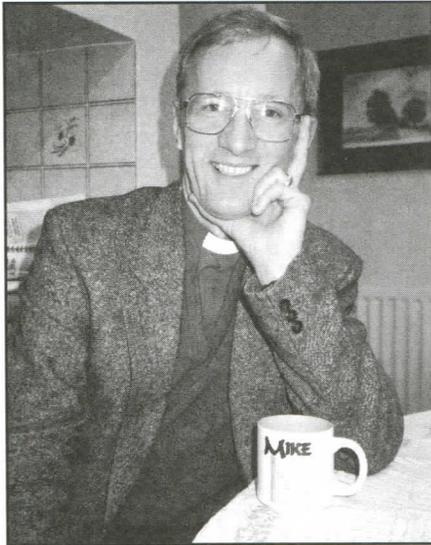


# The Window

Newsletter of the Anglican-Lutheran Society

Number 50, September-October 1996



The Rt Rev Michael Bourke, Anglican Bishop of Wolverhampton, will preach at a Reformation Festival Eucharist at St Albans Cathedral, England, at 9.30am on Sunday, October 27. The service is being sponsored by the Anglican-Lutheran Society, the German Lutheran Church of St Albans-Luton and the Cathedral. The Very Rev Christopher Lewis, Dean of the Cathedral, will preside at the Eucharist. The Rev Volkmar Latossek, pastor of the German Lutheran congregation, will assist.

## Coleman to visit USA

The Rev Brian Coleman, vicar of All Saints' Church (Anglican), Guildford, England, and treasurer of the Anglican-Lutheran Society, will address Lutheran and Episcopal church leaders during a visit to New England, USA, from September 18-27. He will speak at the Convocation of the New England Synod, Evangelical Lutheran Church in America, in Holyoke, Massachusetts, from September 22-24. He will also speak at the Clergy Day of the Episcopal Diocese of Connecticut in Wethersfield on September 24. He will preach at the 10am service at Trinity Lutheran Church, Worcester, Massachusetts on September 21. Two US members of the Society are making arrangements for the visit: the Rev Michael Fruth and the Rt Rev Cyril Wismar.

## Conference in Stavanger.

The next International Conference of the Anglican-Lutheran Society will be held at the Sola Strand Hotel, Stavanger, Norway, from September 5-8, 1997. Watch for further details in the next issue of *The Window*.

## Porvoo celebrations usher in a new era for European Lutherans and Anglicans

Anglican and Lutheran churches in northern Europe are celebrating their unity as churches who share a common sacramental life and ministry through the Porvoo Declaration. The historic agreement was signed at services held at Nidaros Cathedral, Trondheim, Norway, on September 1 and at the Toomkirik (St Mary's Cathedral), Tallinn, Estonia on September 8.

A third celebration and signing ceremony will be held at Westminster Abbey, London, on Thursday, November 28, at 7pm. Archbishop John Vikström of the Evangelical Lutheran Church of Finland will preach. The Archbishop of Canterbury, Dr George Carey, will preside at the Eucharist. (Admission to this service is free but by ticket only. You must apply on a special form which is included with this mailing - to members in the UK. Others may write to the Anglican-Lutheran Society office for forms.)

The Porvoo Common Statement, which includes the Porvoo Declaration, is named after the town in Finland (also known as Borgå, its name in Swedish) where the document was formulated.

Ten of the 12 churches which drafted the Porvoo document have endorsed it. The Lutheran churches are the Estonian Evangelical Lutheran Church, the Evangelical Lutheran Church of Finland, the Evangelical Lutheran Church of Iceland, the Evangelical Lutheran Church of Lithuania, the Church of Norway and the Church of Sweden. The Anglican churches are the Church of England, the Church of Ireland, the Scottish Episcopal Church and the Church in Wales.

The Evangelical Lutheran Church in Denmark declined to sign the agreement and the Evangelical Lutheran Church of Latvia has postponed its decision.

The Porvoo Declaration means that the signatory churches regard baptized members of each other's churches as members of their own; welcome overseas congregations into the life of the receiving churches; welcome those who are ordained as bishops, pastors and deacons in any of the 10 churches to minister in accordance with the receiving church's regulations; and consult on significant matters of faith and order, life and work.

