

The Window

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THE ANGLICAN-LUTHERAN SOCIETY

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A SUCCESSFUL ANNUAL MEETING

7th-8th March 2014 in Liverpool in North-West England

The decision to move our 2014 Annual Meeting from London to Liverpool may have been considered risky but, in the event, it proved a risk well worth taking.

The event was well attended, and the worship, the social networking, the presentations and discussion we enjoyed on aspects of being Church in a Post-Modern society, made it all thoroughly worthwhile. Eleven of our members also signed up for a Symposium arranged jointly by the Department of Theology, Philosophy and Religious Studies at Liverpool Hope University and the Nordic Church, looking at the experience of people living in minority church communities before and after Porvoo.

The Annual Meeting began in the evening of Friday 7th March with an introduction to the Gustaf Adolf Nordic Church by three of its members. We were also entertained by 'Nordic Scouse', their own folk band, and then enjoyed Evening Prayer together.



On the Saturday morning, after Morning Prayer, two people shared their experience of ecumenism in the city. Then, at a Eucharist in the church, our Anglican Co-Moderator, Bishop Michael Igrave, reminded us that it is in recognising, in honouring and in learning from the humanity

of Christ as it is distinctively lived out in our own ways of being Christian, that we grow and live together.

The Annual Meeting itself was very brief. The Co-Moderators reported that the Executive Committee has been engaged in discussion about the future direction the Society might take; the Treasurer told the meeting that last year we spent more than we earned, but that some of the over spend had been incurred in preparing for next September's Conference in Hungary; the Membership Secretary



encouraged us all to try to recruit new members; reports and financial statements were received from our National Co-ordinators; the revised Constitution was approved; and our officers were all re-elected to serve for another year.

After lunch we followed our programme of presentations, small groups and discussion on the opportunities and challenges of living and worshipping in a Post-Modern society, until it was time for dinner. We ended with Evening Prayer.

Summaries of all the presentations and the discussion can be found inside.

THE SCANDINAVIAN SEAMAN'S CHURCH IN LIVERPOOL

There are two articles about churches set up for seamen, one in Hull (page 12) and the other in Riga (page 20). The Society's Annual Meeting took place in another. Here, and in the following pages, is a summary of what happened.

As we arrived at the Gustaf Adolf Church on the Friday evening, our Society's members were made very welcome. Three members of the congregation told us a little about their church.



Prof Robert Lee, seen addressing us here, briefly recounted its history. The church was built with money raised by an appeal initiated by the Ulrika Eleonora Swedish and Norwegian Church in London, by donations from Scandinavian and Nordic businessmen, and by Pastor Gustaf Tegner, who was brought to Liverpool 'to labour amongst the northern seamen and emigrants'. He arrived in 1870 and, despite poor health and the demands of his work in Liverpool, spent a great deal of his time travelling around Sweden collecting money to build the church. He died on 12th April 1881 and was buried in Toxteth Cemetery in Liverpool. The church he worked so tirelessly to create was opened on 1st December 1884 and was considered a suitable memorial to all his efforts.

The building was designed by William Douglas Carøe, a young man of 25 years who went on to become a major figure in the Gothic Revival movement in Britain. He managed to incorporate into it many different Nordic features so it seemed a real 'home from home' for any visiting seamen and emigrants. By the doorway into the worship area there is a bell which, to this day, is rung at the beginning of every service, a reminder of how the church was truly a seaman's church.

Sailors were the people the church was built to serve. "In the late nineteenth century," Prof Lee told us, "anything up to 700 Nordic ships arrived every year. Each would have 12-15 young men on board, and Liverpool offered lots of nice surprises! More than 2000 drinking places lined the water front. Women of doubtful reputation plied their trade. The church authorities were anxious that these young men might get up to things that they shouldn't!"

So, church members distributed religious tracts among the sailors and emigrants, as well as little maps to help them find their way around. "All the significant places were marked on the maps," Prof Lee continued, "and, of course, Number One was the church, followed by the Seamen's Home and then by the various consulates of the Scandinavian and Nordic countries. They also showed prominent hotels and hostels where emigrants could find lodging." The church housed a reading room which was very popular. People could come and read their national newspapers, and obtain notepaper so that they could write letters home. Just along the road the Scandinavian Seamen's Home was built to accommodate 40-50 sailors.

From the start it was a church for all Scandinavians. It was not just for Swedes, Norwegians and Danes. It was all-embracing. It was all about helping the sailors and emigrants to re-engage with their Scandinavian and Nordic culture and religious life, which were closely intertwined. In more recent times the church community has reached out to the neighbourhood, especially the local schools, and has started to share its various traditions – things like the St Lucia traditions. "We still are a vibrant church

community," Prof Lee concluded, "We try to meet the needs of the different Scandinavian and Nordic peoples living in Liverpool and further afield. But we also interact more and more with the local community. That gives an indication of the kind of work we can continue to do into the future."

Roger Metcalfe then took up the story. For many years the Swedish Church Abroad (Svenska Kyrka Utomlands or SKUT) provided the clergy for the Liverpool congregation. In July 2004 it was decided to set up a charity, Liverpool International Nordic Community (LiNC), to assist in maintaining the building and supporting the activities of the Gustaf Adolf Church. These activities were by now quite extensive. In addition to church worship there were National Days, Language Schools, Musical Evenings, Bazaars, Coffee Mornings, a Book Club, a Cinema Club, Art Exhibitions, Ladies Linea Evenings, Craft Classes, Swedish Midsommer, Outreach education to local schools, and Outreach to the local community. However, in February 2008, SKUT took the decision to close the church.



"The LiNC Charity Board of Trustees immediately formed a Joint Committee with those members of the Church Council who were not LiNC Trustees," Roger told us. "This Joint Committee took control of the running of the building, the finances, and the organisation of all activities including regular church services." After protracted negotiations SKUT handed control over to LiNC on 25th October 2010.

At present worship is maintained by a rota of clergy and lay leaders, and everyone is very optimistic. "We consider that the LiNC company has been a

major success in keeping the Gustaf Adolf Nordic Church in full operation with religious, social and cultural events available to both the Nordic and local communities,” Roger concluded.

Finally, Stan Royden presented a thumbnail sketch of the congregation itself. Very few of the regular members live nearby. Indeed, none lives within walking distance of the church. “It should not, therefore, come as a surprise,” he suggested, “when I tell you that only a very small number attend our services on a regular weekly basis.” There is always a good congregation, but not always the same people! “Our Lutherans tend either to be straight from the Nordic countries or Germany,” he continued. “Or to be related to someone who is (me for example). In actual fact, there are not many couples who are both Nordic – we are nearly all ‘mixed’.”

However, there are lots of students in the city. Indeed, 20% of the Liverpool Institute of Performing Arts (LIPA) students are Norwegian, and there are quite a number at the three universities.

“We don’t see much of them,” he said, “but last December two groups from LIPA put on Christmas concerts here which were very successful and we hope to have some of them back here



when we celebrate the 200th anniversary of the signing of the Norwegian Constitution on 17th May this year.”

Nordic ex-pats turn up to church on special occasions: Norwegians on 17th May and Christmas Eve, and the Swedes at Valborg (spring festival), mid - summer and St Lucia (the “festival of light”) in December. “Last autumn we had four baptisms; two little boys were baptized by their maternal grandfather, who is a Methodist minister in High Wycombe; one little girl was baptized by the Swedish priest who came to take the Sunday service; and another little boy (father Swedish, mother German) was baptized by Lars Ruden, an ordained Anglican who is Norwegian,” he told us. “It’s all very complicated! During the past year services were led by 12 different people (all men, as it happens). Sometimes it was a challenge, but dull it wasn’t!”



‘ARE THERE ANY THINGS THAT WE COULD DO TOGETHER?’

Canon Neville Black told the Annual Meeting that a passion for people leads to sharing in mission

the Gustaf Adolf Church. While at school he was converted into a very evangelical tradition of Christianity. He and the young lady who later became his wife believed they were called to be overseas missionaries. But, after training for ordination, they found themselves back in Liverpool with a clear call to inner city mission.

One characteristic of Liverpool in those days was that it was very Conservative politically and very divided religiously between Protestants and Roman Catholics. “So I arrived here in 1964 with a very strong conservative Protestant theology,” Neville told us. “I had a ‘mission-package’ to off-load onto the people. We got involved in the community but I soon realised that my evangelical formation had given me very little to offer to those people. I had to reconstruct my own inner formation in order to engage more meaningfully with that community.”

Working class communities are often locked into patterns of oppression, of work and very little other activity. So, they like to use every opportunity they can to let their hair down and have fun. St Patrick’s Day and Corpus Christi were days of real celebration in an area that was largely defined by religious boundaries - Catholic and Protestant.

Neville’s Church of England congregation was a small, struggling community. But there was a strong Jesuit Church in his parish. “I knocked on the Presbytery door, and I had my dog-collar on, and they didn’t know what to do with me. The housekeeper said, ‘Wait here!’ Eventually I was led in to meet the priests and it was just impossible. But that wasn’t going to stop us and then, as happens, a new priest arrived there who was keen to teach the faith to his people. He was very open-minded and it was *he* who knocked on *our* door and said, ‘Are there any things that we could do together?’”

There were a lot of children in that run-down area. “So the priest and I

put together a little after-school play group on a piece of ground that belonged to the Catholic Church. I went to the Christian Union at the University here, and students came to help. And that was our first movement into ecumenical life.”

It was very difficult because the community was so divided. But on the principle that people love celebrations they started work. “My church was dedicated to St George,” Neville told us. “So, I set up a St George’s Day Festival. I said to Catholics and Protestants, ‘We want to share with you the ability to celebrate.’ We were lucky because we got a massive response from the schools. 12 primary schools got involved, and that event proved an amazing catalyst. For the first time ever the Catholic children came into the Church of England school, and the Anglican kids visited the Catholic school. It had never happened before and it released a lot of good energy.”

There were many elderly people in the neighbourhood so Anglicans and Cath-

olics worked together to run a pastoral care scheme for over 1,000 pensioners. Then, when a slum-clearance project began, Neville had no alternative but to get involved in the business of community development. "The Catholic priest and I used to sit in front of meetings of two or three hundred people, all very anxious about being displaced by the slum clearance programme," he told us.

