our bursary fund was nearing £2,500; it has now well and truly cleared that figure with further donations from individual donors and a grant from the Council of Lutheran Churches of £2,500. In addition we have a further £2,000 which has been made available, if required, by an anonymous donor.

So the Society now has at least £7,200 available to support this conference, in the first instance by the provision of bursaries. At the time of writing some £3,170 has been allocated to help individual participants who would not otherwise be able to take part. The Organising Group and the Executive Committee are extremely grateful to all those individual donors who have contributed to the fund, and to the

Council of Lutheran Churches for their extremely generous grant.

### Registration of participants

All is proceeding well, and points towards a truly international gathering of those embarking upon public Christian ministry. At the time of writing, 20 individuals have registered from ten different countries, Belgium, Czech Republic, England, Germany, Greenland, Hungary, Scotland, Serbia, South Africa and Tanzania. A further five are in the process of registering, adding Estonia to the list of countries which will be represented, with another hoping to come from Tanzania. The Africans who have registered are from Stellenbosch University in South Africa, and our bursary fund is providing considerable help with their high travel costs and conference fees. In addition six staff members from the

Society will be taking part, and (as already reported) six speakers are coming to lead our thinking. There will be three chaplains available to look after us, one of whom will be from the Community of the Resurrection.

### It is not too late to register

Since we have learned that our companion organisation, the Anglo-Nordic-Baltic Theological Conference, though definitely meeting alongside our own society and with the parallel theme "Life Together: Being Human in Tomorrow's Society", will probably not need all the places originally allocated to it, there are still some places and some bursary fund assistance available. Anyone interested should get in contact with Mrs Helen Harding at Christ Church Vicarage, Leggatts Way, Watford, Herts, WD24 5NQ or by email at [ccwatford@btinternet.com](mailto:ccwatford@btinternet.com).

## SITUATIONS VACANT

### Secretary



The Society is seeking someone to assist Dr Roy Long our Secretary.

This is a voluntary post.

If you are enthusiastic about ecumenism, computer literate, excited about the work of our Society, willing to help with the preparation of committee agendas and to take minutes of Meetings, this could be just the job for you.

Interested?  
Contact Roy at  
[roy.long485@btinternet.com](mailto:roy.long485@btinternet.com)  
and he will provide full details.



### Leader of 'The Window' Editorial Group



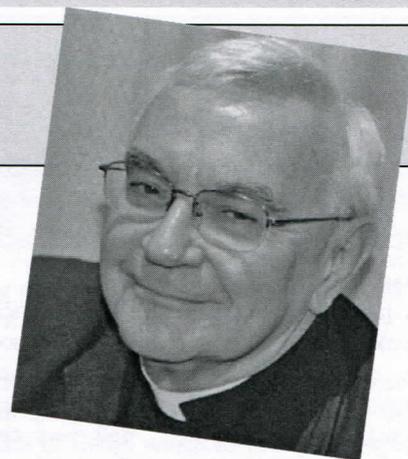
The Society is urgently seeking a successor to Bishop Rupert Hoare who is retiring as Chairman of our newsletter's editorial committee. This is a voluntary post.

Do you have editorial skills? Are you familiar with the worldwide Anglican and Lutheran scenes? Can you lead a team of people collecting news and information that will stimulate and interest our members?

If so, you should contact Bishop Rupert Hoare at [rupert.gesinehoare@btinternet.com](mailto:rupert.gesinehoare@btinternet.com) or by phone at +44 (0)1457 820375 and he will provide full details of the job.

## SOME EARLY SCOTTISH LUTHERANS

Dr Roy Long (ALS Secretary) explores some hidden byways of Reformation history



During the past twelve months, Protestants in Scotland have been celebrating the 450th anniversary of the Reformation. Like all such anniversaries, dates are often a bit arbitrary. It is true that 1560 was the year that the Scottish Parliament accepted the Reformation, but in truth it took over another century before the Scottish church became fully Presbyterian.

Few people are aware of the role that Lutherans played in the early stages of the Scottish Reformation, or of the fascinating part played by Scottish Lutherans on the continent of Europe, but one of the first martyrs in Scotland, Patrick Hamilton, was a Lutheran, and two Scottish Lutherans, Alexander Alesius and John MacAlpine, played significant parts in the Reformation in Denmark and Germany.



Patrick Hamilton

Patrick Hamilton (1504-1528), who was distantly related to King James V of Scotland, was titular head of Fearn Abbey, and he used the revenues from this post to study in both Paris and Louvain. He returned to Scotland in 1523 and taught in the University of St Andrew's.

By this time Lutheran books were being smuggled into the east coast ports of Scotland and Patrick was obviously influenced by these - so much so that he went to study in Germany where he met Luther, Melancthon and Bugenhagen. He studied for a while in

the new university in Marburg and, while there, he wrote a brief theological treatise which is now commonly known as *Patrick's Places*.

In spite of the obvious dangers he returned to Scotland in 1527 where he was, at first, free to preach and teach. Eventually, however, he was summoned to appear before the Archbishop of St Andrew's and, in what was very much a show trial, was found guilty of heresy and burned at the stake in rather gruesome circumstances on 29th February 1528.

One of the men appointed by the church to persuade Patrick Hamilton to recant was a certain Alexander Alene (1500-1565), whose surname is usually known in a Latinised form as "Alesius". As can sometimes happen, things worked out the opposite of what was expected. So impressed was Alesius by Patrick's courage that he became a Lutheran himself.

He preached and taught the new understanding of the faith, was arrested and kept in close confinement, but was able to escape to Germany where he publicly subscribed to the *Augsburg Confession*. In 1535 he came to England where he had the protection of Thomas Cranmer, was briefly a lecturer in Divinity in Cambridge, and took part in a disputation with John Stokesley, the traditionalist bishop of London.

The change in Henry VIII's religious policy forced Alesius abroad again in 1539 and he was successively a professor in Frankfurt-an-der-Oder and in Leipzig. He was back in England again during the reign of Edward VI during which time he produced a Latin translation of *The Book of Common Prayer*. He returned to Germany in 1553, settled once again in Leipzig, and devoted his life to teaching and writing.

Bearing in mind the fact that the Church of Denmark has recently joined the Porvoo community, our third Scottish Lutheran is of particular interest. John MacAlpine (? - ) was Prior of the Dominican house in Perth

but, after being summoned to appear before the Bishop of Ross in 1534 on suspicion of heresy, he fled to England, became a Canon of Salisbury Cathedral, and married a fellow Scottish exile by name of Agnes Macheson whose sister married the Bible translator, Miles Coverdale.

Like Alesius, MacAlpine was forced to leave England in 1540, heading first to Bremen, then to Wittenberg, and finally to Denmark where he became a chaplain to King Christian III who subsequently appointed him to a professorship in Theology in the University of København.

One of MacAlpine's greatest contributions to the Danish Church was through his membership of the committee given the task of translating the Bible into Danish, a work which was finally completed in 1550.

Lutheranism has never been strong in Scotland and at the present time there are only two Lutheran congregations in the country: an English-speaking parish in East Kilbride, and a Polish congregation in Edinburgh (the German-speaking congregations in Scotland have always been "United" even though many individual members may be Lutheran).

The stories of men like Patrick Hamilton, Alexander Alesius and John MacAlpine remind us, however, that there have been Lutherans in Scotland, and that their influence stretched far wider than might be imagined.

A longer paper on this subject called 'Some Early Scottish Lutherans', and also a short paper entitled 'Lutherans in Scotland', are available from Roy on request (his email address is on the back page).

## THE COBURG CONFERENCES AND COBURG XIV

### Chichester 16<sup>th</sup>-19<sup>th</sup> October 2011

*A report prepared by Sherian Morgan and Tonie Smith, with grateful acknowledgment to Tonie Smith for material from her chapter in 'Bell of Chichester (1883-1958)', Otter Memorial Paper No 17, 2004.*

#### Background

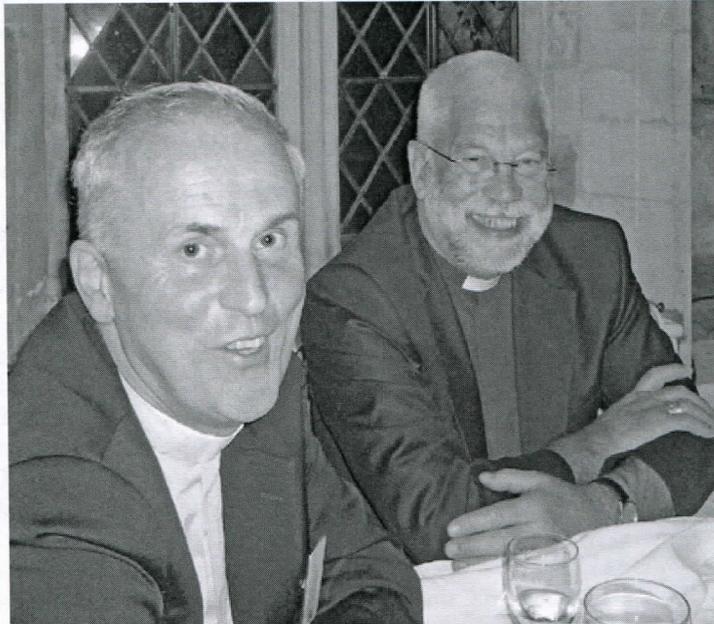
In July 1984 an ecumenical conference took place in Chichester, West Sussex, to celebrate the life and work of Bishop George K. A. Bell, Bishop of Chichester 1929-1958. Bell was renowned, amongst many other achievements, for his work towards ecumenism, for his friendship with Pastor Dietrich Bonhoeffer, and also for his staunch opposition to the blanket bombing of German cities at the end of the second World War and his help to Jewish refugees and prisoners of war.

