

The Window

Newsletter of the Anglican-Lutheran Society

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Services mark 450 years since Luther's death

Three special services in February, sponsored by the Anglican-Lutheran Society with St Anne's Lutheran Church in London, will observe the 450th anniversary of the death of Martin Luther, who died on February 18, 1546.

The services will be held at the Lutheran Church of St Anne and St Agnes, Gresham Street, London EC2.

A Eucharist using a translation of the *Deutsche Messe* by Luther will be held at 7pm on Sunday, February 4. The Rev Brian Coleman will preach.

Hymns of Luther will be the theme of a musical service at 7pm Sunday, February 11. Peter Lea-Cox will direct an Anglican-Lutheran Choir at the February 4 and 11 services.

Bach Vespers at 7pm Sunday, February 18, will include Bach's Cantata 127, *Herr Jesu Christ, wahr' Mensch und Gott*, led by choir and orchestra of the Lecosaldi Ensemble.

"In Praise of God" on BBC World Service will feature a programme on Luther on February 18 written and presented by the Rev Ronald T Englund.

Wales, Iceland, Finland endorse Porvoo with Latvia to vote in spring of 1996

Three more churches involved in the Porvoo Declaration have given their enthusiastic endorsement as voting on the historic document nears completion. Porvoo has been overwhelmingly approved by the Church in Wales (Anglican), the Evangelical Lutheran Church of Iceland and the Evangelical Lutheran Church of Finland. Only the Evangelical Lutheran Church in Latvia is yet to make its decision.

The Porvoo Declaration, named from the city in Finland where it was formulated, brings into full communion eight Nordic and Baltic Lutheran churches with four British and Irish Anglican churches.

The Church in Wales endorsed the Porvoo Declaration unanimously at Lampeter on September 27-28. The Archbishop of Wales, the Most Rev Alwyn Rice Jones, wrote to the Anglican-Lutheran Society that the Church in Wales is "proud of the fact that it has endorsed Porvoo".

The Evangelical Lutheran Church of

Iceland unanimously endorsed Porvoo at its church assembly in Reykjavik on October 26. Its general synod had also voted unanimously in favour in June.

The Evangelical Lutheran Church of Finland voted 94-6 in favour of Porvoo at its church synod on November 8. The Rt Rev Erik Vikström, Bishop of Borgå (Pörvoo), a president of the Anglican-Lutheran Society, reports that there had been some hesitation from conservative parts of the Finnish church concerning the wording on justification in the agreement and what was not said on the Eucharist. He added that "there was not much discussion on episcopacy".

The huge majority in favour came after all were assured that the Church of Finland would not have to change its confessional statements in order to enter fully into Porvoo.

Bishop Vikström said that it was a "moving and unforgettable experience" when, after the vote was taken, the whole synod stood up for prayer and to sing the Anglican hymn, "The Church's one foundation".

Earlier endorsement of Porvoo had been given by the Church of England, Church of Ireland, Scottish Episcopal Church, Estonian Evangelical Lutheran Church, Evangelical Lutheran Church of Lithuania, Church of Norway and Church of Sweden.

The Church of Denmark declined to endorse Porvoo but has called for the strengthening of contacts between Anglicans and Lutherans.

Season's greetings to all

The Anglican-Lutheran Society wishes for all of its members and friends a joyful and peaceful Christmas and New Year of 1996. May our celebration of the Saviour's birth be a time when we experience in new and deeper ways the grace of God in our lives and in the entire world.



More than 300 people attended the Nordic Hymn Service sponsored by the Anglican-Lutheran Society at Westminster Abbey on November 12. Peter Lea-Cox (above) rehearses the 37 singers in the Anglican-Lutheran Choir which led the music. Canon Colin Semper and the Rev Ronald T Englund led the worship with hymns from Norway, Sweden, Denmark, Finland and Iceland. (photo by Alan Symes.)

Profile of Anglo-Nordic Relations

Gillian Court, co-editor of *The Window*, has written this review of a timely new book by Lars Österlin of Sweden, *Churches of Northern Europe in Profile, a thousand years of Anglo-Nordic relations*. Prof Österlin is a distinguished church historian who has been Dean of Linköping, as well as a senior lecturer at the universities of Lund and Copenhagen. He has also been Professor of Missions and Ecumenical Theology at Lund University.

Shortly after being confirmed into the Church of England thirty years ago, I was told by a priest that I should stop taking communion with my family in the Methodist Church during my visits home. My family and the Methodist Church had nurtured my faith. Was it the will of God that in the family of the church I should shun them? After some reflection, I chose to ignore that "rule" which is, thank God, no longer extant in England.