"The Orange Lodge (the extremely Protestant community) circulated 5000 leaflets accusing me of having 'the mark of the Beast' because I was working with the Catholics. That's how the atmosphere was then. But things were soon to change."

"It was fascinating bringing the people together in these ways," Neville reflected, "And it gives you a flavour of



The slums in 1964 with the new tower blocks in the background

what Liverpool was like before David Sheppard arrived as Anglican Bishop of Liverpool. He began to approach things in a very creative way that was mind-bogglingly effective. For the first time we met Catholic priests and lay people round the Bible, just becoming aware of each other and learning that

the differences between us, which we thought were great, were in fact not so significant."

Neville had learnt an important lesson. "You will see that I have struggled with my own original evangelical formation. Some of it is still part of me, but I've had to reconfigure it." He became greatly influenced by liberation theology. "Young Anglican priests, like me, found a much stronger resonance with the radical elements and the Catholic priests than with some of our own evangelical colleagues. And that led me into deeper understanding of what the Church of England needs to address if it is ever to bridge the terrible cleavage between Churches and ordinary people, and between people of different traditions and backgrounds within our communities."



THE FLOW AND EBB OF LIVERPOOL ECUMENISM

The Rev David Leslie shared his experience of living through the 'golden period' of the 60s and 70s, and his concern that ecumenical enthusiasm seems to be diminishing in recent years. His presentation, summarised here by Dick Lewis, can be found on the website.

David's time in Liverpool coincided with a 'golden period' in ecumenical endeavour in the diocese of Liverpool. David Sheppard had been appointed Anglican Bishop in 1975 and the following year had welcomed the Roman Catholic Archbishop Derek Worlock to the city. Derek had attended every session of the Second Vatican Council which, among other things, had provided a spur for Liberation Theology to be translated into a European context, for liturgical change, and for changes in thinking about training for the clergy.

"Bishop David was keen to explore working in teams," David told us, "and Neville Black was to play a leading role in what came to be known as GUML - the Group for Urban Ministry and Leadership. Churches of several denominations working in the same local area were encouraged to set up Local Ecumenical Partnerships - LEPs." The personal relationship that grew up between the two bishops survived all kinds of tension. When, in 1992, wom-

en were ordained as priests in the Church of England, David and Derek were on different sides of the argument, but their close co-operation was sufficiently secure to prevent any fragmentation of their partnership.

David Leslie found himself caught up in all this. "I had an opportunity to become involved with the educational process to train GUML teams, and I also found myself, as Team Rector of the parish, having some responsibility for St Basil and All Saints, shared by Roman Catholics and Anglicans, a small Anglican church, St Thomas', operating in a Methodist building, and St Michael's, the traditional parish church out of which the other two projects had developed. In time three separate LEP's were operating within the bounds of the Anglican parish - two Methodist and Anglican, and one Roman Catholic and Anglican. An ecumenical Youth and Community Centre was built on ground occupied by an old Methodist building." Having Anglican, Methodist and Roman Catholic clergy working together was very

creative. "The clergy committed themselves to meet regularly and joint councils were set up to meet the requirements of the separate denominations. Methodist worship at St Thomas' and at St Michael's injected greater freedom into Anglican liturgies, and St Basil and All Saints went so far as to have what were called 'simultaneous Eucharists' where both priests - Anglican and Roman Catholic - would preside together on special days using a combined Eucharistic rite that contained the necessary denominational requirements."

There were problems, of course. On one occasion the Anglicans wanted to appoint a team vicar who had been divorced. The Roman Catholic priest felt that he could not go along with this so, painful though it was, it was decided not to go ahead with the appointment. On another occasion the Archdiocese appointed a priest - a good choice as it turned out - without prior consultation with the other members of the ecumenical clergy team. "I protested to David Sheppard," David told

us with a wry smile, “but he said that I was expecting too much if I thought the Roman Catholic Church would consult in that way. It was a touch of reality, I suppose - a recognition of how vulnerable local co-operation is.”

The local congregations began to plan their social and pastoral work on ecumenical lines. Expectations were high. Much of the social, pastoral and liturgical aspects of the parish were shared by the clerical and lay members of a GUML team they set up together. “We all learnt a lot from one another,” David affirmed.

Another significant aspect of ecumenical co-operation was the setting up of a borough-wide forum covering the towns of Widnes and Runcorn - two big towns that sit either side of the River Mersey. “David Sheppard, with the support of the Chief Executive at the time, encouraged us to create a forum. We called it FAITH - Forum for Action and Interests Together in Halton. It brought together local churches from the Anglican and Roman Catholic dioceses and two Methodist Districts to work alongside councillors and council officers on a wide range of contemporary issues.”

But sadly, in time, things began to unravel. There were little disputes that, in an area traditionally divided along Catholic and Protestant lines, were quickly blown up out of all proportion. Then, long after Archbishop Derek's death, the simultaneous Eucharists were discontinued. “Now, just a cou-

ple of months ago, the Methodist and Anglican LEP at St Michael's Church - now joined with St Thomas' as one congregation - ceased to exist,” David said regretfully. “From what I hear, this is not an isolated breakdown in ecumenical working. The enthusiasm generated by Derek and David seems to have evaporated right across the board.”

David, speaking purely as an Anglican, offered three suggestions as to why this decline in enthusiasm might have come about in his own denomination.

i) Post-modernistic attitudes

He reminded us that the tenth Assembly of the World Council of Churches in Korea last year included these words in its statement: ‘The unity of the Church, the unity of the human community and the unity of the whole creation are interconnected’. In contrast, many people are seeking a broad diversity of understandings about the way they can make sense of life in spiritual terms. “They have broken free from the confines of institutional religion,” he said. “Not just from the dogmatic assertions made by the big religious institutions but also from the top-down power games these organisations play.”

ii) Finance and bureaucracy

Churches tend to turn in on themselves when money is short. Denominations desperately attempt to shore-up their structures at a time of economic turn-down instead of engaging with agencies beyond the institutional

walls. “I believe we must never lose sight of the fundamental aim of *oikumenē* - embracing all people, the whole of creation. Ecumenism needs to reach beyond local churches to engage with other agencies of good will,” David told us. He wondered why there is increased resistance to ecumenism among many of the clergy. Is it due to the demands of administration, or to new understandings of the minister's role? There seems to be no lack of enthusiasm among the laity. Might the resistance be due to the ways clergy are educated?

iii) Ministerial Education

“One of the big problems for Churches is hierarchy,” David complained. “There is a mighty resistance to bottom-up structures.” He wondered if, for all its talk about collaborative working, clergy training takes sufficient note of the psychology of the authoritarian personality. Clergy training remains largely competitive and individualistic, he commented. “I remember a tutor at The Church Divinity School of the Pacific at Berkeley, California, saying to me, ‘In my opinion only a minority of our students seem to understand the implications of a more shared approach to ministry’. Efforts towards more collaborative training clash with competitive expectations, especially among the more academically gifted.” Too much of theological education has become a kind of ‘strategic know-how’ for ministers, he said.

For ten years David had helped run a training course for Ordained Local Ministers in Liverpool diocese based on an understanding of learning as the interpretation and application of experience. The participants were encouraged to think critically, and to balance the traditional components of the Christian faith tradition and the need to understand the social context for their local ministry. It survived for ten years until it was taken over by the standardised package of Regional Training Partnerships. More recently, the Church of England has opted for a single validating structure for ministerial education based on the University of Durham which would provide a suite of common awards through its Department of Theology and Religion. Just how flexible this arrangement will turn out to be, and how far it will take account of recent ecumenism, is unclear.



Fr Philip Swingle at the Memorial to Bishop David Sheppard and Archbishop Derek Worlock

David suggested that one of the reasons why ecumenical cooperation has dwindled is that the Churches have been largely unaware of the extent to which they have hitched their wagon to the consumerist, celebrity culture where the worth of everything is measured by its marketable value. "Education has become a branded commodity," he said. "Technical 'know-how' seems more important than learning to work collaboratively for emancipation - for a freedom that recognises difference and seeks reconciliation." Theological education needs to challenge people to reach out beyond their comfort zone (one of David Shepard's expressions) to work alongside other people of different traditions on

a learning journey which requires them to 'let go' some of their previously acquired understandings and reach out to the complex and often chaotic world from which it is easy for Churches to hide.

David suggested that Churches need to move away from defensive arguments about doctrine and Church order and to address themselves to questions of justice in the light of poverty, marginalisation and oppression. "Where there is hope there is religion, but where there is religion there is not always hope", said Ernst Bloch (in *Atheism in Christianity: The Religion of the Exodus and the Kingdom*, 1972, Herder and Herder). And David also

quoted one of Steven Shakespeare's *Prayers for an Inclusive Church* (2008, Norwich, Canterbury Press) in which God is asked to 'free us from the need to possess, define and silence others'.

"In my view ecumenical co-operation works best when the supporting denominations trust those who understand the local context, rather than attempting to impose uniformity of practice from above," David concluded. "As people struggle to make sense of their lives and face the subtle but illusory clamour of market forces, the work of the ecumenical movement has a profoundly important role to play both in exposing falsehood and by reaching across barriers."

IT'S NOT EASY TO GET IT RIGHT!

At our Annual Meeting the Rev Prof Peter McGrail, a Roman Catholic priest, spoke on the challenges and opportunities encountered in trying to celebrate liturgy in a Post-Modern Society. His presentation, summarised here by Dick Lewis, can be found on the website



What is 'Post-Modern'?

Peter McGrail began by asking, "If we are in a post-modern situation, what does it feel like, and what are its characteristics?"

One key characteristic is pluralism, he suggested. "It's a pluralistic society with multi-cultures, many ethnic traditions, many religious viewpoints all living side by side. And I stress that's not *between* blocks of churches or religions. All our churches, all our reli-

gious perspectives, are now penetrated by plurality, all living side by side. There are tensions, but there's also a very rich cross-fertilization."