This 'Bell Colloquium' was attended by delegates from England, Germany and France, and at its conclusion it was felt that the conference had proved the value of an intimate gathering in an ecumenical movement that seemed to have become 'large-scale, bureaucratic and remote in much of its conciliar machinery' (Revd Alan Booth, a Methodist minister and Director of Christian Aid 1969-74). There was a clear will to continue and enlarge the opportunities of similar European ecumenical meetings.

Connections already existed between the Franconian region of Northern Bavaria and Chichester. It was at Flossenburg in Bavaria that the German theologian and pastor Dietrich Bonhoeffer was executed - a good friend of George Bell who wrote many letters to him. The Anglo-German tapestry which now hangs on the shrine of St Richard in Chichester was partly funded by the German churches as a tribute to Bishop Bell, and was designed in Marktredwitz in Bavaria, being woven both there and in Chichester. Dean Robert Holtby wrote after its dedication in 1985, 'The tapestry became a sign of Anglo-German reconciliation and friendship. It was also a

symbol of Christian unity.'

A further conference was held in 1985 at Coburg in Franconia to discuss how relationships should proceed and this proved to be the first of an ongoing series known today as the 'Coburg Conferences', hosted in turn by the Roman Catholic and the Lutheran churches in Franconia, the Protestant cathedral in Berlin and the Anglican cathedral in Chichester. There have been fourteen Coburg Conferences



*Prof Dr Wolfgang Klausnitzer and Bishop John Hind at Coburg XIV*

and they have led in particular to a much closer contact between Lutherans and Catholics in Northern Bavaria. Themes have been as varied as 'Rites of Passage - baptism, confirmation, marriage and funerals'; 'Music in the Church'; and 'The Church and its Influence on the Public and on Politics', and discussions of the traditions and views of the four different delegations have added greatly to mutual understanding. It was no coincidence that two of the participants in the deliberations leading to the Meissen Agreement of 1991 came from Chichester - Bishop Eric Kemp and the then Principal of Chichester Theological College and present Bishop of Chichester, John Hind. The Meissen Agreement encourages

'parishes, deaneries, cathedral churches and non-parochial church agencies and institutions to enter into partnerships with counterparts in each other's churches.'

Strong links and partnerships have indeed arisen between parishes in these German dioceses and the Diocese of Chichester which have their roots in the respect in which George Bell was held in the two countries. They have produced firm personal and family friendships, joint choir concerts, musical exchanges of choirs and organists, joint support for a German mission in Africa and joint sponsorship of an Indian project in Tamil Nadu, as well as a regular exchange of group visits. There is also an exchange between an Anglican parish church and a Roman Catholic one, in which the Roman Catholic community in the English town and the Protestant community in the German town also take part. There are joint conferences now between Protestant priests in training from Bayreuth, Catholic Seminarians from Bamberg and newly-ordained priests from the Chichester diocese.

#### **Coburg XIV - Chichester 16<sup>th</sup>-19<sup>th</sup> October 2011**

The 25<sup>th</sup> anniversary of the first conference was held in Chichester last year, the delegation being led by the Dean of Chichester, the Very Revd Nicholas Frayling, and attended by the Bishop of Chichester, the Rt Rev John Hind. There were thirty-four delegates present, and the conference took place largely within the Cathedral Close, using Vicars' Hall and George Bell House. The Chichester delegation consisted of 8 members, one of whom had not attended before. The theme was 'The Challenge of Secularism in the New Europe'. Summaries of the texts

of the two keynote presentations had been translated and circulated in advance, and this was a great help in enabling delegates to discuss points arising from the presentations both with the speakers and with each other in the group sessions.

Daily worship was led in turn by the different delegations, whether in the Bishop's private chapel, the Lady Chapel of the Cathedral, or Arundel Cathedral; the delegates also had opportunity to attend Evensong in Chichester Cathedral sung by the Cathedral choir.

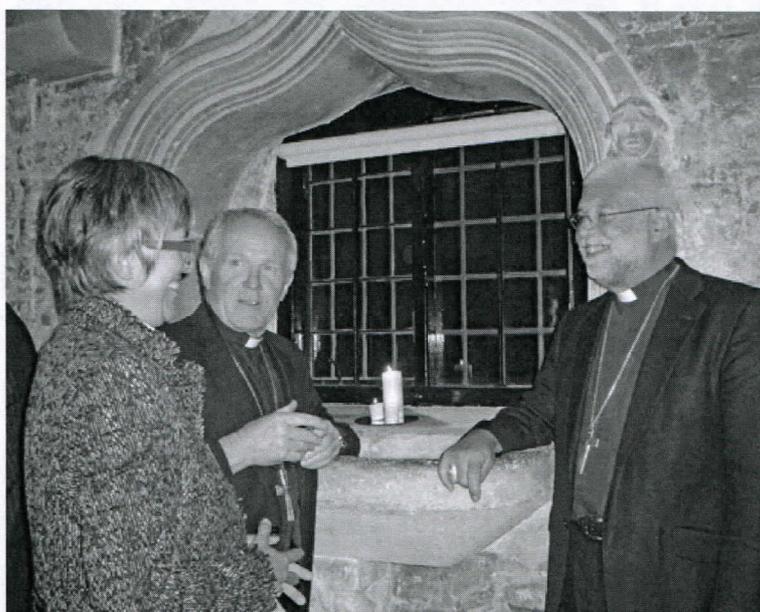
After a formal greeting by Bishop John Hind, in which he drew connections with the very first conference and Bishop George Bell's work, the delegates heard a fascinating and thought-provoking presentation entitled 'Understanding Religion in Modern Europe: the Factors to take into Account' by Dr Grace Davie, former Professor of Sociology at the University of Exeter. In her examination of the theme she raised many questions, and these led to a lively debate, particularly on the topics of vicarious religion (the idea of religion performed by an active minority on behalf of a larger number), and Europe's reactions to the many arrivals from other parts of the world and cultures. Then she challenged the delegates of both countries to examine questions such as the relationship between the religious and the secular, the effects of the presence of Islam and the opportunities this offers to Christian churches, and to consider whether Europe was an 'exceptional' case in global terms. These issues were debated in small interchanging discussion groups which were felt to be very effective.

In the afternoon the delegates were given brief, informative presentations on the day-to-day work of the Cathedral with particular relevance to schools and education, music and liturgy, and its ministry to visitors - all of these factors having relevance to the

conference theme. This was followed by short tours of both the Cathedral Treasury and the Library.

Then the delegates were addressed by three Church of England school Headmasters: Dr John Ross, Head of Bishop Bell School, Eastbourne, Mr Peter Edgington, Head of The March Church of England Primary School, and Mr Nick Taunt, Head of Bishop Luffa Church of England Technology College, Chichester. They explained the very special challenges they face and the ministry they carry out within the unique church school system in this country. This too was followed by a lively question and answer session.

Examination of the reports from the different delegations followed, although



*Bishop Dorothea of Bayreuth, Bishop Kieran, Roman Catholic Bishop of Arundel and Brighton, and Bishop John of Chichester*

this session was not as long as initially planned, and this was later felt to have been a disadvantage.

The second day of the Conference was held in the local parish of Arundel. Bishop David Farrer, Vicar of St Nicholas Church, welcomed the delegates to the parish church, itself unique in being an Anglican church incorporating the Roman Catholic burial chapel of the Dukes of Norfolk, and separated from it only by a glass screen which can be opened. Arundel parish has an active ecumenical partnership with the town of Stegaurach in Franconia, where the Roman Catholic congregation shares its church building with the Lutheran community and both communities jointly

support an Indian aid project in Tamil Nadu.

Here, seated in the Anglican pews, the delegates heard the second keynote speaker of the Conference, Bishop Kieran Conry, Roman Catholic Bishop of Arundel and Brighton, in a stimulating paper on 'The Challenge of Secularism for the Churches in Europe today'.

Bishop Kieran explained that if secularism means the appropriation by the state of things which formerly belonged to the church - amongst them authority, property and social function, including teaching and nursing - it is not entirely negative. The media expected the Pope's visit to England and Scotland last year to be very unpopular in that he is Head of a Church that is seen to be contrary to values promoted by society today - when, in fact, they were quite wrong and he was received with great enthusiasm.

Society is not openly hostile, but the problem lies with the separation of the sacred and what might be termed 'secular'. The natural world is governed by reason, and the Church can no longer claim its ancient authority as being the voice of God as this is not open to scientific scrutiny. Modern civilisation must be tolerant of religion, but it is preferred that it is practised in private. The great threat is the indifference of the great majority in society for whom religion is irrelevant, and the danger is that Christians start to believe it and lose their nerve. But one of the most positive aspects of the response to the Pope's visit is a renewed sense of confidence amongst Catholics and other Christians, and this must be one of the first responses to the challenge.

Dialogue between religions must be promoted and deepened, to enable us to understand their 'otherness' as well as transcendent 'otherness' of God. This dialogue will promote living together, working together for peace and justice, mutual understanding and shar-

ing of spiritual riches. And, finally, the need for humility is very important, with Christ as our model. The church will not be heard today if she shouts more loudly, but may be heard if she speaks more quietly.

Delegates divided up into small discussion groups to examine questions Bishop Kieran had suggested. Meanwhile, it was indeed heart-warming to see Anglican Dean Nicholas Frayling, Roman Catholic Bishop Kieran, Lutheran Bishop Dorothea Greiner, and Anglican Bishop David Farrer, deeply engrossed in discussion standing in the chancel of St Nicholas parish church.