Genuine difference of insight into Christian belief, "secular" history national and international, differing cultural patterns and the fact that virtually every human organization needs renewal from time to time have all led to mutual suspicion in the Christian community over the centuries. We have gone so far as to demonize each other in earnest attempts to maintain "purity", as we see it, in our faith. Centuries pass. The original cause of wounds is forgotten but attitudes persist. We need to be better informed than we generally are about historical facts if we are to find our way back to the common ground of our belief in Christ.

Concentrated reading

In Professor Österlin's book we are given an overview of major events, similarities, differences and influences in the relationship between the Nordic Lutheran and the Anglican traditions. It is concentrated reading. It covers a period of over a thousand years, from the missionary activity of the Anglo-Saxon church to the Nordic people in the tenth century, before the break with Rome, to the Porvoo Common Statement signed in 1992. On page 239 there is a comment worth underlining. The author writes that after the first world war "there was a desire to break away from all the bitter controversies of the past and *generously* to acknowledge

everything essential that was held in common" (*italics mine*).

In the late Middle Ages feuds developed between countries and prominent families in the North and in England. The Church played its part in these struggles. The nation state and secular princes emerged victorious. During the Reformation, monarchies sought to suppress the political and economic power of the Church. Though the concept of the national church was integral to the process, church tradition developed somewhat differently. Overall the Nordic countries put emphasis on protecting the unity of their national churches through the Lutheran Confessions. England, insofar as it was influenced by the Reformers from mainland Europe, was perceived by Nordic visitors to have become Calvinist. It was seen as sectarian in its pluralism. For both reasons, it was avoided.

Lambeth discussions

Revivalism in the 18th and 19th centuries took on an international character. Missionary work in other parts of the world began. Migration to North America from England and, in particular, Sweden raised the question of relationships between Anglicans and Lutherans in North America. This was a subject of debate at the first Lambeth conference in 1867. There are evangelical and high church wings and debates about the nature of the church in the Lutheran churches as well as in the Anglican church.

Since the break with Rome, obviously none of the bishops (or superintendents) in our traditions has had their authority confirmed by the Pope. A key factor in negotiations about mutual recognition has been what happened to the historic episcopate, thereby the apostolic succession, in the 16th century. The Church of Sweden has mostly been recognized by the Church of England as having maintained a genuinely valid pattern of episcopal consecration. Other Nordic countries have an interruption in the continuum of practice. Interpretation of the fourth point in the Lambeth Quadrilateral of 1888, which relates to this matter, has made for great difficulties. The Church of Sweden was in a sensitive position while singled out by Anglicans as being *spécial* in this regard among the fellowship of the

Nordic churches. Porvoo recognizes that the function of the episcopal office (rather than consecration) has been maintained "in all our churches as a visible sign expressing and serving the church's unity and continuity in apostolic life, mission and ministry" (page 282).

Extensive movement

There has been extensive movement of scholars, students, craftsmen, traders, church leaders, diplomats, missionaries and monarchs between the Nordic countries and England during the thousand years. It is striking to note throughout the book how deeply the impressions of individual travellers have influenced history. Negative impressions have left their mark for a long time. Equally, those who have first hand experience of other churches have been able to defuse misconceptions and even to make breakthroughs in relationships in their time.

With the exception of St Birgitta in Sweden in the 14th century, who emerges as a person of considerable influence and whose religious order survives today, women's role - even in the marriage proposal of Prince Erik of Sweden to Elizabeth I of England - in the recorded history is perforce comparatively slight. In July 1996 a European women's synod is to be held in Austria. It is likely to be fairly comprehensively international and ecumenical. What will that mean to our churches?

There are quite a few typographical errors in the production of Professor Österlin's book of which the most serious (page 299) is that the Faith and Order Conference in Lima, Peru, is attributed to the year 1882. But that is very much secondary to the fact that this book contains an immense amount of fascinating and personalized information, probably largely unknown to most of us, from which all of us concerned for future relationships in the Church can benefit.

Churches of Northern Europe in Profile, A thousand years of Anglo-Nordic relations by Lars Österlin. Published in 1995 by The Canterbury Press, Norwich, England. Paper, 317 pages. Price £11.95.

Copies are available from the Anglican-Lutheran Society, 27 Prentis Road, London SW16 1QB, England, for £11.95, plus £2 postage and packing, for orders sent to the UK and Europe; and US\$25, including postage, everywhere else.



Valerie Phillips of Wheathampstead, Hertfordshire, England, chats with the Rev Paul Williams who has recently moved from England to accept a call to Grace Lutheran Church, Kitchener, Ontario, Canada. Mrs Phillips has recently been elected to as an Anglican representative on the Anglican-Lutheran Society Committee. She will serve as secretary to succeed Pastor Williams. The Committee will soon elect a new Lutheran representative to fill the vacancy caused by Pastor Williams's resignation. Travel difficulties due to snow caused the postponement of the Committee's December 7 meeting.