Another characteristic is mobility. "Here I don't just refer to physical mobility but also to conceptual mobility," he said. People are mobile in terms of their ideas, opinions and roles, constantly changing them, and one result is a kind of 'Pick-and-Mix' society, in which people expect a broad range of choices. Peter used Liverpool One (a new shopping centre) to illustrate his point. "It's a place where you don't just shop. It's a place where you're shopping for an identity. You construct an identity based on all the things which express who you are. I pick and I mix, and what I might pick and mix today I'm not going to pick and mix tomorrow."

So how does this feel? If everything is constantly shifting, including the meaning that we put into our lives, there is a feeling of instability that can lead both to a sense of uncertainty and also to an exuberant searching after a wide range of experiences. There's a celebration of diversity which can also lead to conflict, and to a sense that the temporary predominates over the permanent.

A third characteristic is mistrust of big stories, or 'metanarratives', that are often used to help create some kind of over-arching account of everything. "That is precisely what, for centuries, we've been searching for," Peter reminded us. "We have sought the big theory that holds everything together." He smiled as he recalled the amazement expressed by his students whenever he suggests that the Creeds might have some relevance for today. But the alternative to some construct that takes in the whole picture is that meaning or truth is comprised of small packets which can be put together, assembled and taken apart again, so that we never actually arrive at any final sense of meaning. Because of the ways in which truth has been articulated in institutions, and narratives used purely to ensure the institution's survival, post-modern people are suspicious both of institutions and their stories.

The Challenge to Liturgy

Church worship, with its liturgical year, has an annual rhythm, and a process of repetition week to week, year to year. But if, as post-modernity sug-



gests, everything is temporary and unstable that rhythm becomes challenged. Worship has at its heart a big story. It is the mystery of Christ, his life and death, his resurrection and his glorification.

“Our expectation is that this grand narrative, the Christ event as expressed in the Gospels, isn’t just something we give intellectual assent to. It becomes formative for the whole of life,” Peter reminded us. Christians do not think that human identity is to be found by picking and mixing. “We are suggesting that there is stability, a core out of which everything else grows, and which gives meaning to everything else. And that is the key element that is challenged by Post-Modernity.”

While Post-Modernity proposes a kind of perpetual present, worship is built around a received tradition, the Confessions, for example. “We don’t just root ourselves now, in a personal response simply to the Gospel as it were in a vacuum. We do so within that which we’ve received from the past. So there is not just a perpetual present, there is a past and there is a future. And all this takes place within an eschatological horizon. Owning this in the face of Post-Modernity is, I suggest to you, one of the greatest challenges.”

“In a Post-Modern world,” he continued, “meaning is never finally put together. And yet we Christians say the message is Christ. Ritual patterns

which we’ve received from the past can have meaning in the present and therefore do not need simply to be deconstructed.” So how consistent with the Gospel is the Post-Modern emphasis upon fragmentation, and on the meaning-constructing individual? Peter’s answer: “It isn’t!”

Consumerism in Liturgy

He referred to a book by the Anglican liturgist Bryan D. Spinks, *The Worship Mall : Contemporary Responses to Contemporary Culture* (2010, SPCK, London). Spinks suggests that consumerism is both leisure and entertainment. The mall is open on Sundays and competes with the Church. People have to make a choice. Consumerism offers desire and satisfaction, and Faith offers satisfaction through desire for the other, but there’s a big difference between them. You go to a shopping mall and you will be satisfied – but you’ll have to go back again!

Spinks claims that Post-Modernism has in fact penetrated the church in a number of ways. Different trends in contemporary worship suggest that worship styles too represent a mall, offered by different churches to suit a person’s particular style or taste, all enticing in different ways, and in competition with each other. “Liturgy has become yet another item on a shelf to be picked, to be chosen,” remarked Peter. “The very thing that is about being counter-cultural easily becomes culture itself.”

Two Examples

Of the many different kinds of religious worship on offer today, Peter chose two examples; ‘Second-Guessing Vatican II Liturgies’ and ‘Alternative, Emerging and Liquid Worship’.

In 2007 Pope Benedict XVI issued *Summorum Pontificum* which made available the Mass, Baptism, Funeral services and so on, as they had been before the Second Vatican Council. They can now be used by any priest who wants to without the permission of his bishop, and must be used if in his parish a number of parishioners specifically request them. “Only in a Post-Modern world would that have become an issue, because it’s about another set of choices,” Peter told us. “What kind of Roman Catholic am I, or do I want to be? I can choose. I suggest to you that it’s all very Post-Modern. Despite the fact that people who would embrace the pre-Vatican II rites are probably making a negative stand against Post-Modernity, paradoxically they are actually behaving in a very Post-Modern manner.”

“Sanctus I” describes itself as ‘an inclusive and creative Christian Community exploring spirituality in the heart of Manchester’s Northern Quarter.’ They don’t meet in a church; they meet in an art café. This is fairly typical of this kind of community. It’s a safe space where they gather on Sundays and also have a weekly meditation session part-way through the week.



Cardinal William Levada, prefect of the Congregation for the Doctrine of the Faith, pictured with Pope Benedict XVI, signing *Summorum Pontificum* (CNS photo)

One of Peter’s post-graduate students, a priest of the Anglican Diocese of Liverpool, observed one of their services. [You can try a couple of ‘virtual’ services for yourself if you go to www.sanctus1.co.uk - ed]. What he discovered was that it was, in his words, ‘a tightly controlled service demanding more passive than active participation of the worshipping congregation’.

It began with candle lighting, included a video extract, readings, a poetic piece, discussion in pairs, a dramatic reading accompanied by projected artwork, a dramatic sketch, a Bible reading, an invitation to write things down and take part in a ritual action, three personal stories, another Bible reading and the extinguishing of the candles.

Though the form and the content were very different from a conventional church service, the sense of only being involved on a passive level was much the same. "It was supposed to be a Post-Modern experience of worship", Peter said, "where individuals could participate according to their own sense of choice, but in reality it was like any other church service. Again and again, when Christians think they're doing the Post-Modern thing actually they slip very easily into old fashioned structures."



A Tentative Way Forward

In one very clear and important sense Christians are 'post-modern', Peter suggested. "My meaning is still deferred. I do not know who I am ultimately. I will only know that in Christ at the Eschaton. We are all in a process of becoming. We do not enter into church as complete human beings, and in a sense when we are carried out, we are still not there. Who we are - our identity - is hidden in Him."

So how do we articulate the tension between fidelity to the liturgical tradition and at the same time creating liturgy which is not 'closed off', but is a 'becoming' space? Peter offered five suggestions:

First, accept that we are all, at an individual level, passing in and out of phases of being and not fully being. If, for example, you experience bereavement, you find yourself somewhere you have never been before, where you are not what you were and you are not what you will be.

Second, accept that the whole Cosmos is in a state of becoming (Romans 8). We won't completely grasp it until Christ is all in all. That's where we're moving towards. To celebrate the liturgy is to celebrate in a Cosmos with natural elements of that Cosmos, bread, wine, water, in a state of becoming.

Third, recognise that the Church is also in a state of becoming. Contrary to what many churches might like to believe, they are not the last word. The last word is Jesus. But what might that mean for the way churches see themselves? How might that influence the way that power might operate?

Fourth, tackle the issues of fragmentation and *communitas*. Liturgy can rightly be experienced as an event of personal piety but, in a world where 'I' is becoming elevated as a powerful symbol of fragmentation, the constant use of 'we' in the liturgy says something significant about Christian understandings of fellowship.

Fifth, locate the individual within a broader context. An eschatological perspective firmly rooted in time and place says, we are going somewhere, and we are going together. We who celebrate the liturgy are flesh and blood, rooted in time, not abstract. We are on our way towards becoming the eschatological reality of the Body of Christ, which has at its end defragmentation and wholeness.

Peter concluded his presentation: "What does this mean in practice? Well, that I leave with you." The liturgy, he suggested, can be the antidote to the uncertainty and ambiguities of the Post-Modern world. Good worship will acknowledge but challenge them all - the tension between individual and community; the tyranny of the present that threatens the relationship with a past that is often ambiguous; the uncertainty of the future; the reception of tradition; and the mapping of a real eschatological horizon.

However, of one thing Peter was absolutely certain. It was this: "Focusing on the past, or rendering absolute the present, are both blind alleys." And that, and his whole presentation, left us with plenty of food for thought.

YOUR SOCIETY NEEDS YOUR FINANCIAL SUPPORT

During the Annual Meeting Helen Harding, our Membership Secretary, heard Erich Rust, our Treasurer, say that last year the Society spent more money than it had received. So in her own report she drew the attention of the meeting to the fact that many members do not in fact pay their subscription. A Society like ours only receives income from its subscriptions and from one or two very generous donations.

We try to make all our events (like the AGM and the Conferences) non-profit making. But we simply cannot continue to exist if members don't pay their subscriptions. So, wherever you live in the world, if you have not already done so, please make sure you make your contribution as requested in a letter you should have received with your last *Window*. People with a UK bank account are asked to pay by cheque. Others can pay their subscription either to their national coordinator (in Finland, Germany, USA) or by PayPal via our website anglican-lutheran-society.org

'THE WINDOW' AS E-ZINE

Another way of saving the Society money is to get your copy of *The Window* by e-mail. Disappointingly, we've only received a trickle of responses to the request sent with the last edition asking if you would be willing to receive it electronically. Postage is a huge cost to the Society so we could save a lot of cash. But of course we will continue to send it in printed form to those who prefer it that way.

So, please send an email to Helen Harding on harding232@gmail.com telling her **either** a) that you would be willing to receive *The Window* **by email**, **or** b) that you would like to continue to receive it **by post**. Helen will be delighted to hear from every member so she knows what to do.

DO YOU THINK MUCH ABOUT MISSION? WELL, YOU SHOULD!

Dr Rachel Jordan (National Mission and Evangelism Adviser for the Church of England) gave our Annual Meeting some powerful reasons. Her full presentation, summarised here by Dick Lewis, is available on the website.