Then to Arundel Cathedral where the Dean, Canon Tim Madeley, introduced both the building and the shrine of St Philip Howard, son of the 4<sup>th</sup> Duke of Norfolk. The daily conference worship was led here by the Bamberg delegation and again was felt to be particularly relevant as it was the feast of St Luke who himself brought many secular, positive elements into the church.

The delegates were warmly welcomed by the Mayor of Arundel, Mrs Wendy Eve, to Arundel Town Hall where lunch was provided and served by the ladies of St Nicholas church and Arundel Ca-

thedral together. Both Bishop Kieran and Canon Tim were able to join the conference delegates for lunch and also later for dinner.

After lunch there was a visit of Arundel Castle by courtesy of His Grace the Duke of Norfolk. During the tour of the Castle the delegates learnt more about the Arundel as the seat of the Earl Marshal of England and the home of the leading Roman Catholic family. It was remarked that many of the portraits on the walls were of the same people whose portraits were seen in Schloss Coburg during the last conference and that they did not look any more cheerful at Arundel!

The evening was dedicated to an Anniversary Dinner to celebrate 25 years of the Coburg conferences, the all-Sussex food being generously donated by local producers. Guests of Honour were His Excellency Mr Georg Boomgaarden, Ambassador of the Federal Republic of Germany and Mrs Boomgaarden. The Ambassador made reference to his own keen interest in Bishop George Bell and his work with Dietrich Bonhoeffer. There were many present with long-standing and close links with the Coburg Conferences, both past and present, in particular Bishop John Hind and Canon of

Honour Wolfgang Klausnitzer, and it was a very happy occasion.

At the final feedback session the Dean was warmly praised for a very successful conference. It was felt once again that not enough time had been spent in the discussion sessions, and that more time should be given to the session during which news of the partner churches is exchanged. The conference had been shorter and perhaps the essentially social visit to the Castle had been at the cost of these elements. Others felt that it was very important to include some 'non-working' social time together and that the insight into English life and a 'lived-in' Castle had been very valuable, although the English delegates hastened to point out that Castle life is not very typical! Bamberg were asked to examine the possibility of a longer conference, incorporating a weekend, in 2013.

Finally gifts were exchanged, Chichester's gift to their partners being an updated transcript in English and in German of Mrs Tonie Smith's history of the Coburg Conversations, formerly known as 'The German Connection', and an official invitation was extended to all by Prof Wolfgang Klausnitzer to attend the XVth Coburg Conference in 2013 in Bamberg.



Coburg XIV delegates with Mayor Mrs Wendy Eve outside Arundel Town Hall

## GOD'S COLLABORATORS

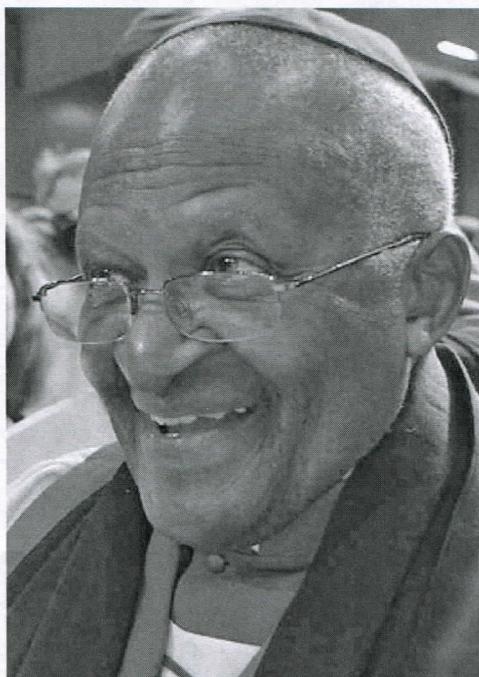
Global health initiatives: Anglicans and Lutherans in Geneva

The second in a series of three articles by the Rev Paul Holley, Coordinator of the Anglican Health Network based in Geneva.

During the World Health Assembly in 2008, Archbishop Desmond Tutu spoke passionately about the destructive spread of HIV/AIDS. Gathered before him were health ministers, diplomats, staff from the World Health Organization (WHO), and a range of civil society representatives. A risky departure for the Assembly; faith does not usually compromise the severely secular environs of the Palais des Nations in Geneva.

I'll never forget the Archbishop's words: "All of you in the healing enterprise are God's collaborators in making this a better world". God's Collaborators? What time we could spend unpicking the theological implications of that declaration. But from the mouth of Archbishop Tutu those words took on a life of their own. The normally sedate and seemingly disinterested diplomats and politicians rose to their feet with exuberant applause. The Director General of the World Health Organization, Dr Margaret Chan, walked across the podium and embraced the archbishop. The gathered throng was in uproar. Did I sense the Spirit of God unleashed in that moment? Were we really in this together? God's collaborators?

This was the inspiration I needed to form the Anglican Health Network. But the underlying work in advance of this experience was undertaken over the previous two years with Lutheran colleagues at LWF under the leadership of Kjell Nordstokke in the Department of Mission and Development. It started with an ambitious attempt to secure a multimillion dollar grant from the Global Fund. This was a three way project with our Reformed Church colleagues at World Alliance of Reformed Churches. We worked together to prepare the ground so that our churches in the key HIV infected countries could step up their work to tackle the disease. We established agreements with nearly 30 national churches, and backing from most of the national governance structures that authorise disbursement.



Bishop Desmond Tutu provided the inspiration

However, we were working against the grain of Global Fund policy at the time, which emphasized national bids rather than transnational. We were turned down on technical grounds. That experience, though disappointing, nevertheless opened our eyes to the new trends in health funding that our churches were simply missing.

At the time, I was representing the Anglican United Nations Office. We have had a low-key voluntary group in Geneva for the past eight years or so. We report to the Anglican Observer in New York. During that time I attended two General Assembly special sessions at the UN in New York and met up with Evangelical Lutheran Church of America representatives. We shared strategies for advocacy and talked more about sourcing funds from the growing number of global health structures.

Back in Geneva, we faced a dilemma. The World Health Organization had always assumed that the state would take on those health services that the old colonial churches were pulling back from. In fact, the opposite was true. Churches are making new investments in health, whether in facilities or com-

munity programmes. The WHO was not sure how to react. Both Lutheran World Federation and our Anglican UN group agreed to provide some data about the health activities of our churches to help WHO make better sense of the situation. This was part of a wider mapping exercise of various faith communities. By far from being an exhaustive survey, it nevertheless indicated that faith communities provide at least 40% of health services across Sub-Saharan Africa.

With this realization, and the inspiration that Archbishop Tutu provided, I consulted bishops at the Lambeth Conference and launched the Anglican Health Network in May 2009 at the Anglican Consultative Council in Jamaica. I have since discovered an overwhelmingly rich and expansive picture of the health mission of the church: Healing liturgies, parish community programmes, clinics and hospitals, health promotion and HIV prevention strategies. These activities seem naturally entwined with the day-to-day life of our parishes and dioceses. Not just in Africa, but in Europe, the Middle East, throughout India, Asia and the Americas. This is a profoundly significant part of our work as both Anglicans and Lutherans. Yet the ministries are under-recognised and inadequately supported. We have perhaps allowed ourselves to assume that this type of work is part of our past, when in fact it is returning in significance and will be a major part of our future.

This next part of the story will feature in a further article. And it involves my continuing partnership with colleagues in the Lutheran Church. From those initial attempts to work together to support the growing health mission of our two churches, our eyes have been opened to new possibilities.

Anglicans and Lutherans have much in common and some important collaborative work to do in the future.

Meanwhile, you can follow the work of the Anglican Health Network by visiting the website: [www.anglicanhealth.org](http://www.anglicanhealth.org)

## WHAT WENT ON AT THE AGM?

*The Subject to be explored at our AGM this year was the Reformation in England - past and present. During the morning our title was "Cambridge : A Cradle of the Reformation"; in the afternoon, "The Reformation Today". The focus in the morning was on the last years of Martin Bucer's life, spent in Cambridge at the invitation of Archbishop Cranmer. Dr Daniel Trocmé-Latter's address set the scene: it can be read in full on the Society's website; what follows is a summary by Rupert Hoare.*



## MARTIN BUCER :A SOUTH-GERMAN REFORMER IN AN ENGLISH REFORMATION

Dr Trocmé-Latter began by describing Bucer's arrival in Dover on April 23<sup>rd</sup> 1549 and his slow journey to the Archbishop's court at Lambeth, which was in those days a village situated some distance from the city of London. The fact that Cranmer had invited him "was a sure sign of Bucer's international reputation as a theologian and diplomat. He had declined similar invitations to Wittenberg, Geneva, Basel and Poland believing he had done all he could for the continental reforms." Maybe he could assist the processes of reformation in England now that Edward VI was on the throne. On meeting the Archbishop, Bucer was surprised by the long robes he wore, but observed this seemed typical of his people 'who seem it worthy to adorn themselves in such a way.'

Bucer had left Strasbourg, as he had arrived there 26 years earlier, a refugee. Although he had successfully introduced far-reaching reforms during that time, the Holy Roman Emperor was now requiring religious unity across Germany and, through the 'Augsburg Interim', Strasbourg (along with other Free Imperial cities) was being forced to compromise its Protestantism and allow the reintroduction of the Roman rite. As Bucer refused to accept this, he was given notice of dismissal from the city on 1<sup>st</sup> March 1549.

"Bucer's work was well known to the English reformers and they were no doubt aware of his many negotiations over the years, both with other Protestant factions and with the German Catholic bishops. His willingness to adapt and to compromise was probably seen as a promising sign of his ability to deal with the state of the English Church - which possessed an inclination to reform, but not altogether as

drastically as many of the continental Protestant factions." His earlier translation of the psalms into Latin (under a pseudonym, to safeguard publication) had already been translated into English and was much in use in England despite being on a list of heretical books drawn up by the Bishop of London. Bucer was justifiably anxious "to avoid attracting attention from both the Roman Church and the Lutherans, the latter because of complaints from the Lutherans that [his] theology was too close to that of the Swiss", especially as regards the presence of Christ in the Eucharist.