Archbishop Robin Eames, primate of the Church of Ireland, preached at the Tallinn

service. Archbishop Jaan Kiivit said that Porvoo is important because it brings the Estonian Evangelical Lutheran Church out of its Soviet-era isolation into new links with other churches. The Estonian church plans to send an assistant pastor to help provide pastoral care for some 10 Estonian congregations scattered throughout Britain. This pastor's mentor will be an Anglican.

### Throwing mitres in the Thames

The Most Rev Richard Holloway, primus of the Scottish Episcopal Church, preached at the Trondheim service. In his sermon he said: "If we are going to be honest about episcopacy today, we have to acknowledge that some of us have treated it as an idol that justified us. . . The episcopate as we understand it today in the Churches that have signed the Porvoo Agreement leaves no room for these monarchical models. We are too fond of the intricacies of address and title, with our Most, Right and Very Reverends; we are too bound to the badges of office, with our mitres and croziers; and the more splendid our titles and the more gorgeous we look, the more cautious we tend to become." He hoped the Lambeth bishops would throw their mitres into the Thames River. "Maybe the bishops of the Nordic and Baltic churches would like to join us for this mass drowning of mitres, those symbols of prelatical pomposity."

Archbishop Vikström of Finland told *Lutheran World Information*, "What Porvoo means in practice is expressed at its simplest in a saying of an Anglican who lives in Finland. He said to me that when he next has to go to hospital and a Lutheran hospital chaplain comes into his room, he can say, 'Here comes my priest, too.' I do believe that a Finnish Lutheran living in Britain can express the same joy in the communion between our churches."

## Nordic hymns in Grimsby

A Nordic Hymn Service will be held at the Grimsby Parish Church, St James' Square, Grimsby, England, at 3pm on Sunday, December 8. The Rev Ronald T Englund will speak. Andrew Cantrill, organist and master of the choristers at the church, will direct the music and accompany the hymns.

# World-wide Anglican-Lutheran context

*Perspectives on Lutheran-Anglican relationships worldwide are included in an article by Günther Gassmann in the Spring 1996 issue of dialog, a quarterly Lutheran journal of theology published in St Paul, Minnesota, USA. Dr Gassmann is a former professor of theology at the University of Heidelberg and former director of the Commission on Faith and Order of the World Council of Churches. He has recently been a visiting professor at the Lutheran Theological Seminary in Gettysburg, Pennsylvania, USA. We are grateful to dialog for permission to reprint this excerpt.*

The Anglican-Lutheran rapprochement seems to be one of the more surprising ecumenical developments during the last 25 years. The two traditions had become strangers to each other in the course of separate histories. This was not always so. During the Reformation period there were rather close contacts between the emerging Anglican and Lutheran movements in the first half of the 16th century. Future leaders of the Church of England studied Luther's writings in Cambridge. There was Luther's influence on William Tyndale's and Miles Coverdale's translation of the English Bible (completed in 1535), as well as the use of several Lutheran Church Orders for the preparation of the first Book of Common Prayer (1549). In 1536 a first dialogue between Anglican and Lutheran theologians (including Robert Barnes, Martin Luther, and Philip Melancthon) took place in Wittenberg and resulted in the "Wittenberg Articles" which influenced a series of Anglican articles up to the 39 "Articles of Religion" (1571).

However, these close relations gave way to separate theological and ecclesiastical developments, influenced also by cultural, intellectual and political factors, during the 17th and 18th centuries, culminating in the Oxford Movement in the 19th century with its anti-Reformation spirit. Mutual ignorance, isolation - with a few exceptions of visionary bridge-builders - and misrepresentations were the result. The English Channel was more than a geographical barrier between Anglicanism (still predominantly represented by the Church of England) and Lutheranism.

The modern ecumenical movement provided a platform for new encounters between Anglicans and Lutherans. Initiated by the Lambeth Conference in 1908, conversations between the Church of England and the Lutheran churches of Sweden (since 1908/1909) and Finland, Latvia, Estonia, Norway, Denmark and Iceland (since 1930) led to different agreements and arrangements for eucharistic sharing or hospitality. Anglican and Lutheran theologians met especially in the Movement on Faith and Order but remained at a distance from each other. Why? Because the Lutheran participants did not agree at all with the Anglican insistence on making the historic episcopate a necessary topic on the ecumenical agenda, nor did they want to highlight the concept of organic unity or union as the goal of Christian unity.