The Importance of 'Context'

Rachel began by remarking on the staggering differences between herself and the next generation, and on just how fast attitudes and fashions are changing. It is essential to recognise this, because the big word in mission is 'context'. "It doesn't matter if I'm travelling to another country, or people group, or generation, or race, I need to understand 'context' or I will make a very bad missionary," she said.

We must keep ourselves attuned to what's happening around us. It's not easy! Things change alarmingly quickly! Where she lives Rachel finds herself surrounded by bearded men. They are part of the 'hipster' movement. But suddenly a new movement has begun called 'normcore'. Rachel explained; "I've just learned about it - it's hot off the press. 'Normcore' is a one size fits all culture, the exact opposite of everything that I've just got used to in our 'hipster' culture. 'Normcore' is bland colour, no name. This has just hit some of the trendiest places in America and in London."

So the next generation is reacting against the designer culture. If we are going to be missionaries to that group of people we have to understand what they're reacting against, and how they are doing it.

The Religious Context

In the same way, we must keep aware of what's happening around us in the religious world. "We've done a very exciting survey, a Church Growth Research Project entitled 'From Anecdote to Evidence' and released by Church House," Rachel told us. She shared some of the findings. Only 2-3% of the population of England attend Church of England services on a regular basis - 'regular' meaning once a month. Add in all other denominations and the figure rises to 10% of the population.

Rachel had attended a Porvoo Contact

Group meeting recently and realised that many Lutherans still enjoy a much greater opportunity around Confirmation than we do in the Church of England. "You get an unprecedented moment with young people around 14 years of age to have an impact on their lives. It's something that we in England have lost," she said. The majority of English people around 20 years of age put themselves in the 'No Religion' category. "That doesn't mean they're not spiritual, it means they've no religious affiliation." Moreover, the survey suggests that people tend to stick for the rest of their lives with the conclusions about faith that they reached in their 20s.

If that's true, it's no use hoping that people will start coming back to church when they are sixty. "They can't 'come back' because they were never with us," she told us. The fact that our churches are full of people who are over-60 at present doesn't mean they've come back. They were probably always there! "People are formed as young adults," Rachel continued. "After that it gets harder and harder to reach them."

Concluding this section of her presentation, Rachel said, "It's almost as if people solidify in what they think and how they believe. It's not that we can't reach them. We can. But for some long while we have been losing the under-20 age group with the result that now we have lost the majority of the under-40s in England. This means that in this country we require an incredible missionary endeavour."

Two Contrasting Approaches to Mission

How can we respond to this missionary opportunity? In the past we've relied on one method - attraction. We've tried to get people to come to us. But you can't ask people to come back to something they were never part of. This approach may appeal to

some people but the big question is, when they do come back to church will they find it a place they want to be? The reality is that there is a whole generation of people who are never going to come back.

From an ecumenical standpoint we are working across our traditions in this country in ways that we have never done before and Rachel was delighted to be able to say that the Anglican Church is leading the way. "I visited a little town recently and saw in the congregation people right across the spectrum from the Black Pentecostal Church to the Roman Catholic Church. We were all in a room together to plan mission together this year. What's so good about that is that in a world that has become fragmented there's a very powerful message being conveyed when the Christian denominations come together in mission."

However, whenever this kind of thing happens, Rachel suspects that, deep down, everyone is hoping that people will come back to church. "It is the 'attractional' model that is barely concealed," she said, "whereas the joy of Fresh Expressions is that we go, and we stay, and we see what happens when we've got there. It's much more mission focused. It's about arriving in a new country, in a new culture and a new context and giving birth to Christian community in that place."

The Fresh Expressions approach is simple, she explained. You go somewhere and you pray, you examine the context, you make connections, you listen, and then things often start with some kind of loving service. "A lot of young adults in today's world want to do good in the wider world, and they actually want a group of people to do that with. So we provide a group of people to change the world a bit be-

cause that is something they really want to do. That approach is extraordinarily attractive to the younger folk in our society. We have formed community around this aspiration, and then we've tried to make disciples. And that's the challenge - to help people to follow Jesus in their context and in their generation. And it's another huge challenge to work out how we do worship that is appropriate in that context. It's an incredible journey to be on!"

Do 'Fresh Expressions' Work?

A review of ten Church of England

years. "So it is a new movement that is growing. For every one person that goes to start one of these new churches 2.5 new people join. That is a 250% growth rate. That's staggering!" Rachel grew excited. "You go with the Gospel into a new context and a new place and you are likely to get 250% growth rate. 25% of our Fresh Expressions' attenders are Christians, 35% are people who had left the Church but have come back as a result of the Fresh Expression, and 40% are people who had never before been reached. That's cracking!"

church members is to catch up with that revolution and find out how we can help, how we can recognise those people, how we can see them as part of the Church, and how might we offer more appropriate training."

"If you want to learn more about how to reach young adults there is a marvellous report called 'Authentic Faith' that would really help you. It identifies some key things in reaching young adults: they are looking for real community where they can know one another deeply; they want it to be authentic so that they can bring their real life and who they are; they often want food; they are looking for a community of doubt, where they are allowed to bring their questions and uncertainties; they want it to be spiritual."

Rachel concluded: "The question we should be asking ourselves and every church community is simply this: 'Are you making disciples?'"

[Find the report 'Authentic Faith' at www.freshexpressions.org.uk/resources/authenticfaith and you can get 'From Anecdote to Evidence' at www.churchgrowthrd.org.uk/UserFiles/File/MNN/FromAnecdoteToEvidence1.0.pdf]



Go, make connections, and listen. Photo/CDSP Episcopal News Service

Dioceses showed that Fresh Expressions has added 10% to church attendance in those dioceses. Of these new congregations or communities, 40% have been started in the past three

More than half of Fresh Expressions are led by the laity, of whom 40% so far have no formal training. So we're looking at something of a revolution, she told us. "Our job as 'ordinary'

CONTEXT, RELEVANCE, AND A QUEST FOR TRUTH

After Peter McGrail and Rachel Jordan had made their presentations we broke up into small groups to explore some of the issues they had raised. Then there was a lively 75 minute plenary, chaired by Sally Barnes, with Peter McGrail, David Leslie, Rachel Jordan and Laura Lincoln, our USA Coordinator. The discussion focused on the importance of context in ecumenical activity, in liturgy and in the mission of the Church.

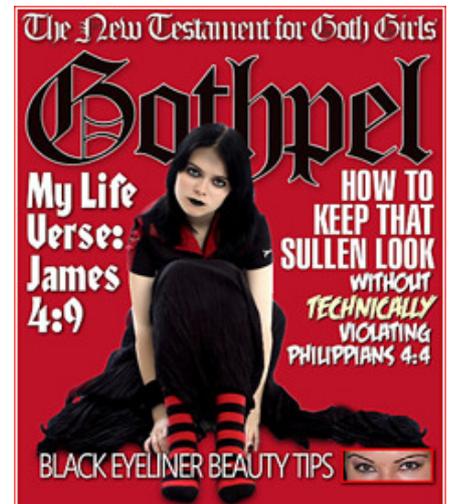
Peter suggested that we live in a very visual age. Words matter less than they used to. "Who in the congregation thinks about what they are saying 'Amen' to at the end of a collect?" he asked. Fr Phillip Swinger and David spoke of students who enjoy quiet, meditative services in clubs, with incense and chanting. Laura comment-

ed, "What they want is 'loft'. They want to sense God in the place. That's why they don't go to church on Sundays - Jesus is not there."

Rachel drew a chuckle from the meeting when she told of a congregation of Goths in Coventry who enjoy using the Litany from the Church of England's Book of Common Prayer. "Goths don't want happy-clappy songs!" she said. "The important question is this," she continued. "Am I willing to sacrifice my choice to help someone else come to Christ?"

Someone commented that what appeals in liturgy is often a very personal thing. Elderly, pre-post-modern people, appreciate a sense of continuity. Laura suggested that theories about personality development need to be

taken seriously. We should enjoy variety but maintain a sense of rhythm. Erich Rust spoke as someone new to the Anglican Church and its ways. "I have been attending a church where



the priest uses the same text every time but in a way that makes it always seem fresh and different," he told us. Laura, from her own experience in Texas, felt that regular ecumenical encounters could enable this kind of freshness. "We all follow the same common lectionary," she told us. "So when I, a Lutheran, meet my Roman Catholic and Baptist colleagues, and our Jewish Rabbi, to discuss the texts, we soon find ways to lighten them up." Sally spoke of her own church which has many Nigerian members. "They love to move! So we move too! Liturgy needs to involve all the senses and the whole body," she said.

Jochen Dallas was concerned at the speed with which context changes. "How do we cope with people who have had no previous contact with the church?" he wanted to know. Rachel replied that it takes time. There are no short cuts. You have to spend time with them. "Jesus invested most of his time in three and then twelve people," she reminded us, "to lead them from outside faith to inside faith." Jenny Sjögren commented, "Even at the Last Supper they didn't get it!" Rachel agreed. "True! But when Jesus gave his Great Commission at the end of Matthew's Gospel we read, 'some worshipped and some doubted', and I'm so encouraged that he didn't say to the doubters, 'You'll have to go round again!' He sent the doubters out too!"

Turning to the issue of why ecumenism seems to be on the back foot Laura, in response to a question, suggested that it isn't that people are not interested in doing things together, but that they've lost faith in institutions. They are more interested in dealing with social justice issues than sitting round tables drawing up agreements. "I've been a life-long ecumenist," she said, "and suddenly I'm finding that people have run away without us! Ecumenism today is something we no longer have control over. We've brought them to a new country and they've decided not to learn the old language!"

How are tomorrow's clergy being trained to deal with this complex and ever-changing scene? David expressed concern over too much standardisation in training in the Church of England. He was anxious that training should

include a focus on local collaboration and context. Peter, as an inspector of some training institutions, felt that the trainers were working hard on that. "But don't forget the importance of the first post," he said. "We learn most from experience, and the relationship with the training clergy is vital." Rachel reassured the meeting that the Church of England is taking all this very seriously. "If you have a different task you need different people," she said. "So we are examining selection, training, reflective practice and deployment very carefully. Today's ordinands see the world in many different ways. Patterns of ministry will need to be collaborative." Laura reminded us that collaboration is a two-way thing. Part of her work as an Intentional Interim Minister is to prepare congregations to work collaboratively with their new pastor when s/he arrives.