Arriving in Cambridge, where in December 1549 he was appointed Regius Professor of Divinity, Bucer found that neither the climate nor the local food suited him and his health began to suffer. His wife, daughter and step-daughter had joined him in September, but his health "continued to deteriorate after this time." Nevertheless, he appointed two secretaries and felt that his work in support of the English reformers was making real progress. He wrote to colleagues in Strasbourg: "The cause of religion, as far as appertains to the establishment of doctrines and the definition of rites, is pretty near what could be wished. Efforts must now be made to obtain suitable ministers who will carry these wholesome doctrines into practice and deliver them to the people..." So his report on Cranmer's first Prayer Book and recommendations for the second were largely to do with the performance of the services, rather than the theology. He recommends establishing a Confession of Doctrine, a system of church visitations, and a focus on good quality preaching.

Bucer spoke of 'the Eucharist' in place

of 'the Mass' but, in contrast to his earlier Swiss-inspired belief that the Eucharist was merely symbolic, had himself "come to believe, over 25 years later, in the real and true presence of Christ in the Eucharist, although not in transubstantiation." He was therefore content with the Eucharistic language of Cranmer's first Prayer Book, while some of the English reformers were not. His first opposition, however, came from resident Catholic fellows in Cambridge who challenged him on justification by faith, the sufficiency of Scripture, and inerrancy of the Church. At the same time, from the other side, the Swiss reformer Bullinger was commenting that 'in the case of [Bucer's] death, England will be happy in having been delivered in the same year from two men of most pernicious talent, namely Paul [Fagius] and Bucer.'

Bucer reluctantly accepted the Cambridge degree of Doctor of Divinity, but "in his oration he spoke of himself as 'old, sick, useless, foreign', and described his 'poor body now sorely broken by illness'". On 28<sup>th</sup> February 1551 he died. Both the whole university and the whole town, up to 3,000 people, turned out for his funeral. He was buried in Great St Mary's but later, in Queen Mary's reign, his body was exhumed, "strung up and burned publicly". Later, in Elizabeth's reign, his remains were "reburied in a solemn ceremony in February 1560."

"There can be no doubt that during his lifetime Bucer was an extremely influential and respected figure, as demonstrated by the zeal of both his supporters and his opponents, by his connections to so many in the establishment, and by the numbers that are said to have turned out to his funeral."

## THE AFTERNOON PLENARY

The session on "The Reformation Today" unhappily ran out of time. What follows here are summaries by Rupert Hoare of nearly all the contributions prepared for the Plenary, including some which could not be delivered in the time available. They can be read in full on the Society's website. We began with a trenchant statement of Bucer's continuing importance as an example of committed ecumenism from our Anglican President, Dr John Arnold which he entitled

### A FIVE-FINGERED SALUTE TO MARTIN BUCER

Dr Arnold made five points in praise of Martin Bucer:

1. "He was the best educated of the Reformers." His education in the Christian humanism of Erasmus and the natural theology of Aquinas, together with his mastery of rhetoric and scripture, all equipped him "for his endless pursuit of agreement and reconciliation. Contemporary ecumenism, too, needs dedicated scholarship; and the best way to commemorate Bucer would be to establish a Chair of Ecumenical Theology [in Cambridge] to serve both the Faculty and the Federation, and to reanimate the Centre for Ecumenical Studies".
2. He was the originator of modern ecumenical methodology, being ready to travel anywhere, and to listen to all sides (unheard of in those days). "Bucer alone paid

equal attention to inner protestant unity and to the quest for reconciliation with the Roman Catholic Church, what we now call 'all-round ecumenism'".

3. Dr Arnold's praise of Bucer for being the first of the Reformers to marry gave him the opportunity to draw attention to the wives of the Reformers: "Spare a thought for these wonderful women, who endured so much, who risked so much, who loved so much. In our day too it is women who largely sustain the churches and the ecumenical movement" (e.g. the Women's World Day of Prayer).
4. Bucer, to the discomfort of his students, insisted on the need for discipline and sought to restore 'a godly discipline' which obtained in the primitive church. Dr Arnold commented: "Of course it never

was restored and probably never will be", but in view of the "prevalence of bizarre and exaggerated forms of discipline in the world today", Bucer's focus on 'godly discipline' should commend him to us.



5. Like all the Reformers, Bucer was "deeply Christocentric". But it is above all his Trinitarianism, with its emphasis on the activity of the Holy Spirit in all believers, which could help us find how to hold together the life of the provincial or national churches with the emergence of what are now called 'basis groups'. Bucer "didn't solve the problem, but then, neither have we."

## SOME OF OUR SPIRITUAL ANCESTORS

A summary of a contribution prepared for the plenary session by Dr Roy Long which he was unable to share due to shortage of time. His contribution can be read in full on the Society's website. Its importance lies in part in its critique of the focus we gave to our topic: "Cambridge: A Cradle of the Reformation".



In referring to the parallel existence since the 16<sup>th</sup> century of Lutheranism and Anglicanism, Dr Long used the analogy of railway trains running on two parallel lines, which sometimes came together (as for example, in 17<sup>th</sup> century colonial America, or in joint mission work, or in the Jerusalem Bishopric in the 19<sup>th</sup> century), and sometimes simply ran in parallel but, even then, "they never condemned each other for being on different trains." There is now more formal "linking of carriages" between the two trains, as in agreements such as "Meissen", "Porvoo" or "Reuilly", and very informal linkings such as the Anglican-Lutheran Society where there is "the opportunity to shake hands and talk to each other through open windows, and even to share refreshments."

Dr Long continued: "At this conference in Cambridge, we have been thinking about the particular role that this city and university played in the early years of the Reformation. The pity is that we have heard mostly about – if I might put it this

way - the second phase of the Reformation, when "Anglicans" and "Lutherans" (I put these words in inverted commas because such terminology had no rigid meaning at the time) were beginning to diverge and the Church in England was beginning to be influenced by Reformed ideas - particularly about the Lord's Supper. This was a trend which was to become much more marked after English churchmen had passed the reign of Mary I in exile among Reformed churches. So we should perhaps have looked more closely at the preceding period, and at such people as Robert Barnes, William Tyndale, Miles Coverdale, and John Rogers, all of whom had links with Cambridge and with the Lutheran reform movement on the continent - indeed, John Rogers actually spent several years as a pastor of a Lutheran congregation in Germany before returning to England to serve a parish here and become the first martyr of Mary's reign. We could even have extended our vision a little wider to include Patrick Hamilton, the first Lutheran martyr in these islands, burned at the stake in St Andrew's on 29 February 1528 and the author of the first (though very slender) Lutheran writing in English; or his one-time inquisitor, Alexander Alesius, who ended up as a professor of theology in a German Lutheran university (see page 5).



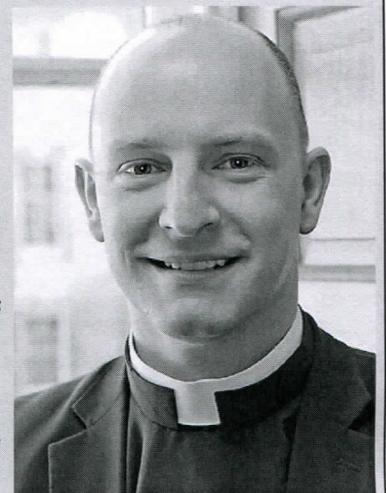
We should have included these men in our thinking today because they were concerned with three fundamental questions that are still relevant to the coming together of the passengers on the two trains. The questions are concerned with authority - what is the source and basis for Christian doctrine? - with justification - how can sinful human beings stand in the presence of God, except through the cross of Christ and His resurrection? - and they are concerned with the sacraments and how the risen Christ is present in his church - what do we mean by the "real presence" of Christ? Their concern was, first and foremost, Word and Sacraments. And these, it seems to me, are the questions we still need to be asking.

These men are the spiritual ancestors of Lutherans in Great Britain, men who were, in some cases, prepared to die for their belief in the authority of Scripture, justification by faith, and the real presence of Christ in the Lord's Supper. But, may I also remind you, the Cambridge evangelicals are also part of the spiritual ancestry of Anglicans and, for this reason, are worthy of the attention of a society devoted to reconciliation between Anglicans and Lutherans.

## "REFORMATION HISTORIOGRAPHY AND ANGLICAN SELF-UNDERSTANDING: A VERY SHORT PAPER"

*Any focus on "The Reformation Today" does not only entail looking at contemporary efforts by the Churches to overcome the divisions the Reformation era created, it also involves paying attention to contemporary historical research into what actually was the case in that era (in our case in England), what the major players' intentions really were and, indeed, who they were. So Dr Long has argued that more attention should be paid to the earlier generation of reformers in Cambridge, who were directly influenced by Luther, if we are to understand our inheritance of faith which both Lutherans and Anglicans in England enjoy today.*

*During the plenary session Fr Robert Mackley outlined for us recent work by historians of the Reformation era which requires Anglicans in particular to look more honestly, and with a greater sense of God's providence, at the emergence of the Church of England as we know it following the Reformation era. Here is a summary. His full paper is available on the website.*



First, Eamon Duffy's "The Stripping of the Altars" (1992) convincingly demonstrated the vitality of the unreformed faith in the parishes of England in the years leading up to the Reformation. There is, therefore, the need to re-assess the received wisdom, summarised in scholarly form by A.G. Dickens' work of 1989, "The English Reformation", that said "that England was a place simply awaiting Reformation". Pre-Reformation Catholicism was not "a crumbling edifice...". On the other hand, Fr Mackley pointed out, Duffy faces the problem that un-

reformed religion did "nevertheless come to an end and there were plenty of people, not just a small number at the top, who supported and campaigned for the evangelical faith, and all of them weren't by any means just reluctantly obeying orders."