Ecumenical journey for ELCA leaders

Twelve leaders of the Evangelical Lutheran Church in America spent four days in England as part of an ecumenical journey from November 24 - December 20. The group included seven bishops, two parish pastors, two lay people plus the Rev Dr Daniel F Martensen, staff co-ordinator from the ELCA Department for Ecumenical Affairs.

While in London, the delegation met with leaders of the Anglican Consultative Council and Church of England.

The group's itinerary also included ecumenical visits to Geneva, Strasbourg, Rome and Istanbul.

Dr Martensen has recently been named acting director of the ELCA Department for Ecumenical Affairs. He succeeds the Rev Dr William Rusch who completed his second term as department director on October 31.

Norwegian named canon

A Norwegian pastor, the Rev Trond Bakkevig, was recently named an honorary canon of the Anglican Cathedral in Gabarone, Botswana. The Most Rev Khotso Makhulu, Bishop of Botswana and Archbishop of the Province of Central Africa, went to Oslo for the October service. Pastor Bakkevig, who was general secretary of the Church of Norway's Council on Ecu-

menical and International Relations, is believed to be the first Lutheran pastor from Europe to receive this honour.

Thanks for support

The Anglican-Lutheran Society is grateful for support for its autumn musical services from five Nordic Lutheran churches in London: Estonian, Finnish, Icelandic, Norwegian and Swedish.

The Society is also grateful for its 141 paid-up members this year. We are nearing our 1995 goal of 150 members. Subscriptions and gifts from members are a vital part of the Society's budget.

AGM, concert in March

All members and friends are invited to the Annual General Meeting of the Anglican-Lutheran Society at the Swedish Church, 6 Harcourt St, London W1, on Saturday, March 16, 1996, from 10am to 3.30pm

Pianist Andrew Wilde will give a recital to benefit the Anglican-Lutheran Society at St Anne and St Agnes Church, Gresham Street, London EC2, on Thursday, March 21, at 7.30pm. Admission will be £6 at the door. One of the finest British pianists of his generation, his recital at the Queen Elizabeth Hall, London, last September was sold out. He will also give a recital at Wigmore Hall, London, February 23.

Lay leaders from Latvia visit Salisbury diocese

Two lay leaders from Evangelical Lutheran Church of Latvia visited the Salisbury Diocese of the Church of England from November 20-27.

Ms Lauma Lapa, a lecturer in English at Riga University, and Mr Valters Koralis who is studying in Riga to become an evangelist, were guests of the Diocese as part of its Latvia Link.

The Latvians took part in the Bishop's Lay Conference, planned by lay people for lay people, held November 24-26 in Salisbury, with the theme "Love God and Love our Neighbour". Besides the visitors from Latvia, the participants included two Anglicans from the Church of the Sudan and three Roman Catholics from the Diocese of Evreux, France. They were invited as representatives of other diocesan links.

Mrs Gabrielle Watts of West Parley, Dorset, England, one of the conference leaders, said that the event was planned "to help lay people grow in confidence in their witness in workplace and community".

The Latvian Lutherans also attended an Archdeaconry Training Day on World Mission held at Wimborne Minster on November 22.

The Rev Edward Farrow, Ensbury Park, Bournemouth, and the Ven Graham Roblin of Bere Regis, Dorset, were hosts to the visitors when they visited parishes and schools.

In July the Rev Janis Bitans of Saldus, Latvia, and the Rev Rolands Eimanis of the Riga University Faculty of Theology attended the Salisbury Diocese Clergy Summer School at King Alfred's College, Winchester.

The active Salisbury-Latvia Link also included a visit to England in 1994 by the Rev Janis Ginters and his wife, Sandra Ginters.

Porvoo celebrations set

Three official services in 1996 - one in a Nordic country, one in a Baltic country and one in Britain - are being planned as part of the celebrations of the adoption of the Porvoo Declaration. A service is set at Trondheim Cathedral in Norway, on Sunday, September 1; in one of the Baltic countries on Sunday, September 8; and at Westminster Abbey, London, on Thursday, November 28, at 7.45pm.

New books on sale

Two new books are available from the the Anglican-Lutheran Society's office at 27 Prentis Road, London SW16 1QB.

Church and society in Finland

The Evangelical Lutheran Church in Finnish Society, No.6 in Documents of the Evangelical Lutheran Church of Finland, edited by Pirjo Työrinoja. Published in 1994 by Church Council for Foreign Affairs, Helsinki. Paper, 91 pages. Price UK£3.50 or US\$6, including postage, sent anywhere.