Bishop Michael asked what the panel thought episcopal leadership should look like today. Rachel reemphasised the importance of permission and trust. "Fresh Expressions flourish when they have episcopal support and resourcing," she said. David Leslie agreed. Liverpool's experience had shown that

David Sheppard and Derek Worlock had trusted local leadership and congregations to get on with the job.

Rupert Hoare expressed his concern that, in the midst of all this ferment of change, we might be in danger of losing sight of the search for truth. "We need to be aware of what God is doing, not what we are doing," he said. "It's going to surprise us!" He reminded us that religious people share in the search for truth that is going on in the secular world through art and literature and theatre. Laura was quick to agree. "Creative arts are another expression of God at work in our lives," she asserted. "So are Food Banks and social justice issues. Religion is a way of explaining what we don't understand. So is art. So is science. We're all looking for some explanation for this crazy ride we're on!"

Sally reluctantly drew the discussion to a close. She remained optimistic about the future, she said. She gave Laura Lincoln the last word. "Everything dies," she said, "and it's replaced by something new. Let's all of us get out of the way and see what comes up in the spring!"



ENCOURAGE PRAYER

CONFERENCE CALL

One way of enriching prayer for the unity of the Church, especially between Anglicans and Lutherans, is by members encouraging their churches to use the Porvoo Prayer Diary regularly. It is found at www.porvoocommunion.org/resources/prayer-diary

Applications to attend our Conference in Hungary in September are flowing in. If you would like to come, but have not yet registered, use the form enclosed with this copy of *The Window* to do so. Full details of the event and the programme can be found on our website.

A SPECIAL YEAR FOR THE DANISH SEAMEN'S CHURCH IN HULL, UK

Torben Elmbæk Jørgensen, Danish Seamen's Pastor in Hull, describes a little of his work



Ever since the Vikings landed on the east coast of England more than 1000 year ago there has been constant interchange between Denmark and Britain. In the middle of the nineteenth century merchants were bringing all kinds of Danish products into England, things like bacon, meat, cheese and milk-products, mostly on merchant ships unloading at Kingston-upon-Hull, and a thriving Danish community had become established.

In 1868 the Church in Denmark appointed a pastor to care for this community and for the Danish seamen arriving at the busy port. The foundation stone of a new church was laid by C.C. Brøkner on 6th August 1870, and on 10th May, 1871, St Nikolaj Danish Seamen's Church was consecrated. It was the first Danish Seamen's church abroad. The Bishop of Copenhagen is bishop for the Danish pastors in UK, both for me up here in Yorkshire, and also for the pastor at the Danish Church in London.



The day before the church was due to celebrate its 70th anniversary in 1941, German bombs destroyed it. The Chairman of the Trust sent this message to Denmark: "Nikolaj died tonight". However, after death comes resurrection, and a new St Nikolaj was built and consecrated on 9th May, 1954. On the 11th May this year we are going to celebrate the 60th anniversary of the renewed Church.

Many of the Danish community in Hull and Grimsby were fishermen. They worked in the fleets of trawlers that used to fish the north Atlantic waters. But after the Cod-Wars with Iceland in the 1950s and 1970s the UK lost the most valuable part of their traditional deep sea fishing grounds. Most of the Danish fishermen lost their jobs, but they stayed in the area because they had married local girls and because they were satisfied with life in UK.

The Church holds many activities on a weekly basis and these are very much appreciated by the Scandinavians living in Yorkshire and North Lincolnshire. Danish Services are held most Sundays, and as Pastor I also hold services in Newcastle and on some Sundays in the Danish Church in London.

But the most important focus for the church community remains the seafarers. Until a few years ago sailors on board Danish vessels would come to visit our church in the centre of Hull. But times have changed. Their time in port is very limited, so it is my job to visit them on board ship, and I am always welcome.

Altogether about 500 ships come into the ports on both sides of the River Humber estuary during the year, and I will visit more than 150 Danish vessels. Usually two or three members of the crew, the captain, the chief engineer and one or two officers, will be Danes. The rest will be from a number of dif-



ferent countries such as Russia, Poland, the Philippines and the Baltic states. So the workplace is multicultural and it is a challenge for the captain to create a sense of solidarity among his crew.

My visits generally last for an hour or two. I take books from the Danish Maritime library in Copenhagen for the crew members to exchange, and before making a visit I print off newspapers from the internet, mostly Danish but also some from the Philippines, Russia, the Baltic countries and so on. So the non-Scandinavian seafarers also welcome me on board.

Probably the most important part of each visit is conversation. The Danish seamen are few in number so they can be very lonely. Off course they can call home using modern communications via the internet or mobile phones, but it can never be the same as enjoying a face to face conversation. I find the best time for my visit is at lunch or dinner time so as to meet the seafarers and have a conversation over the meal.

The future for our congregation and for our work looks secure. The number of Danish ships arriving in the Humber area is already high, and will increase after the recession. I am the only Danish pastor in the UK visiting Danish ships, so it is very important that the St Nicholaj community continues in good heart.

Our buildings are very fine, as you can see from the photo on the opposite page. People love our many activities, and that, I believe, is how it will continue to be for many years into the future.

For more information about my work and our congregation in Hull visit www.danishchurchhull.co.uk, follow us on our Facebook page, [dansksoemandskirkehull](https://www.facebook.com/dansksoemandskirkehull), or email me at hull@dsuk.dk



Some of the members of the Ladies' Committee at the Seamen's Church



HELPING CHURCHES FACE UP TO EVER CHANGING SOCIAL CONTEXTS

Prof Anders Bäckström, a member of our Society, tells the story of the Anglo-Scandinavian Pastoral Conferences which he helped to found in 1978.

Background

The second half of the 1960s saw the start of a new era in relations between the Anglican and Lutheran Churches. Theological and informal exchanges during those years gave rise, in 1970, to the Anglican-Lutheran Conversations leading to the Pullach Report, 1972, which called for exchange and study at all levels. The Anglo-Scandinavian Pastoral Conferences (ASPC) formed part of the response to this call.

At that time exchanges between theological students were growing up between Uppsala University in Sweden and King's College London, St Stephens House, Oxford and Lincoln Theological College/Nottingham University in England. These exchanges started in 1974 and resulted in increased links between both theological departments and students.

Then, at a European Conference for University Chaplains in May 1977, there was a meeting between myself, from Uppsala, and Geoffrey Brown from London. We were joined a little later by Richard Kingsbury of King's College London. We discussed together the possibility of creating a more formalised exchange between the Churches. As Geoffrey Brown wrote later, our idea "...arose from a

discovery that in the ideological and theological divide which characterised that European Conference, the English and Swedish delegates seemed to share, in many ways, a single point of view". (He wrote this in the report of the first ASPC in 1978.)

The Archbishop of Canterbury's Counsellor on Foreign Relations at the time was Christopher Hill (now Bishop of Guildford). He strongly supported our idea. Without his help it might not have been possible to implement it. However, at a meeting in Lambeth Palace in August 1977, a general design for the Anglo-Scandinavian Pastoral Conferences was drawn up. They were to be convened every two years, either in England or in one of the Nordic countries, starting in 1978. The receiving Church was to provide accommodation for the visitors through host clergy and people. The story of those early days can be found in the *Yearbook of Church History*, Uppsala University, 1982.

Objectives

Two important landmarks in Anglican-Lutheran relations were the publication of two reports. The first, from the Anglican-Lutheran European Regional Commission (ALERC) in 1982, was *Anglican-Lutheran Dialogue* (Helsinki 1982, SPCK London 1983). The second, by the Joint Working Group of the Anglican Consultative Council and

the Lutheran World Federation (ACC/LWF) in 1983, was *Anglican-Lutheran Relations* (Cold Ash, December 1983, ACC/LWF 1984).

Both these reports referred to the value of 'exchange on the pastoral level' between our two traditions, and the Anglo-Scandinavian Pastoral Conferences received special mention. They were commended as models for ecumenical exchange in other parts of the world, with the purpose of 'examining and preparing ways of full communion' and 'exploring jointly common pastoral and evangelistic challenges and opportunities' (*Anglican-Lutheran Relations*, p.17 recommendation (e)). A description of the further historical development of the Pastoral Conferences can be found in the Report from the Eleventh ASPC in Tallinn 1996.

In 1987 a Continuation Committee, the Anglican-Lutheran International Commission (ALIC), produced its report on Episcopate (*The Niagara Report*, Church House Publishing, 1988). Between 1989 and 1992 formal Conversations took place between the British and Irish Anglican Churches and the Nordic and Baltic Lutheran Churches, resulting in the Porvoo Common Statement. It was expected that the Statement would call forth, *inter alia*, the further development of such exchanges as ASPC in the context of other pastoral, theological and church-

structured initiatives. The Porvoo Common Statement was published in 1993, and was accepted by the Church Assemblies of Estonia, Norway, Sweden and the Episcopal Church in Scotland in 1994. The General Synod of the Church of England, the Church of Ireland, The Church in Wales and the Evangelical-Lutheran Churches of Finland, Iceland and Lithuania accepted it in 1995. The Church of Denmark finally ratified the agreement in 2010. The two Porvoo chairmen, the Rt Rev David Tustin, Anglican, and the Rt Rev Tore Furberg, Lutheran, who wrote the Foreword to the Common Statement, had both been fully involved in the implementation of the Anglo-Scandinavian Pastoral Conferences from the early 1980s. You can find a full account of the Porvoo Agreement at www.porvoochurches.org.

Whilst the immediate objective of the ASPC was to provide occasions for an exchange of insights and experiences between the individual participants, they have also had an acknowledged part to play in the broader ecumenical endeavour. In the words of John Gibbs (Bishop of Coventry, 1976-85) the conferences "... provide experiences of life in the host church... such an experience is invaluable since it is not only an exercise in ecumenical education, but provides an opportunity for theological reflection on ministry in general ... reassessing one's own objectives and practice in pastoral ministry. That is ecumenical experience at its best and there can be no better way of cementing inter-church relations" (Report from the third Pastoral Conference 1981). In November 1983 and January 1984 the Archbishops of Finland (John Vikström) and Sweden (Bertil Werkström), in letters to the Archbishop of Canterbury (Robert Runcie), both considered theological and pastoral conferences to be of equal value.