Second, Diarmaid MacCulloch's biography of Cranmer (1996) demonstrated that "Cranmer was much more of a Reformer than had hitherto been thought and had little sense of wishing to establish an Anglican *via media*." "Cranmer's prose," Fr Mackley thinks,

"may still warm Anglican hearts but MacCulloch has shown that his theology was thoroughly reformed and if the catholic aspects of Anglicanism were saved, it was not Cranmer's personal opinions that saved them."

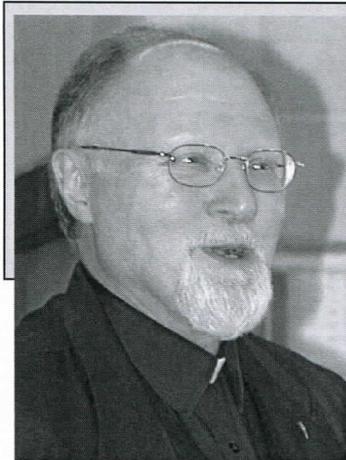
Which, third, brought Fr Mackley to argue that Anglicans need to find a deeper self-understanding and "to have a stronger sense of providence - of believing that although men such as Cranmer had to keep catholic structures and teaching in the Prayer Book only because of political necessity, this

Continued from previous page

nonetheless does not negate their value. After all, we are not *Cranmerians*, we are Anglicans". Anglicans need to realise "we cannot just rely on simple historical narrative to justify the Church of England's existence". "Recent research means we need to up our game, if you will."

So, fourth, Fr Mackley turned to Providence, and pointed to the following: there was genuine desire for reformation of the western church (including on the part of men like Thomas More); there is no certainty that an unreformed faith would have produced an easily-available translation of the Bible; that although the 42, and then the 39 Articles of Religion "may

have parodied Catholic beliefs in places", the reason they were written down was that "they had traction with the people". Fr Mackley concluded that "much of what the English reformers still wanted formed the agenda for the Second Vatican Council ... Rome too, therefore, recognised in the end that the Anglican case had merit".



## HEALING OF MEMORIES AND SHARING OF GIFTS

*Fr Phillip Swingler, long-term member of the Society and technically an Observer on our Executive Committee, picked up the theme "The Reformation Today" from the standpoint of a Roman Catholic priest and ecumenist. The full synopsis of his talk can be accessed on our website: what follows here is a summary by Rupert Hoare.*

Fr Swingler took up the theme of a sermon he had given at an earlier ALS AGM, on the growing importance of the twin ecumenical approaches: the

healing of memories and the sharing of gifts, gifts which have been preserved by separated churches, but which, when memories are being healed, we now have the opportunity to share with one another.

He pointed to the coming 500<sup>th</sup> anniversary of Luther's 95 theses in 2017 as "a wonderful opportunity" to take further this healing of memories and sharing of gifts, in respect of the Reformation rift, but said they did presuppose "a common understanding and acceptance of the causes and development of the divisions" which, he said, included "misunderstandings, common myths and misrepresentations which were exaggerated to suit political ends and were sustained and hardened by pride and obstinacy on all sides".

He referred to the Lutheran-Catholic Joint Declaration on Justification (1999) as "a good start", quoting the agreed statement contained in the document that our reconciliation with God is effected "by grace alone", and that this doctrine "stands in an essential relation with all truths of faith, which are to be seen as internally related to each other".

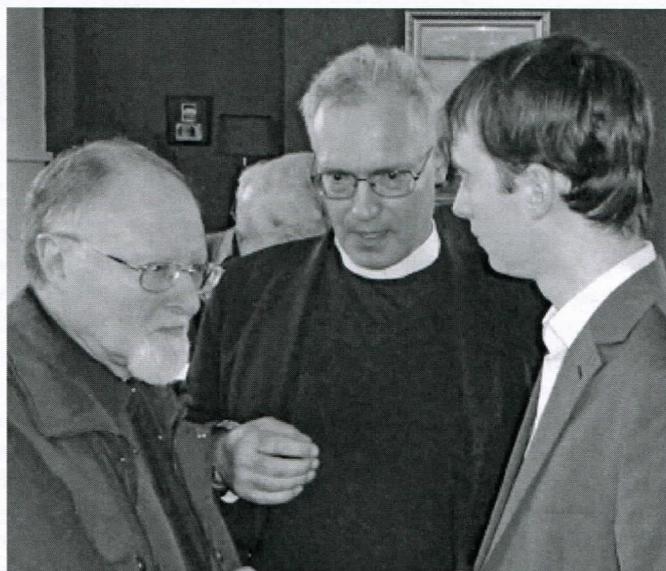
He drew attention to the joint commission between the Vatican and the Lutheran World Federation to discuss the Reformation ahead of 2017 with a view to healing the memories of the division and then "realistically and generously to share and accept each other's gifts...".

Few Roman Catholics would deny that the Church of 1517 was "overdue for reform", said Fr Philip, adding that many Lutherans would admit that Luther's later attacks on it were "excessive and inflammatory". He stressed Luther's concern for the Church's unity and its renewal in Jesus Christ, and referred to Pope Benedict XVI's recognition that Luther's intention was "above all to place Christ at the

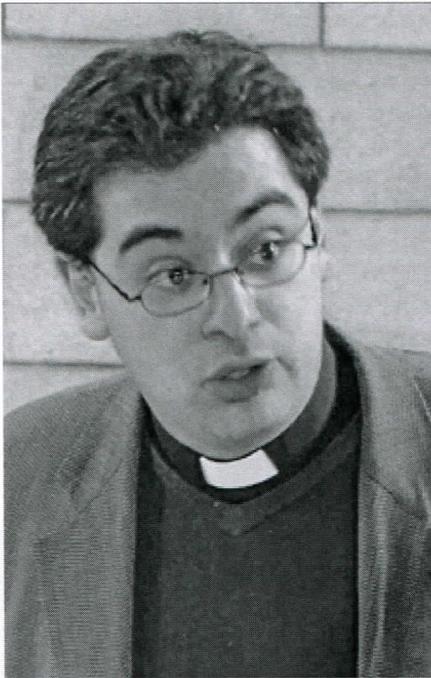
centre".

While admitting that in Luther's times 'ecclesiology' was not as developed as it later became, he "dared to suggest" that we should look again at Luther's early ideas concerning Church and Gospel, and in particular to read what "the early reforming Luther [had] said about the Primacy of the Pope as Bishop of Rome", namely, that his superiority had to be seen as the will of God, and that he (Luther) did not see how "those who withdraw themselves from the authority of the Bishop of Rome are to be excused from the guilt of schism". [For the whole quote, see the website's synopsis]

Fr Swingler concluded by suggesting "that the early thinking of Martin Luther provides a helpful way into a more balanced understanding of church authority which integrates the profound existential insights of Luther's expression of the key doctrine of justification. When memories have healed, this could well be the way forward to ecclesial reintegration and the renewal of the institutional churches of today".



*Fr Swingler (left) engaged in earnest discussion with Fr Patrick Irwin and Dr Daniel Trocmé-Latter during the AGM*



## IS THREE WAY RECONCILIATION POSSIBLE?

*In his contribution to our Plenary session, the Rev Alexander Faludy referred us back to what our Anglican President had said about Bucer, and also to Fr Mackley's account of contemporary historiography of the Reformation period, in order to propose an ambitious three-way process of ecumenical reconciliation for which Martin Bucer's life and work could be an inspiration. It is reproduced here (and on the website) in full.*

tersection between three Reformations: Anglican, Lutheran, and Reformed.

This needs a little unpacking. Father Robert Mackley has given an expert review of English Reformation historiography to which I should like to refer and add. Diarmaid MacCulloch has excoriated the Anglo-Catholic historiography of the Reformation. It did indeed possess many flaws – though not necessarily the ones MacCulloch alleges. Perhaps its worst flaw was to conflate positive enthusiasm for the Elizabethan Settlement with a notional, patriotically isolated strain of pure patristic catholicity rather than acknowledging its debt to the influence of Martin Bucer and Philip Melancthon (as historians are now beginning to do).

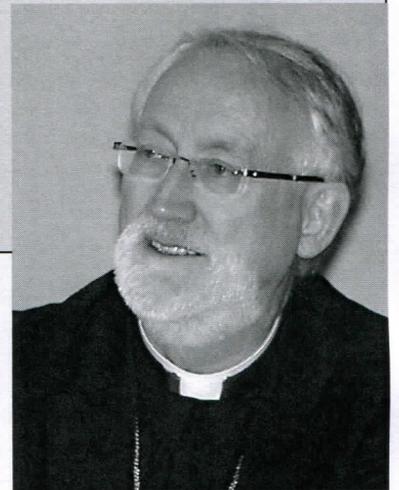
Bucer was the meeting point between three traditions. In recent years we have witnessed joyful rapprochement achieved “bilaterally” between Anglicans and Lutherans in the form of Porvoo, Called to Common Mission and the Waterloo Agreement. A substantive measure of bilateral reconciliation has also been achieved between Lutherans and Reformed by means of the Leuenberg Concord.

What we do not yet have, but very much need, is a “Trinitarian” / “Three Way” reconciliation of the Anglican, Lutheran and Reformed traditions in the spirit of Bucer's own life and work. Such reconciliation should be treated as a gift in itself and a hopeful pledge of the future and even greater unity of Christ's Church.