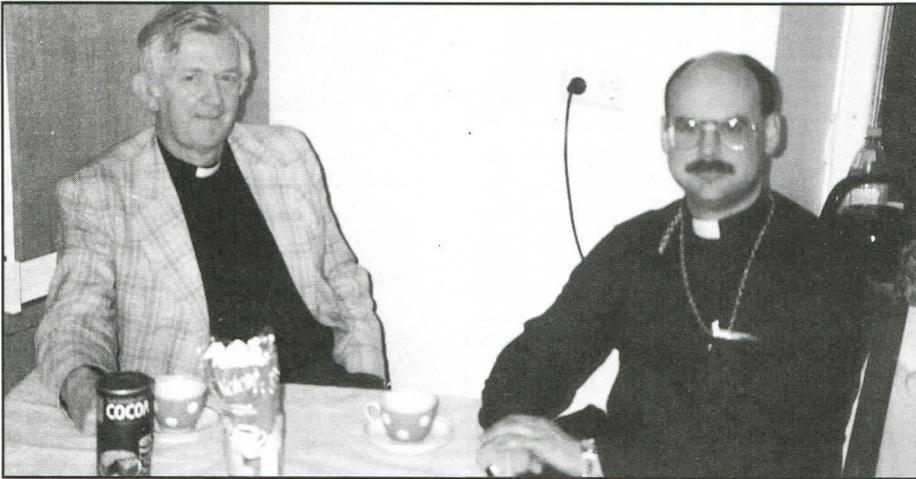
## Increased Anglican-Lutheran contacts after World War II

A real change in Anglican-Lutheran relations, a mutual rediscovery of many convictions, occurred after World War II. In North America, Europe, Africa, Asia and Australia increased contacts on all levels of church life led to a better mutual knowledge. Anglicans and Lutherans recognized their shared appreciation of the significance of history and continuity and of liturgical and sacramental life. Among them emerged a fresh awareness of the common roots in the European Reformation and of the present joint missionary and social tasks in areas where Anglicans and Lutherans live side-by-side. Study in theological schools of the other tradition, a growing sense of the special values in each other's theological and spiritual heritages, involvement of both traditions in multilateral ecumenical dialogue, and other forms of contact and exchange led within only a few decades to a new constellation of Anglican-Lutheran relationships.

Bilateral Anglican-Lutheran dialogues were the logical consequence of this new situation. After the conversations between the Church of England and the Scandinavian and Baltic churches in 1909-1951 (cf. reference above), the official Episcopal-Lutheran dialogue in the USA opened the series of Anglican-Lutheran dialogues. The three rounds of this dialogue - from 1969-1972, 1970-1980 and 1983-1991 - led to the agreements and recommendations formulated in *Toward Full Communion* and *Concordat of Agreement* (1991) which will be presented to the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church, USA (ECUSA) in 1997 for action. An international dialogue, authorized by the Lambeth Conference and the Lutheran World Federation, took place between 1970 and 1972 and a newly constituted Anglican-Lutheran International Commission has been meeting regularly since 1986. A dialogue on the European level was held between 1980

and 1982. An Australian dialogue has been carried out in two rounds between 1972 and 1984 and since 1988. The Canadian Anglican-Lutheran dialogue enabled actions of the two churches in 1995 to extend the agreement on interim sharing of the eucharist and to move towards full communion in the year 2000. In 1988 the Church of England and the Lutheran, United and Reformed Churches (EKD) in the Federal Republic of Germany and in the German Democratic Republic concluded a dialogue with the Meissen Agreement on eucharistic sharing and closer relationships. Since 1994 the Church of England and the Lutheran and Reformed Churches of France have begun a round of conversations. In Africa there have been in recent years consultations between Anglican and Lutheran bishops, and in several countries of Africa and Asia there is occasional mutual participation in the consecration or installation of bishops.