Ecumenical Method

The Pastoral Conferences draw on the ecumenical tradition of the 1925 Life and Work Conference, now within the World Council of Churches (WCC). Their immediate background, however, was the social and religious change that was taking place in the 1960s, with a growing critique of (religious) institutions, growing secu-

larism as a political concept (privatization of religion), decreasing figures in churchgoing and beliefs, increased discussion on church-state reforms, and increasing uncertainty about the clerical role, which was by then enjoying somewhat reduced authority. The Conferences have therefore focused on the Ministry and Mission of the majority Churches in England and the Nordic/Baltic countries. This conscious emphasis has been based on the conviction that ecumenical work should focus not only on differences and similarities between religious traditions and beliefs, but also on the study of the societies within which churches are functioning. This method is a kind of 'shoulder to shoulder study' of the world as such. From the themes of the conferences (see below) one can see how this objective has been implemented and changed over time.

Representation

The representation of the Nordic and Baltic Churches is three delegates each for Denmark, Finland, Norway, Sweden, one for Iceland, and eight for the Church of England. Since 1990 the Baltic Lutheran Churches of Estonia and Latvia have been full members, each sending one delegate. The English delegates are appointed by the Council for Christian Unity of the Church of England and by Bishops, dioceses or foundations attached to the Church of England. In the Nordic countries the delegates are appointed by their respective ecumenical divisions and by the clerical associations. In this way the cost for participation is divided between different national bodies. The findings and insights gained from the respective conference are always to be reported back to the sponsoring bodies.

A list of Conferences and Themes

- 1: 1978 – Sweden (Uppsala/Stockholm): *The Mission of the Church in a Secular Society*
- 2: 1979 – England (London): *The Mission of the Church in a Secular Society [2]*
- 3: 1981 – Sweden (Uppsala/Stockholm): *The Mission and Ministry of a People's Church*
- 4: 1983 – England (London, Oxford, Coventry, Lichfield, Teesside): *A Diversified Church in a Complex Society*
- 5: 1984 – Finland (Helsinki): *Church and Nation*
- 6: 1986 – Denmark (Aarhus): *Danish Church Life: The Mission and Ministry of the Evangelical-Lutheran Church of Denmark*

- 7: 1988 – England (Hexham): *The Church as Witness of Faith and Hope*
- 8: 1990 – Norway (Stavanger): *Church Life and Mission in Norway*
- 9: 1992 – Iceland (Reykjavik): *A Church of Nation and Nature*
- 10: 1994 – England (Reading): *Forming a Vision*
- 11: 1996 – Estonia (Tallinn): *Building a Future*
- 12: 1998 – Sweden (Stockholm): *Church and State in transition*
- 13: 2000 – Denmark (København/Odense): *Humanity and Christianity*
- 14: 2002 – Finland (Helsinki): *IT and Modern Communication and the Church*
- 15: 2004 – Iceland (Akureyri): *The Church in Iceland*
- 16: 2006 – England (Portsmouth): *Pastoral Ministry: In search of the Holy*
- 17: 2008 – Norway (Bergen): *Passing it On*
- 18: 2010 – Estonia (Tallinn): *Ministry in Changed Times*
- 19: 2012 – Sweden (Alsike/Uppsala/Stockholm): *The Church in a Modern Society*
- 20: 2014 – Iceland (Coming Conference)

The Reports of the Conferences that took place between 1978 and 1996 are available at the Library of Uppsala University, and most of the reports of subsequent Conferences can be found on the internet at www.Google/Anglo-Scandinavian Pastoral Conferences.

To sum up

Looking back to the beginning of this ecumenical journey, one can only be thankful. Over the years hundreds of clergy, deacons and lay people have been involved in the series of Conferences as participants, lecturers or hosts. Some have reached senior positions within their Churches and Societies, and many have played a significant role in the analysis of religion in the modern world.

Despite communication being much easier today, and the fact that the Porvoo Agreement is now in place, I believe the Anglo-Scandinavian Pastoral Conferences will continue to play a significant role in shaping the understanding and formation of Mission and Ministry in Northern Europe. This is a task that is becoming even more important today as our society is becoming not only more secular but at the same time also more religious, due to a growing religious plurality. The insights gained by the Pastoral Conferences will continue to make a much needed contribution towards a better understanding of all these developments.

JORDAN'S NEW LUTHERAN CHURCH IS EMBLEM OF RELIGIOUS FREEDOM

On 6th January 2014 Bishop Munib Younan, President of the Lutheran World Federation, in the presence of more than 200 clergy, royalty and guests, dedicated the Evangelical Lutheran Church at Bethany-Beyond-the-Jordan. This church belongs to the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL), and stands on the River Jordan where John the Baptist is believed to have baptised Jesus.

'Dedicating a new church is something that should not be taken for granted, especially in the Middle East,' said Bishop Younan, who is Bishop of the ELCJHL. 'All too often, we see on television that churches are destroyed and atrocities are committed against houses of worship.' Receiving support and patronage from the Royal Family of Jordan was, he added, a 'gracious act of hospitality, emblematic of the freedom of religion that we enjoy in Jordan.'

Pilgrim Site for Churches Worldwide

The ELCJHL was given land at the Baptismal Site by His Majesty King Abdullah of the Hashemite Kingdom of Jordan in 2008. Altogether seven churches have received land in the hope that Bethany-Beyond-the-Jordan will become a site for pilgrimage and baptism for Christians from all round the world.

The Church of Sweden has seconded the Rev Rolf Pearson and his wife, Kerstin, who is a Deacon, to manage the church. They plan to develop worship surrounding both baptism and baptismal renewal in the hope that pilgrims will find the new church a place where they can be renewed spiritually, begin to understand the religious, social and po-



The Beit Jala Scout Band at the opening of the fine new church

litical context of the Middle East, and strengthen the church presence there.

The LWF Vice-President for Africa, Bishop Alex Malasusa, blessed the font, reading a verse from Romans 6: 3-5: "Do you not know that all of us who have been baptized into Jesus Christ were baptized into his death ... so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For, if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his."

Bishop Younan hopes that churches around the world will include the Baptismal Site in Jordan in their pilgrimage. 'No church can live on its own,' he said. 'We are all interdependent as seen through this project. For me, pilgrimage is reviving your faith when you visit and reviving the faith of others,' he continued. 'We want every pilgrim to use this place for choirs, concerts, worship, baptisms, and weddings. This church is a church for all people, for the glory of God.'

JAILED BIKERS ASK FOR BIBLE STORIES

Every prison in Denmark employs a Christian pastor, working part-time whilst also serving a local parish. Pastor Susanne Bjerregaard shares a prison experience at Vridsloeselille in Albertslund.

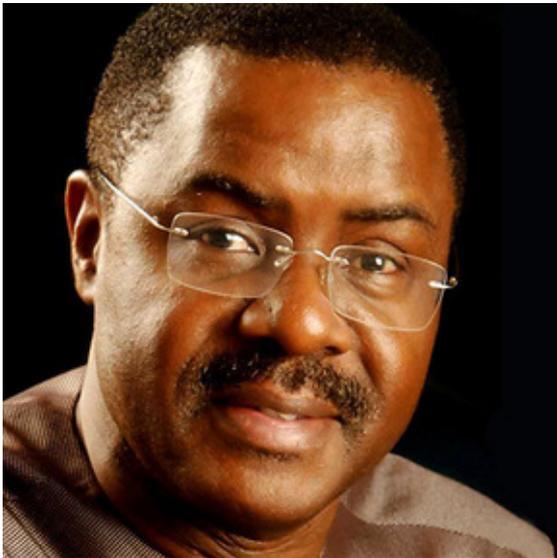
On duty one day in the prison, Pastor Bjerregaard was stopped by a leading member of a biker gang. She was very surprised when he invited her to their wing to tell the bikers Bible stories. 'I honestly thought he was making fun of me,' she said. 'But he wasn't!' The bikers wanted something other than the everlasting television. One of them remembered hearing lots of good stories from the Bible at school. It was a challenge she couldn't resist.

'I turned up with coffee and cakes, and there sat 20 or so gang members. Most didn't know much about the Bible so I started with the story of Jacob, a fraudster! He cheated his elder brother out of his birthright, treated his sons unfairly, and unwittingly generated violent hatred. They were deadly quiet! After an hour we stopped. I was welcome to return!' Next time it was Joseph, then David, the little shepherd who slew the giant, abused his power

to bed another man's wife, but learnt about forgiveness from Nathan. Every time the young men listened, shocked at the tales of deceit and betrayal, imprisonment, injustice, infidelity, and death, but also learning about taking responsibility for action, and about forgiveness. 'In the stories they recognised something of themselves, and began to understand themselves and their dilemmas better.'



NORTH AMERICAN ANGLICANS ANNOUNCE SHARED MINISTRY TO AFRICA



The Anglican Church of Canada and The Episcopal Church in the USA have entered into a new partnership to “maximize resources of mission” by cooperating in fostering their relationships with Anglican churches in sub-Saharan Africa. The Rev Canon Dr Isaac Kawuki Mukasa, the Canadian Church’s Africa Relations Co-ordinator, will also become the Africa Relations Officer for The Episcopal Church.

Canon Kawuki-Mukasa, ordained priest in the Church of Uganda in 1985, went to Canada in 1992. He has served in the ecumenical shared ministry parishes of Lynn Lake and Snow Lake, Manitoba, been a member of the faculty of the Centre for Christian Studies, and a consultant for ethnic ministries for the United Church of Canada. He knows Africa well. He was born in Uganda, and studied there and in Kenya and Zimbabwe.