A few moments ago John Arnold spoke to us of Bucer as a strongly Trinitarian theologian. I would like to suggest that Bucer was ‘Trinitarian’ in another sense too, one which is vital to our understanding and honouring of ‘The Reformation Today’. This other sense in which Martin Bucer is ‘Trinitarian’ is that he stands at the very point of in-

## SPIRITUAL ECUMENISM IMPORTANT IN SECULARISED SOCIETY

*Our Lutheran President, Bishop Jürgen Johannesdotter, also referred to the coming 500<sup>th</sup> Anniversary of Luther's 95 theses, reporting on Pope Benedict XVI's recent visit to Germany, the increasing significance of “spiritual ecumenism”, and the big changes in the German episcopate. What follows is a summary of the whole talk which can be found on the Society's website.*



1. There were high expectations for the Pope's recent visit to Germany, which was both a State and a Church visit. For example, would he include some specific ecumenical gesture, such as the granting of permission to Catholic/Protestant couples to share Eucharist? He was welcomed by the Bundes-Präsident in the city of Erfurt, so significant for the Reformation; he preached in the monastery there (where Luther had been ordained), and then met the Council of the Evangelischen Kirche in Deutschland (EKD), a Council of bishops, clergy and laypeople, together with an equal number of Catholic bishops and cardinals. “They met for half an hour, not in public. Here the Pope highly esteemed Luther's intense longing and search for the ‘gracious God.’”

This meeting was followed by a full act of worship with sermon in the Protestant tradition; the Pope was welcomed by the President of the EKD Synod. Specific reference was made to the 500<sup>th</sup> Jubilee of the Reformation in 2017, and to the fact that it had been Cardinal Kasper who had called upon the Lutheran World Federation's Council to make this an ecumenical celebration.

Bishop Johannesdotter then referred to the sense of disappointment felt by people that the visit had not brought more ecumenical progress. But it had to be seen as one of a series of steps, another being the visit the Church Council of the Lutheran Church in Germany) to the Vatican in January

2012, an important step in mutual understanding, in terms of “reconciled diversity”, admittedly just as a step towards visible unity. He said: “The Pope knows a lot about Lutheran theology, understands it, but he does not really understand this “Protestant mixture” of the EKD with Lutheran, Reformed and United Churches”. Nevertheless, “the Pope's visit to Erfurt as one of the most important places of Reformation history was a very encouraging step”. *Continued next page*

## ECCLESIA SEMPER REFORMANDA

*The final reflection for which there was time in the Plenary was volunteered by Pastorin Dagmar Apel, speaking from her experience of a multi-racial, multi-faith parish in Berlin.*

*It is reproduced here and on the website in full.*

*It develops Bishop Johannesdotter's account of 'spiritual ecumenism', and the perennial challenge of the Gospel and Reformation, in a radical direction.*

The Church is in constant need of reformation, said Luther. Often it looks as if the Reformation took place, once. Like our long since dead great, great, great grandmother, we remind ourselves she existed once. But the power of this movement should not only lie in a memory, but also in present-day life. That is Luther's legacy.

Each person as such stands before God – with and without Church; each is called to be a priest (or woman priest?)!

In Berlin-Kreuzberg, my experience is that the human right to free religious choice has become a reality. People test religion and try it out. They discover that Christianity, Islam, Judaism, Buddhism are not far removed from each other. They choose quite freely and without anxiety between, and out of, differing religions. I regard that as an exciting development.

But that takes them a long way from the Church. And we theologians are amazed. What can we still say in such a situation? Everyone is called to be a priest – are all partners in faith?

The Church as an institution is often resting in itself and busy with its own affairs. But Church structures also speak of Reformation, and belong to a reforming process. Are they open and can they comprehend and reach conclusions as to where the problem that needs dealing with actually lies? Do they invite cooperative working and personal engagement? Do they emancipate and equip people for a cause? Do they speak good news?

Today I think that is the central issue: transparency, participation, advocacy and solidarity in church structures can be signs of lived Reformation. Simply proclaiming is not enough; it must be lived out, because it is always the case that the human being as such stands at the centre – not the institution.

The church community in Berlin-Kreuzberg in which I work, 'Holy Cross Passion', is a community with a social and diaconal starting-point; it is a church of cultures, a church community for the parish and for the city. It is open to all who live in Kiez. It counts as an example of a reforming starting-point in our time.

That is a big claim and no one-man-show. Already the second generation is working on the community's profile. And we have to continue to develop it, to test, to renew, to preserve and to open it up still further. It will be a long process without doubt, and whether it will succeed, who knows.

Reformation was no one-man-show, but a European process, not only in its result, but from the very beginning. And today I think that the beginnings, stemming from John Wycliffe and his partners in England, have set in motion a process which still needs time before its complete unfolding will be revealed.



*Dagmar Apel making her contribution with Sally Barnes looking on*

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2. Bishop Johannesdotter then went on to speak positively about the movement of "spiritual ecumenism", not as replacement for traditional theological dialogue, but as an important element especially among western secularised societies with their longing for spiritual life. His own responsibilities for some 200 evangelical communities including Protestant monasteries made him aware of a "deep ecumenical sense of

belonging together, without trying to provoke each other", in a great variety of Catholic, Protestant and Pentecostal groups, furthered by Pope John Paul II, and by the present Pope, who referred to the Lutheran theologian Joachim Ringleben in his book, 'Jesus', as his ecumenical brother.

Bishop Johannesdotter also pointed to the Community of St Egidio, the Focolare Movement, and the YMCA as further examples of this spiritual ecumen-

ism, coming together, for example in the movement "Together for Europe", to pray for and remind Europe of its Christian roots, but also to promote inter-religious dialogue.

3. In conclusion he referred to the large number of changes among the German episcopate, and said each generation had its own ecumenical challenges, which had to be met afresh with "the provoking radicalism" of the unchanging Gospel of Jesus Christ.

## ROCHESTER CLERGY VISIT ESTONIA

*In January, the Bishop of Rochester (UK), together with David Hamid (Bishop in Europe and Assistant Bishop in Rochester Diocese), with three of the parish clergy, took part in the Estonian Evangelical Lutheran Church (EELK) annual Clergy Conference at the north western Baltic frozen coastal resort at Roosta, near Haapsalu. It was an occasion to renew a link which has developed over the past fifteen years. Society member the Rev George Davies explains.*



### The Conference

We arrived to a 'chilly' (- 6°C) snow covered Tallinn and were met by the Revd Gustav Piir who, on behalf of the EELK, had made arrangements for our hospitality in Tallinn.

On the Sunday Gordon Oliver preached at the Rahu Kirik (Peace Church) at Nõmme, a suburb of Tallinn; Alan Smith preached at the Maari Kirik (Mary Church) in Tartu; and George Davies visited St John Church (Jaani Kirik) in central Tallinn.

On Tuesday we celebrated the Eucharist led by the clergy of the West Harju deanery at the Roostla Chapel before the Conference formally opened. The theme was 'Preacher and Sermon', and it was held at the Roosta (Puhkula) Holiday Resort set in an extensive pine and silver birch forest along a snow covered Baltic shoreline.

Each day began with a celebration of the Eucharist, after which the keynote plenary 'academic' presentations were followed by question and answer sessions. Throughout the visit our long established Estonian friend, the Rev Gustav Piir, acted as our translator.

The afternoons were set aside for wide ranging workshops with topics including prayers and homilies for radio; techniques in speech; religious articles for the press; preaching in the Anglican tradition (led by Bishops James and David); homilies at weddings, at funerals

and at baptisms; sermons for children and youth; short sermons; sermons without words. Bishop James gave a PowerPoint presentation about the Diocese of Rochester, commending the development of our link within the Porvoo Communion and Bishop David gave an overview of the work of the Diocese in Europe.

On our last evening the annual Presentation Dinner took place. This is an occasion to mark anniversaries of ordinations, and the announcement of the winner of the voting for the 'Clergyperson of the Year'! There were musical interludes and a valedictory speech by a long serving member of the clergy on the state of the work of the Church in Estonia. On our return to Tallinn we had a guided tour of the Cathedral, met with the Archbishop at the headquarters of the Estonian Church, and Bishop James led an informal meeting at the Theological Institute with the Archbishop's Advisors as we shared our hopes and reflections for developing a sustainable Rochester/Estonia partnership.

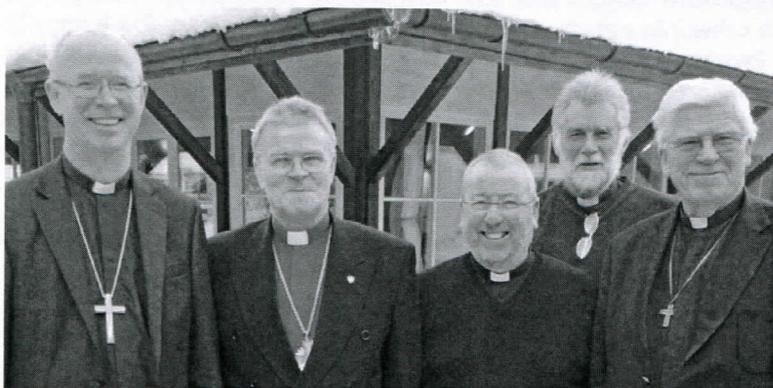
### Background to our Link

The Porvoo Churches have a great deal in common: their history and liturgy, and the fact that almost all are national episcopal churches representing the continuing expression of the historic Church in their own lands. Our diocesan link with the Estonian Church was initially established through music, and especially by choral

groups from the Toompea Kaarli Kirikus (the Charles Church) in Tallinn and St George's Church, Beckenham. The musicians have visited each other regularly to serve God together through music both sacred and secular. Other links have been initiated between the Mary Church in Tartu and the Parish of Eynsford, Farningham and Lullingstone, and between the Rahu Kirik (Peace Church) in the suburb of Nõmme (where the pastor, Dr Öve Sanders, is also the Director of the Theological Seminary) and the Parish of Holy Trinity Church, Lamorbey.