Perhaps the most outstanding event in this panorama of growing Anglican-Lutheran relationships and dialogues during the last 25 years is *The Porvoo Common Statement* of 1992. This agreement marks the result of a dialogue between four Anglican churches - Church of England, Church of Ireland, Scottish Episcopal Church, and Church in Wales, and eight Lutheran churches in Northern Europe - Denmark, Finland, Iceland, Norway, Sweden, Estonia, Latvia and Lithuania. After only four plenary sessions between 1989 and 1992, the representatives of these churches agreed to affirm the significance of the episcopate in historic succession as sign and service of the apostolic continuity and catholic unity of the whole church. This is a crucial element of a broader agreement in faith which allows the participating churches, as a first step, to declare mutual recognition as churches and of existing ministries. This would inaugurate full church fellowship between these churches in the framework of which there will be, among many other forms of relationship, and as a "normal practice," mutual participation in the consecration or installation of bishops as an expression of existing communion. This Porvoo Agreement has been accepted by the four Anglican Churches and the Lutheran Churches of Estonia, Finland, Iceland, Lithuania, Norway, and Sweden, thus leading to full church fellowship among the majority of Christians (about 50 million) in Northern Europe. This will provide an enormous ecumenical breakthrough and encouragement. Will Anglicans and Lutherans in North America be able to take a similar step?



The Very Rev Gustav Piir (right), Lutheran Dean of Tallinn, Estonia, enjoys a cup of cocoa with the Rev Francis Chadwick, who last year became Anglican Chaplain in Helsinki and Tallinn. They are involved in planning cooperative ministries of Anglicans and Lutherans in Estonia.

## Porvoo in Pühavaimu: a report from Estonia

Since 1995 the Rev Francis Chadwick has served as Anglican Chaplain in Helsinki, Finland, and Tallinn, Estonia. He writes of growing Anglican-Lutheran relationship:

In the summer of 1990 there were large crowds gathering in Tallinn's ancient Market Square. The more vocal groups were waving placards bearing the slogan "Liquidate the KGB Gang", written in Estonian, Russian and English. Many of the older people in the crowd had tears in their eyes. That was when I first set foot in the Pühavaimu (Holy Spirit) Church in Tallinn.

By rights we should not have been there. We had no Intourist (state travel bureau) nor police permission to travel. But our Russian friends from Leningrad had already decided we should visit their friends in Estonia. So we went - they in their vintage Volga towing a home-made caravan, and we in our bright red English-registered Citroen! At that time Porvoo was still a pile of papers on the desks of the participating churches and I hadn't even heard about it.

### Arrival in Helsinki

Six years later I now find myself chaplain to the English communities in Finland and Estonia. Soon after my arrival in Helsinki on April 1, 1995 I met with Juhani Forsberg and Antti Saarelma in the Lutheran Church Office for Foreign Affairs. In our discussions we all felt that Porvoo must become more than just a "theological" agreement. It needed to be worked out at the grass roots, confirming Johan Dalman's recent comment that "Porvoo must not remain as just clever thoughts disconnected from worship."

In Tallinn the work of the Anglican Church takes place in very close co-operation with our hosts, the Dean of Tallinn and the congregation of the Pühavaimu Church of the Estonian Evangelical Lutheran Church. This work in English was pioneered by Pastor Lloyd Swantz, a pastor of the Evangelical

Lutheran Church in America who has lived in Tanzania and Finland many years.

In December 1995 the first English Carol Service was held at Pühavaimu with School No.7 providing Estonian Christmas songs. The offering of some £250 (US\$400) was given to the Tallinn Children's Hospital. This is how our association with Liis Klaar, their fund-raiser, began. Last May we held a Service of Praise and Thanksgiving in which children from the Town School and the International School shared. We were able to present an additional gift at the opening ceremony of the hospital's newly-refurbished operating theatres. Now an English friend is presenting a "Formula One Racing Car" (child's pedal variety!) which she won in the competition.

### Worship flows into the community

All this is not very "clever" or "theological", but it represents the overflowing of our worship into the local community. Our English language worship takes place every Sunday at 3pm and is followed by coffee fellowship and Bible study that reveals depths of experience not often encountered. There are several former communists taking part, both Estonian and Russian, and an Armenian and a few Anglicans.