“Our church welcomes this opportunity to share the benefits of Canon Kawuki Mukasa’s experience as a bridge-builder between African and North American Anglicans,” said Archdeacon Michael Thompson, General Secretary of the Anglican Church of Canada, while Bishop Stacy

Sauls, Episcopal Church Chief Operating Officer, said the partnership “builds on the efforts of the leadership of both Churches to build relationships here in North America.” Having observed Canon Kawuki-Mukasa’s considerable gifts and his deep understanding of African and North American cultures, he said, “I have no doubt that he will help us be the good and faithful partners that we want to be with our sister Anglican churches in Africa.”

FROM COPENHAGEN TO CANTERBURY

The Anglican Archdeacon of Germany and Northern Europe moves to rural Kent in the United Kingdom

It was sad for the Congregation at St Alban’s, Copenhagen, when their Anglican Chaplain, Archdeacon Jonathan Lloyd, announced his intention of leaving them at the end of February to take up a post in rural Kent in the Diocese of Canterbury, UK. Jonathan Lloyd has served in Copenhagen for four and a half years. His decision to move has been prompted by the growth and dynamism of St Alban’s where, he says, ‘They need a full-time priest if the church is to grow further in God’s mission.’

Jonathan has found it very difficult to combine his role as their priest as well as being Archdeacon of Germany and Northern Europe. More particularly, though, Jonathan and his wife Sue have felt the call to be nearer their family in England following the deaths of both of their fathers last summer.

But they will be leaving St Albans and the diocese with sadness and fond memories. ‘I have greatly enjoyed serving in this amazing diocese, which

has been a tremendous privilege for me,’ he says. ‘I thank St Alban’s Copenhagen and all the clergy and people of my archdeaconry for their prayerful dedication and work for God’s kingdom. I will greatly miss all the wonderful people I have been so fortunate to work alongside, and the warm hospitality of the parishes.’

Bishop David Hamid, Suffragan Bishop in Europe, commended Jonathan for his accomplishments both at St Alban’s and in the Archdeaconry. ‘He leaves St Alban’s and the Archdeaconry in good heart and with their vision pointed clearly to the future,’ he said. ‘I am sorry to be losing an extraordinary priest from the diocese. He has brought so many gifts as pastor, ecumenist, and leader of the Church’s mission. I am delighted that Jonathan has accepted



my invitation to become a Canon Emeritus of the Cathedral Chapter of the Diocese, thereby retaining a strong link with this diocese, which he loves.’

Jonathan took up his post as Priest-in-Charge of Bridge, Littlebourne, Ickham with Wickhambreaux and Stodmarsh on 27th March.

FOUR-WAY DIALOGUE DEEPENS IN CANADA AND USA

A brief account of a Church Leaders' meeting in Winnipeg, Canada, last December

The heads of the Anglican Church of Canada, the Evangelical Lutheran Church in Canada (ELCIC), the Episcopal Church and the Evangelical Lutheran Church in America (ELCA) have agreed to co-ordinate their responses to “events that transcend” their borders, such as natural disasters. They could, for instance, issue a joint pastoral letter in response to a natural calamity and invite their members to contribute to relief and recovery efforts through one of their four relief agencies.

The leaders of the four Churches reached this agreement when they met for a day and a half of informal talks last December in Winnipeg, the latest of a series of meetings that stated in 2010.

The Anglican Church of Canada's primate, Archbishop Fred Hiltz, ELCIC Bishop Susan Johnson and Episcopal Church Presiding Bishop Katharine Jefferts Schori were joined for the first time by the new presiding bishop of the ELCA, Elizabeth Eaton.

‘Broadly speaking, these informal conversations are aimed at exploring ways to extend the implications of our Anglican-Lutheran full communion partnerships across the international boundary,’ said Archdeacon Bruce Myers, who served as staff support at the meeting. ‘What more could we be doing as North American Churches in full communion?’

The Anglican Church of Canada and the ELCIC have been in full communion since 2011, as have the ELCA and the Episcopal Church.

At the meeting, Bishop Hiltz also informed the other bishops about his Church's recent decision to designate the seventh Sunday of Easter as ‘Jerusalem Sunday’. In response, the other three Churches pledged to explore the possibility of making it a common observance.

It was back in March 2013 that the Council of General Synod of the Anglican Church voted to recommend a resolution urging General Synod to ‘commit to act together’ with the Evangelical Lutheran Church in Canada (ELCIC) and the United Church of Canada



(L to R back): Archbishop Fred Hiltz, US Presiding Bishop Katharine Jefferts Schori, ELCA Bishop Elizabeth Seaton and ELCIC Bishop Susan Johnson. Photo: Bruce Myers

(UCC) in pursuing ‘peace with justice for all in Palestine and Israel.’ The Council also recommended that the seventh Sunday of Easter be observed as ‘Jerusalem Sunday’.

On that day, commonly known as the Sunday after the Ascension, the Council recommended that special focus should be given to learning about the Diocese of Jerusalem, which covers the areas of Jerusalem, Palestine, Israel, Jordan, Lebanon and Syria, and special collections be requested for that diocese's ministries in education, reconciliation, healthcare and hospitality.

Each leader also agreed to prepare a devotional piece for different Sundays in Advent, to be made available for individual or congregational use in their churches during the 2014 Advent season.

WITH SYMPATHY

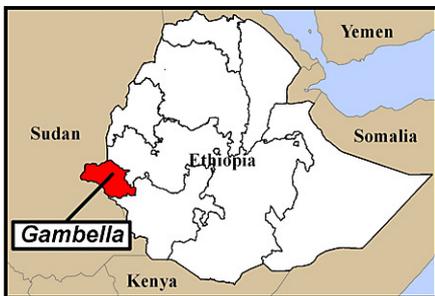
We are sad to report that Mary Tustin, wife of our Society's former Co-President, Bishop David Tustin, died on 18th February 2014 after a short illness. We extend our sympathy and our condolences to Bishop David. Please remember him, and his son, Nicholas, and daughter, Juliet, in your prayers as they seek to come to terms with their great loss.

ACUTE NEED FOR CHURCH BUILDING IN ETHIOPIA

In last October's 'Window' we brought you news of the Lutheran Church in Ethiopia. Now the Anglican News Service tells of tremendous expansion in the Anglican Church in that country's Gambella Region.

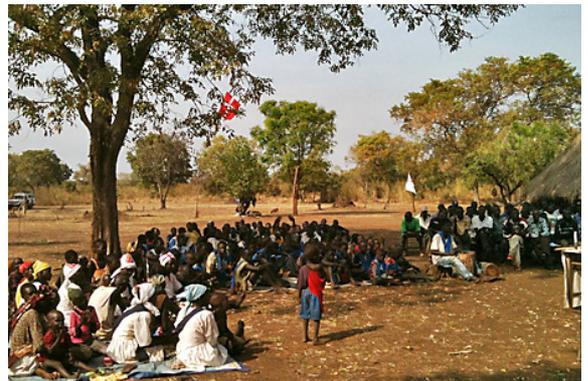


The Gambella Anglican Centre (left) was opened in November 2010. It is the home of the St Barnabas' congregation, houses library facilities and sports and agricultural programmes, and hosts groups from the community and local churches and training courses for the local clergy. It is home to the Area Bishop for the Horn of Africa, the Rt Rev Dr Grant LeMarquand and his wife Wendy, a medical doctor.



Gambella is a Region in the west of Ethiopia bordering on South Sudan. In 2012 most of its church buildings were destroyed by floods in an especially devastating rainy season. Some of them have been re-built or partially re-built. They are traditional structures, mud walls with roofs of thatch, corrugated iron or just a plastic tarpaulin. Of the 70 church communities in the Region only 20 have a building. Congregations without a church meet under a tree, braving the scorching sun in the dry season and heavy rain during the wet season.

But churches do not only provide shelter from the sun and rain for church services. Like the Centre at Gambella they offer a public meeting space for the whole community where all kinds of educational activities, like women's literacy classes and training in health and development, can take place.



Church under a tree

Photo Diocese of Egypt (ANS)

The Anglican Church in Gambella was begun by refugees who planted church communities in refugee camps. Since then, the churches have grown at an astonishing rate and there are now church communities in local villages among several tribes, with a constant flow of new Christians being baptised and confirmed.



Baptising a new Gambella Christian (ANS)

That is why Bishop LeMarquand has launched a church building and repair programme for 2014. He hopes that there will be 30 new ones, and that another 15 will be renovated. Each new building will be designed to hold around 200 people, and will cost about \$2,500. The renovations to damaged buildings will include furniture and doors as well as rebuilding parts of walls or roofs damaged by rain or termites.



Bishop Grant, seen here surrounded by local children, is a Canadian citizen with a passion for mission, evangelism and ecumenical relations. He was Professor of Biblical Studies and Mission at Trinity School for Ministry in Ambridge, Pennsylvania USA, and served in Kenya where he taught at St Paul's Seminary. He was consecrated Bishop in 2012 at All Saints' Cathedral in Cairo and installed as Area Bishop for the Horn of Africa in September of the same year.

SWEDISH YOUTH CHOIR BRINGS LUCIA TO OXFORD



How to do Porvoo? Well, the Swedish Lucia ceremony is a very good start. It is musically and visually stunning - as Hugh White reports.

In 2011 and again in 2013, in December, the Youth Choir of Sofia Church, Jönköping, brought this most traditional of Swedish Christmastide observances to Oxford diocese in the UK. St Lucia was an Italian martyr of the fourth century whose cult spread north, and the observance of her day, December 13th, became particularly important in Sweden. In the old calendar, this date was the shortest day of the year - the darkest day of the very dark winters of Scandinavia - and the Lucia ceremony dramatises how light is still present at the darkest time and will increase as winter moves into spring. In the ceremony, Lucia, wearing candles on her head and accompanied by her candle-bearing handmaidens and 'star-boys', enters to light up the darkness and to sing cheering songs in the face of midwinter. Lucia's candles, in Christian perspective, point to Jesus who is the light of the world and our personal light in our dark times.

The Sofia Youth Choir performed in Deddington, near Banbury, and in Christ Church Cathedral, Oxford. Oxford has a link under Porvoo with Växjö, a diocese in Småland in the south of Sweden, and Deddington has a parish link with Sofia Church. The Cathedral performances were well received, the congregations doubling in 2013 compared with 2011, perhaps because of better local publicity, or maybe because of all that Scandi-noir, those Swedish and Danish TV programmes that have become very popular in the UK recently. On both occasions members of the Swedish diaspora, yearning for the things of Sweden, were there along with many other people as well.