### Some Aspirations in Developing the Link

Amongst the agreed aims of the link have been to encourage and support each other in God's Mission; to commit ourselves to learning about each other's history, tradition and partnership; to grow in knowledge of, and to learn from each other; to seek to share our spiritual and material resources to our mutual benefit; to build strong and lasting friendships; to encourage and resource extended study leave (sabbaticals) and other training extensions, and to develop academic and ministerial dialogue through the EELK Theological Institute and the Seminary at Tallinn and the University Department of Theology at Tartu. We also intend to encourage and resource exchanges between interest groups such as confirmation candidates, community service groups, uniformed organisations, church musicians, schools, further and higher education chaplaincies and inter-parochial ministries by encouraging and developing appropriate programmes for Continual Ministerial Education (yrs 4-7) and by creating and resourcing an internet site to exchange information and gradually broaden to include content from our different congregations and from our cathedral communities.



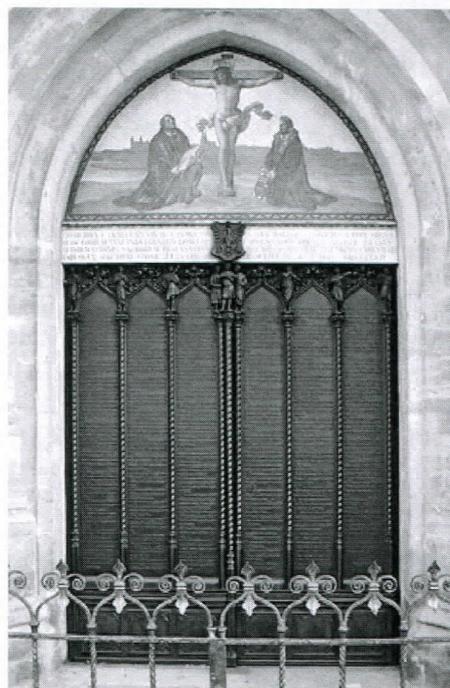
*Bishop James, Archbishop Andres Pöder, the Rev George Davies: Vicar of Holy Trinity, Lamorbey; the Rev Alan Smith, Vicar of St Stephen, Chatham; the Rev Gordon Oliver, Vicar of St John, Meopham.*

## FROM DEFORMATION TO REFORMATION

*Gudrun Kaper, one of our Society's Co-ordinators in Germany, is being challenged and also issues a challenge*



I am a pretty old-fashioned person. Latin words come to my mind while I'm using mobile phones and laptops, when I'm trying to speak two kinds of English in a community where *Hochdeutsch* and *Schwaebisch* already make communication patterns fairly sophisticated! My youngest students are not old enough for most kindergartens, and I admire greatly how they handle being taught German and some aspects of Christian faith by me, as I try to assist their parents in these tasks. All this is constantly making me ask myself, where do I live mentally? Am I rooted in the past, or in the present with an eye to the future?



*The original wooden doors of the Schlosskirche in Wittenberg perished in a fire, but these bronze doors commemorate Martin Luther nailing his 95 theses there in 1517*

The Latin word on my mind at the moment is *Reformatio*, which in German most of the time has an 'n' after the second 'o'. It is a word that reminds us Lutherans most obviously of our 16<sup>th</sup> century forefathers, and of a lot that has been going on during these last 500 years. Our Anglican-Lutheran-Society AGM meeting in Cambridge in March 2012 invited us to look backwards dur-

ing the morning session to Martin Bucer, who lived in that city at the end of his life and who, during his earlier years, lived a little west of us here in Germany. Then, during the afternoon session, John Arnold and others invited us to look around us and forwards as they shared deep thoughts with us about the Reformation today. I very much look forward to reading their contributions in *The Window* and on the website.

All this leads me to a question for all our readers, whether they live in Germany or elsewhere across the world:

### **What are you doing to prepare yourself for the big celebration in 2017?**

I get to see the 95 *Thesen-Tür* in Lutherstadt Wittenberg about twice every year. I would be happy to translate Luther's theses if the Tourist office there did not already sell them printed in several languages. But it is not indulgences that are my theme.

No, for my theme I am tempted to look first at the *deformation* in my own German church, to read the figures that come out every year showing the numbers of *Stuttgarters* who have been church members but who are not visible any more in Sunday worship, be it in the morning, in the evening, at night, with or without Bach or Spirituals. Those of us who do attend church often hear sermons read to us in German which fly easily over our heads and out of the doors, and do not resonate in our hearts.

Our local Christian TV station often scares me because of the dominance of grey on its screen (I have a colour TV!). Black also seems a popular color, but I don't think those wearing it think of it as a cool fashion statement! I have always been an advocate *against* conforming, and I am against influential people making big gains by spoiling the kids who could be my grandchildren.

So I want to think ahead. What kind of *reformation* does our church need today? How will our *affirmation* of faith sound and look this summer, this autumn, next Christmas? At the Kirchentag in May 2013 in Hamburg, during our ALS Conferences in 2014 in Hungary and 2016 here in Germany? All these will give us great opportunities to share insights and outlooks. But we need to be preparing ourselves.

How can we express our faith in a way that will strike a chord with young people? How about starting to share ideas and insights via Skype straight away? If you Skype you can easily find me in the directory. And what about starting a Facebook page in preparation for our 2016 Theological Conference in Germany now? Is that something I should do?

What will *you* be doing? Why not send your comments and ideas to the editor of *The Window*? Let's start now so that we can leave behind the grey and promote the brightness and joy that truly colours the Christian's life and captures children's hearts.



## LUTHERAN CHURCHES WORLDWIDE ARE GROWING

For the first time in its history, the overall membership of Churches belonging to the Lutheran World Federation (LWF) has reached 70 million. According to a report published by Lutheran World Information (LWI) on 11th March the membership of Lutheran Churches in Africa and Asia has increased, offsetting a slight decline in membership in North America, Latin America and the Caribbean.

The Church of Sweden is the largest member of the LWF with 6.75 million members, but read on and you'll see why it's not top of the league. Next comes the Evangelical Lutheran Church in Tanzania with more than 5.3 million members, and then we have the Ethiopian Evangelical Church Mekane Yesus with more than 5.27 million.

LUTHERAN LEAGUE		
Position	Team	Points
1	Germany United	12.9m
2	Sweden	6.75m
3	Tanzania	5.3m
4	Ethiopia	5.27m
5	America	4.6m
6	Denmark	4.5m
7	Finland	4.4m



*A Congregation of the Evangelical Lutheran Church of Tanzania in Arusha*

Members of the Anglican-Lutheran Society will want to be aware that membership in Lutheran churches in Africa is increasing rapidly. Indeed, in 2010 numbers rose by 7.1 percent to more than 18.5 million, and the highest rates of church growth were reported in Angola, Mozambique and the Republic of Namibia. So the fact that our conference for theological students and newly authorised ministers at Mirfield in September this year has attracted applicants from Tanzania and South Africa, and enquiries from Namibia, is really significant.

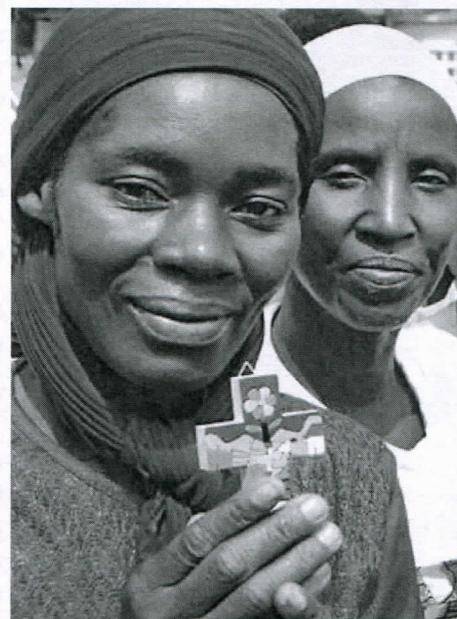
The number of Lutherans in Asia is also increasing, and there are now more than 8.74 million, representing a 2.35 percent increase. The largest Asian Lutheran church is the Protestant Christian Batak Church in Indonesia which has more than 4.1 million members.

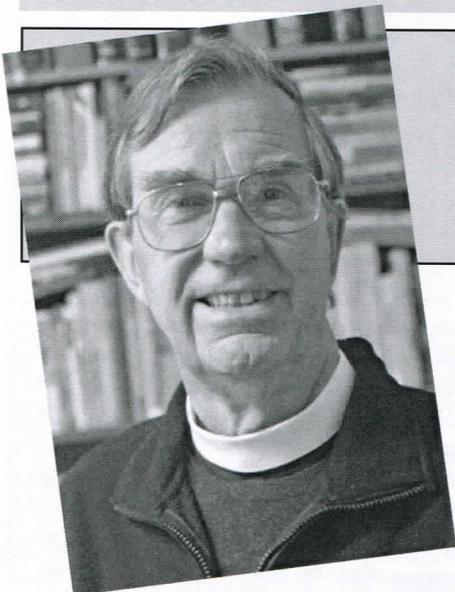
In North America the total membership of LWF affiliated churches fell almost 2% to just over 4.78 million, and the Evangelical Lutheran Church of America has 4.6 million members. In Latin America and the Caribbean things remained pretty stable and the largest LWF member church in Latin America, the Evangelical Church of the Lutheran Confession in Brazil, reported no change at all in its total membership.