Readers have asked for material in the English language on the Nordic and Baltic Lutheran Churches. Here is a fine collection of essays which give a glimpse of the issues facing the Church of Finland. Among the essays are "The Direction of the Church 2000" by Heikki Mäkeläinen; "Liturgical Reform in the Evangelical Lutheran Church of Finland" by Juhani Forsberg; and "Church-State Relations in Finland" by Juha Seppo. Other essays deal with religious education in schools, communication, the folk church and constitutional rights.

Theology of Lutheran-Episcopal Concordat

Inhabiting Unity: Theological Perspectives on the Proposed Lutheran-Episcopal Concordat edited by Ephraim Radner and R.R. Reno. Published in 1995 by Wm. B. Eerdmans Published Co., Grand Rapids, Michigan, USA. Paper, 247 pages. Price US\$14.99. (Through the Anglican-Lutheran Society - UK£12 plus £1 postage in the United Kingdom and £2 postage in the rest of Europe.)

Independent evaluations of developments in the churches are always useful and here, for the first time, we have essays about the proposed Lutheran-Episcopal Concordat in the USA. (The Evangelical Lutheran Church in America and the Episcopal Church in the USA will vote in 1997 on this document to bring them into "full communion".) Ephraim Radner, an Episcopal priest from the Diocese of Connecticut, USA, and R.R. Reno, associate professor of theology, Creighton University, Omaha, Nebraska, USA, have edited this book. Financial support was given by Creighton, a Roman Catholic university. The editors say that this volume provides "unashamed" support for the proposed Concordat. Yet this support is not uncritical. Dr Robert Runcie, former Archbishop of Canterbury, calls this excellent series of essays "the best introduction I know to the theological, liturgical and pastoral issues that are raised by the Concordat". The twelve essays are under the headings of integrity, challenge and opportunity.

Kierkegaard anniversary at Danish Church

The Rev Rodney Ward, Ecumenical Officer for Churches Together in Lincolnshire & South Humberside, England, has written this report on the annual Kierkegaard Day dinner held November 9, 1995 at the Danish Church of St Katherine in London. He is the minister of Gainsborough United Reformed Church and a member of the Anglican-Lutheran Society.

If you had come to the Danish Church in London on November 9, you would have found a room crowded with people ready to hear a speaker and to partake of good Danish food. This was the annual Kierkegaard Dinner which is held on the nearest convenient date to November 11, the date of his death. Søren Kierkegaard died on November 11, 1855, 140 years ago this year.

The occasion was hosted by Pastor Poul-Eric Fabricius of the Danish Church and his wife, Dorthe. It was arranged by Dr Peter Vardy who teaches philosophy and a course on Kierkegaard at Heythrop College, London. Many who attend the dinner each year have been introduced to Kierkegaard in this way, so the occasion was something of a reunion, but not exclusively so.

Over the years there have been some illustrious speakers from Britain and America. This year it was fitting to have a Dane, Joachim Garff, head of the Institute of Kierkegaard Studies at Copenhagen University. He was billed as "the most original and gifted Kierkegaard scholar in Denmark, though only 35 years old". His talk was a play on the title "A Man of Letters". It can either mean that Kierkegaard was learned or made of letters. So we heard the familiar story of Kierkegaard's relationship with his father, and his fiancée, Regine Olsen; of his authorship, including his pseudonymous works such as *Philosophical Fragments*, and his more directly religious *Edifying Discourses*; of his conflict with *The Corsair* (Copenhagen's equivalent of *Punch*); and finally his conflict with official Christendom embodied in the Danish Lutheran Church.

It was interesting to hear Garff compare Kierkegaard with Grundtvig. Although Grundtvig is more popular in Denmark because of his folk influence, Kierkegaard, in spite of his reputation, is easier to read. Kierkegaard has suffered

in Denmark from the cultural marginalisation of philosophers and theologians though people are now becoming more aware of them. My own reflection was that Grundtvig is famous in Denmark while Kierkegaard is famous around the world.

Although Kierkegaard was a Lutheran, and one of the most famous of all times, I couldn't help reflecting on the Danish Church setting and wondering how happy Kierkegaard would be in it. Garff implicitly drew attention to this when he said that it was not easier to be a priest in the Danish Church since Kierkegaard. It would be if they only had Grundtvig, but they have both. The Danish tradition is between these two and there is a clear tension. I wondered too what Kierkegaard would make of the Porvoo Agreement. Would he not draw attention to the Christendom aspects of the ecumenical movement? This only goes to show that meeting with Kierkegaard at the annual dinner is not a totally comfortable experience.

A boy for the Melaas-Swansons

We rejoice with the Rev Wayne Melaas-Swanson and the Rev Dr Barbara Melaas-Swanson on the birth of their first child, David Erik, on November 28 in Joliet, Illinois, USA. Barbara served on the Anglican-Lutheran Society Committee and was secretary from 1987-93. Wayne compiled the Society's *Directory of Anglican-Lutheran Links* in 1993.

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THE WINDOW

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