I am privileged to serve on the staff of the Lutheran Deanery of Tallinn alongside the Dean, Gustav Piir. He and I work very closely together, planning future events over several cups of late night cocoa in the newly-built premises at Pühavaimu Church. In May of this year Estonia was host to the eleventh Anglo-Nordic Pastoral Conference and members were introduced to the life of several Estonian parishes. Steps are also afoot to forge a link between the Diocese of Rochester, Church of England, and Tallinn. Dean Piir will visit Rochester this autumn.

As the first English chaplain in Estonia I have received a very warm welcome. It is a great privilege to share in the recovery of

faith and church life in a country that had been out in the cold for some 50 years. In this year of celebrating the signing of the Porvoo Agreement we can all feel that this is not just ratifying a "statement" but rather a "process" which is now well underway. Porvoo has begun to take root in the Pühavaimu Church and among other Estonian congregations.

## Anglicans advise Lutherans on ways of church planting

Helen Hofmann of Setzingen, Germany, an Anglican theologian from England married to a German Lutheran pastor, writes:

German Lutherans held their first national conference on church planting on June 15 in Karlsbad-Spielberg, near Karlsruhe. The Rev Bob Hopkins from England addressed the 200 delegates. He and his wife, Mary, co-ordinate Anglican Church Planting Initiatives in England which has seen 239 new Anglican church plants in the past ten years. Because of their similar church structures, German Lutherans have much to learn from the Anglican church planting movement.

Two working committees have been formed in Germany to clarify the theological aspects of church planting and to co-ordinate a church planting strategy. In September Mr Hopkins will lead a church planting training programme in Baden-Württemberg. It will be essential to adapt the planting principles to the German context.

German Lutherans can be encouraged. If church planting has been possible on such a large scale within the Anglican Church, why should it not be possible within the Lutheran Church? There are now about 30 Lutheran church planting projects in Germany.

## Lecosaldi Ensemble US tour

Peter Lea-Cox, cantor at the Lutheran Church of St Anne and St Agnes in the City of London, will lead five musicians in concerts and musical services in Lutheran Churches in New Jersey, Pennsylvania and Maryland, USA, from October 1-10. Included will be an Epsicopal-Lutheran musical vespers in Lancaster, Pennsylvania. The Rev Ronald Englund will lead the group and speak on the Anglican-Lutheran Society.

## Who is our oldest member?

In the last issue of *The Window* (No.49) we reported that Canon John R Ramsey, who is 89, may be our oldest member. Not so. When Ethel and Jack Marginson renewed their memberships in early August, Mrs Marginson wrote: "It is exciting to witness the gradual coming together of our two churches. Incidentally, my husband, Jack, was 91 years old last week. So Canon Ramsey is young yet!"



The growing reality of the Porvoo Agreement is seen in the presence of the Rev Canon Dr Trevor Park (right) from Kendal, Cumbria, in the Anglican Diocese of Carlisle, England, who has worked for five months in the Lutheran Parish of Rennesøy, Norway. Dr Park spent the spring and summer of this year in Norway, with special responsibility for services at Utstein Abbey. Dr Park's wife, the former Olaug Christianson, is originally from Norway. An added Lutheran-Anglican dimension is seen in this picture at Utstein Abbey with the Parks' son, the Rev Dr Tarjei Park, an Anglican serving in Lancaster in the Anglican Diocese of Blackburn, and his wife, Pamela, who is a Lutheran from Minnesota, USA. Their children are Maria and Benjamin.

## English Anglican serves Church of Norway

The Rev Canon Dr Trevor Park, an Anglican from Kendal, Cumbria, in the Diocese of Carlisle, England, has just completed five months of service in the Diocese of Stavanger of the Church of Norway (Lutheran). His wife, Olaug, is from Norway and Canon Park is fluent in Norwegian and taught in a Folk High School in Norway before seeking ordination. He writes:

The Anglican Diocese of Carlisle and the Lutheran Diocese of Stavanger in Norway have been Partners in Mission since 1979. The most recent expression of this link has been the secondment of Canon Trevor Park to work for five months in the parish of Rennesøy with special responsibility for services at Utstein Abbey.

Utstein was home to a community of Augustinian Canons from 1264 until the Reformation. Today it is Norway's only restored medieval monastery and, since the sparsely populated island on which it is situated was linked to the mainland three years ago by a road tunnel under the fjord, the number of visitors has risen sharply. Last year some 30,000 came during the summer season between May and September.