In Europe the total membership of Lutheran churches has grown to more than 37.1 million. Germany continues to be the country with the largest number of Lutheran Christians in the world with more than 12.9 million, reflecting an increase of 3.2 percent. But this is partly as a result of the merger of the Evangelical Church in Thuringia and the Evangelical Church of the Church Province of Saxony to form the Evangelical Church in Central Germany. So, in our league table, it is Germany United that shifts Sweden from the top spot!

Membership for the fifth largest LWF member church, the Evangelical Lutheran Church in Denmark, dropped slightly to just under 4.5 million, and the sixth largest, the Evangelical Lutheran Church of Finland, has almost the same number of members.

The situation in the Anglican Communion is probably not so different. The 38 self-governing Member Churches or Provinces have around 85 million members in 165 countries spread over six continents, people who call themselves either Anglican or Episcopalian. We have not been able to discover any league tables of the kind published by Lutheran World Information, but if any reader has access to national membership figures we would love to have them.





## SUSTAINING THE WORSHIPPING LIFE OF THE PEOPLE FOR 350 YEARS

*Dick Lewis, one of our Executive Committee members, describes one of his most enthralling finds*

I'm not normally one for turning out cupboards. But recently I read in the 'Church Times', one of our Church of England newspapers, that on 2nd May 2012 there is to be a special service of Choral Evensong in St Paul's Cathedral in London. It will celebrate the 350th anniversary of the 1662 Book of Common Prayer.

At the same time the Cathedral is to host an exhibition of Prayer Books belonging to individuals from all over England. People owning a copy and having an interesting story to tell about it were invited to contact the organisers. Perhaps their Prayer Book would be chosen to feature in this special exhibition, entitled "Understood of the People", which will run from May onwards.

Straightway I was reminded of a copy of the Book of Common Prayer which came into my possession some time ago. I was turning out a long neglected cupboard. It was full of rubbish which I was in the process of consigning to large black bags ready for disposal. I reached into the depth of the not very pleasant smelling cupboard and grasped a handful of straw. As I pulled it out and dropped it into the black bag it crossed my mind that this was rather a strange find. Perhaps it had been used in the manger in some Christmas nativity scene of long ago. Peering into the gloom I saw a lot more straw. I took hold of it and was about to throw it away when I felt something hard inside it. I rummaged and found a very old leather bound book. The cover was plain. I opened it and discovered it to be a Book of Common Prayer.

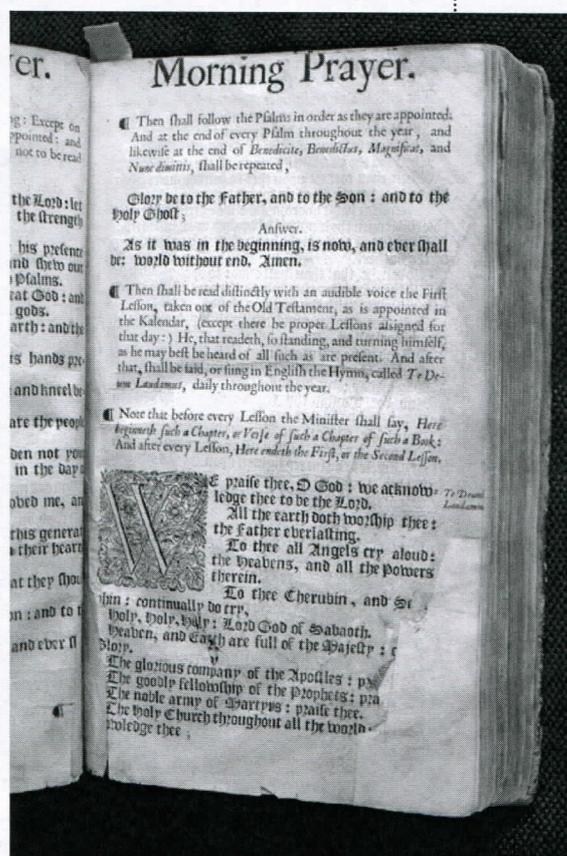
I am no antiquarian book expert, but it was clear to me that the volume was both very old and very well used. Clergy of the Church of England are required to say Morning and Evening Prayer every day, either in public or privately, and these pages of the book had been turned so often that the lower corners of the paper had been worn away, and had been very inexpertly repaired.

the Three Estates of the Realm, from the most traitorous and Bloody intended Massacre by Gun-Powder" to be used on the fifth day of November.

One of the nicest touches is a piece of paper slipped between the pages and used as a bookmark. It was torn from a ledger and is dated 1st Day of May, 1798. I just love the idea that some clergyman did that at the turn of the nineteenth century and the bookmark has remained in place ever since.

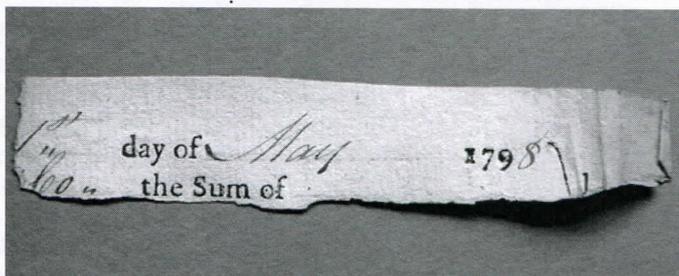
Where the book came from, and how it got into the cupboard, no-one knows. I have made extensive enquiries but have drawn a blank. All I know is that for centuries it is a book that has been used to nourish the spiritual lives of generations of people, and I go on using it to this very day. Not every day, of course, because it is too fragile for that. But on high days and holidays and always on the 5th November!

I told the people at St Paul's about the book. They are going to include it in their exhibition. I look forward to seeing it there, and to examining the others that have been included and hearing the stories behind them. Once the exhibition is over I shall want my Book of Common Prayer back so that it can continue to nourish people in worship.



*Morning Prayer, and an example of the crudely repaired page corners on the more frequently used pages*

The title page is missing but the rest is intact, including the prayers of thanksgiving to be said every 29th day of May "being the day His Majesty's Birth [that's King Charles the Second] and happy return to his kingdoms", and "For happy deliverance of the King, and



*The scrap of paper used as a bookmark for the past 214 years*

**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](http://www.anglican-lutheran-society.org.uk)

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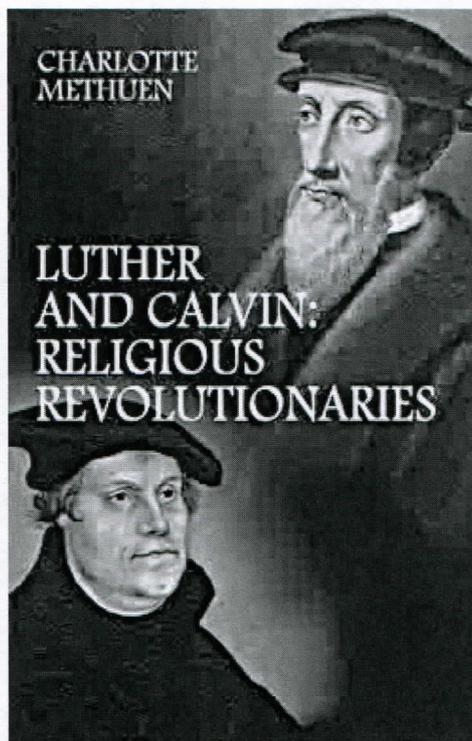
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**A CONCISE INTRODUCTION TO RELIGIOUS REVOLUTIONARIES**

Dr Roy Long reviews Charlotte Methuen's, *Luther and Calvin: Religious Revolutionaries*, Oxford, Lion, 2011, ISBN: 978-0-7459-5340-3, £9-99

Charlotte Methuen is one of today's leading Reformation scholars, whose interests combine the purely academic with active participation in many different facets of ecumenical involvement. She is an Anglican priest who was a lecturer in Ecclesiastical History in the University of Oxford from 2005-2010, when she moved to the University of Glasgow to lecture in Church History. She has close contacts with Germany – both with the German Protestant Churches and the Old Catholic Church – and has taught in Bochum, Hamburg, and Mainz. Her ecumenical involvement also includes, among other things, being a member of the Meissen Commission and of the Anglican-Lutheran International Commission, and she has also taught at the College of the Resurrection in Grahamstown, in the Republic of South Africa.



Granted such a background, we should not be surprised that her new book, *Luther and Calvin: Religious Revolutionaries*, is a very sound introduction to the subject and, when once taken up, it is difficult to put it down. After a useful and informative introduction, the work is presented in two sections dealing with the two subjects of the title separately, but showing clearly the links between them. Both sections follow the same format, with a brief biographical introduction followed by a survey of both the context and the theology.

Clearly, a book of around 190 pages can really only skim the surface of the output of two of the most widely written about Christian theologians, but for anyone wanting a concise summary of their lives and thoughts, this book provides an excellent introduction. If anything, the book proves that there can be such a thing as "in-depth skimming"!

My only complaint about the book (and, indeed, about some other similar books) is that, while there are extensive quotations from both Luther and Calvin, the book itself does not give the references, and in order to check these it is necessary to visit Dr Methuen's webpage – details of which are given on the publication information page at the beginning. This is certainly not Dr Methuen's fault and, as I discovered in a chance discussion with another author, is becoming standard practice among some publishers. Apparently, too many references put people off buying books! What a pity that we now have to add another step if we want to follow up an interesting quotation. What is, however, very good is that there are three pages at the end suggesting further reading.

I am now reading the book for the second time, but I do heartily recommend everyone with an interest in these two seminal thinkers to buy it and read it at least once, and to use it as a basis for exploring more widely!