The residential facilities at Utstein Abbey are used for conferences by a wide variety of firms and organizations. The church's wonderful acoustics have attracted many international musicians to perform at concerts held on Sundays during the summer. The buildings no longer belong to the Church of Norway but are run by an independent Board of Trustees, one of whose members is

the Bishop of Stavanger.

A step towards raising its profile as a Christian centre has been the appointment of a chaplain for the tourist season. Porvoo has made it possible for the first chaplain to be an English Anglican priest. This has meant the number of Sundays on which services can be held has greatly increased and the number of worshippers has risen steadily, many of them tourists. Most services have been Norwegian liturgies but on four Sundays they have been from the ASB (Alternative Service Book) of the Church of England, and in English. Extracts from one of these will appear in the United Kingdom later this autumn in a BBC television Songs of Praise programme.

Visitors are encouraged to take time, after they have visited the buildings with a guide, to sit quietly in the church and enjoy its peace and beauty. Prayer cards in a variety of languages are now available for use and to keep as a small gift from the church.

Near the end of August parishioners from the diocese were to take part in a day's pilgrimage to four medieval churches on nearby islands, ending in Utstein Abbey.

Part of the secondment has also been to serve as a locum for the parish priest during his month's summer vacation and to minister in the other four churches in the parish. Canon Park's final task before returning to England will be lecturing at conferences around the diocese on Anglican forms of worship. He will return to Norway in January 1997 as Senior Anglican Chaplain in Norway, based at St Edmund's in Oslo.

## Lithuania and Porvoo

The Rev Darius Petkunas of the Evangelical Lutheran Church of Lithuania, who recently completed studies at Oxford, writes about the implications of Porvoo for his church:

When former Bishop Herbert Chilstrom of the Evangelical Lutheran Church in America wanted to visit Lithuania in 1991, our late bishop, Jonas Kalvanas, said to him, "Now we are like Jonah in the belly of the fish." Bishop Kalvanas talked about events in January 1991 when the Soviets attempted to put down the Lithuanian independence movement. Church life during the Soviet era can be described in these words. We had little hope of links with western churches.

Ecumenical relationships with Anglicans began after Lithuania became independent. In 1993 an official Anglican delegation, including Archbishop George Carey, visited the Baltic countries. One of the greatest results of this visit was my church's entering discussions about the Porvoo Declaration, which was accepted by the Evangelical Lutheran Church of Lithuania in 1995.

There are about 30,000 Lutherans in Lithuania, about one percent of the population. Most Lithuanians are Roman Catholics. There is a small Russian Orthodox community and some Baptist churches. Having entered into relationships with other western churches, we don't want to forget ecumenical ties in our own country. We also have discussions with churches in Russia.

My studies in the psychology of religion at Oxford come from this new ecumenical era. What surprised me most is that almost every book ever written in English can be found in Oxford. This opportunity for me to study in England will have an impact on me, on my congregations in Lithuania and hopefully for the Lutheran Church as a whole.

### ANGLICAN-LUTHERAN SOCIETY

#### Patrons

The Archbishop of Canterbury  
The President of the Lutheran World Federation

#### Presidents

The Rt Rev David Tustin  
Anglican Bishop of Grimsby, England  
The Rt Rev Erik Vikström  
Lutheran Bishop of Porvoo (Borgå), Finland

#### Moderators

The Rev Ronald T Englund (Lutheran)  
The Rev Flora Winfield (Anglican)

#### Secretary

Mrs Valerie Phillips (Anglican)

#### Treasurer

The Rev Brian Coleman (Anglican)

#### Other Committee Members

Mrs Marianne Haig (Lutheran)  
The Rev Volkmar Latossek (Lutheran)

#### National Correspondents

The Rev Dr Jaakko Rusama (Lutheran) - Finland  
The Rev Arndt-Bernard Müller (Lutheran) - Germany  
The Rt Rev Cyril M Wismar (Lutheran) - USA

### THE WINDOW

#### Editors

The Rev Ronald T Englund (Lutheran)  
Ms Gillian Court (Anglican)

#### Editorial Office

27 Prentis Road  
London SW16 1QB, England  
phone and fax: 0181-769 2677