In Deddington the Lucia performance was part of the parish's Christingle

and lots of sweets and candies. In a way, Lucia, candles on head, red ribbon of martyrdom around her white garment, is a living Christingle (OK - no sweets - but the children are seriously awestruck by Lucia!). It was this commonality that prompted the thought that introducing aspects of the Lucia ceremony might be an enhancement of Christingle and led to a Lucia workshop being held in St Giles' Oxford last October.



The Rev Andrew Bunch, Vicar of St Giles, enjoying the workshop Photo Lovisa Lijanage

At the workshop participants heard about St Lucia and about the development in Sweden of the *Luciafirande*. They were coached in Lucia songs, enjoyed traditional Swedish refreshments, and made Swedish Lucia and Christmastide decorations (the cone-shaped hats of the 'starboys' (below left) making quite an impression on the Saturday shoppers waiting at the bus stop outside St Giles' at the end of the workshop). The workshop culminated in a performance of the Lucia ceremony which proved unexpectedly moving. The experience of the day indicated that more of the same would be productive. There's an ideal Moravian-Anglo-Swedish liturgy out there waiting to be brought forth!



So, if you want to do Porvoo (and there are many ways to do it), Lucia, imported or home-developed, is a sure-fire winner. Go for it and let the Porvoo people know how you got on!



St Saviour's Church from 'Anglikanu Iela'

History

In 1822 British traders established an Anglican Church and Benevolent Fund for Seafarers in Riga, Latvia. However, it was not until 1857 that the foundation stone of the church building was laid. A shipload of earth was sent from Britain so that the church could be built on British soil using imported bricks. The church was dedicated in 1859 as the Church of St Saviour in Riga.

In 1940 the church building was taken over by the Soviet occupiers of Latvia. From 1972 until early 1991 it was used by the Riga Technical University as a cultural centre and a venue for concerts, exhibitions and dances. Then, after Latvia regained its independence in 1991, an English-speaking congregation was re-established by Arden Haug, an American missionary. Ever since 1995 the Rev Dr Juris Calitis, a Latvian-born pastor, has been the Chaplain. He will be retiring later this year.

Congregations twinned

St Saviour's is an international, ecumenical, English-speaking church in the Anglican Diocese in Europe and in 1996 the Vicar of Sherborne Abbey, Canon Eric Woods, and his wife visited St Sav-

TWO CONGREGATIONS UNITED IN SERVICE

On page 12 there's news of a church established in Hull, UK, for Danish seamen. Here David Smart, Chairman of Sherborne Abbey's 'Faith in Action Committee', tells of a church set up by the English in Riga, Latvia, for their seafarers.

our's. They and Dr Calitis thought it a good idea to establish a link between St Saviour's, Riga and Sherborne Abbey in Dorset, UK. Ever since then the two communities have prayed regularly for each other, have enjoyed periodic exchange visits, and we in Sherborne have been glad to be able to support some of their outreach projects.

When the church was re-opened in 1971, St Saviour's quickly re-established its strong musical tradition. There is usually a soloist or choir taking part in the Sunday service, and there are regular concerts, including free Wednesday lunchtime concerts. But the congregation felt that their primary mission was to serve the local community. So in 1996 a Day Care Centre for the Elderly was founded and in 2001 a Soup Kitchen opened. Several years ago one of the Churchwardens described the work of these two projects.

"At the Day Care Centre for the Elderly, (picture below) the seniors



who attend live in dire circumstances, in small rooms heated by wood stoves when they can afford the cost of the fuel. We encourage religious and cultural activities to bring some meaning into their lives. Every meeting starts with a Bible reading and prayers led by a theology student. After the warm meal, we have a programme of cultural activities that include museum visits and attendance of dress rehearsals at theatres.



"Our Soup Kitchen for the Homeless (above) provides a warm meal for about a hundred homeless men and women every Saturday morning. These people come in from the cold, freezing temperatures of the Riga winter to be greeted by the smell of freshly prepared soup. They enjoy some fellowship, kind words from the volunteers, and a feeling of contentment that lights up the rest of their day."

Mutual Practical and Prayer Support

As well as praying every Sunday for each other we have regular exchanges of emails. Early in the link a number of members of our Youth Club went to Riga and helped to paint and do other jobs in the undercroft of the church, which is used for their out-

DR MARTIN LIND : NEW BISHOP OF THE LUTHERAN CHURCH IN GREAT BRITAIN

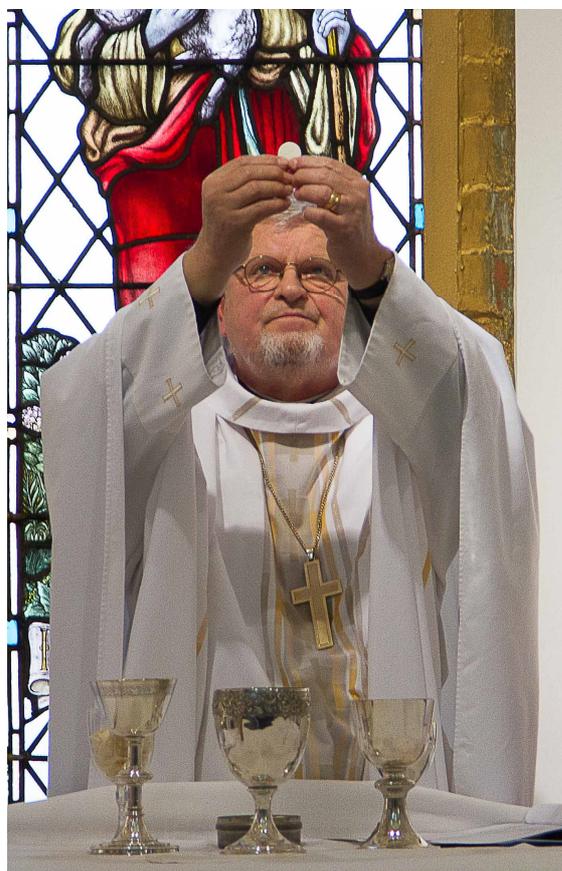
As reported briefly in the January issue of *The Window*, Bishop Martin Lind was received as Bishop of the Lutheran Church in Great Britain at a service celebrated at the Gustaf Adolf Nordic Church in Liverpool on Saturday 11th January, 2014. It was attended by the Rt Rev Christopher Hill, representing the Archbishop of Canterbury, the Rt Rev Gregor Duncan, Bishop of Glasgow and Galloway (Scottish Episcopal Church), and Dame Lorna Muirhead, the Lord-Lieutenant of Merseyside. Distinguished guests representing churches in Germany, Norway, Finland, Sweden and the USA were also present, among them the Archbishop of the Latvian Evangelical Lutheran Church Abroad.

The service was specially designed to reflect the rich diversity of this small National Church, and included readings in Cantonese, Swedish and Polish.

The Rt Rev Dr Martin Lind was formerly Bishop of Linköping in the Church of Sweden, an office he held for 16 years. He has extensive pastoral and international experience having served as Dean of the Tamilnadu Theological Seminary in India for many years. He is an authority on the life and thinking of Dietrich Bonhoeffer, the German pastor, theologian and writer who was hanged by the Nazi regime in World War II.

Dr Lind becomes the third Bishop of LCiGB, a Church based in the UK worshipping in English, Swahili, Chinese and Polish, as well as Nordic languages. LCiGB is a member church of the Lutheran World Federation, and is active in ecumenical life locally and nationally, and has been approved for full membership of the Porvoo Communion, hoping to sign the agreement in September 2014, just after our Society's conference in Hungary. The previous Bishop of the Church, Jana Jeruma-Grinberga, is currently a President of Churches Together in England.

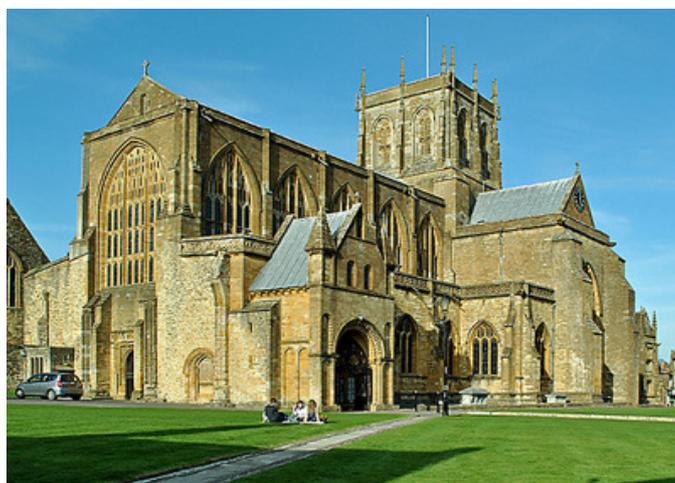
At a reception after the service Bishop Lind said, 'I am very much looking forward to meeting British Lutheran friends. As the new LCiGB Bishop I think that my main commission will be to listen and encourage, and while listening there might be occasions when I can contribute from my experience. The LCiGB is - as I understand - an important sign of unity in diversity. That is a unity badly needed in our days.'



Continued from previous page

reach projects. Shortly after that we were pleased to welcome a group of Latvian young people to Sherborne. We have had two parish visits to Riga and a third one has been arranged for May 2014.

Over the years a number of members of the Riga congregation have visited Sherborne. Likewise some of the Sherborne congregation have been made very welcome at St Saviour's Church. It has been a privilege to see the Day Care Centre for the Elderly and the Soup Kitchen for the Homeless in action (and to be able to help support these projects financially) and to share with the regular congregation in their Sunday morning Eucharist.



Sherborne Abbey, Dorset, UK Photo © Rosalyn Hilborne

TOGETHER IN MISSION AND MINISTRY

a book edited by Jaako Rusama, our Lutheran Co-Moderator, for the Porvoo Research Network
(available for just £5 from Jaakko at jaakko.rusama@helsinki.fi)

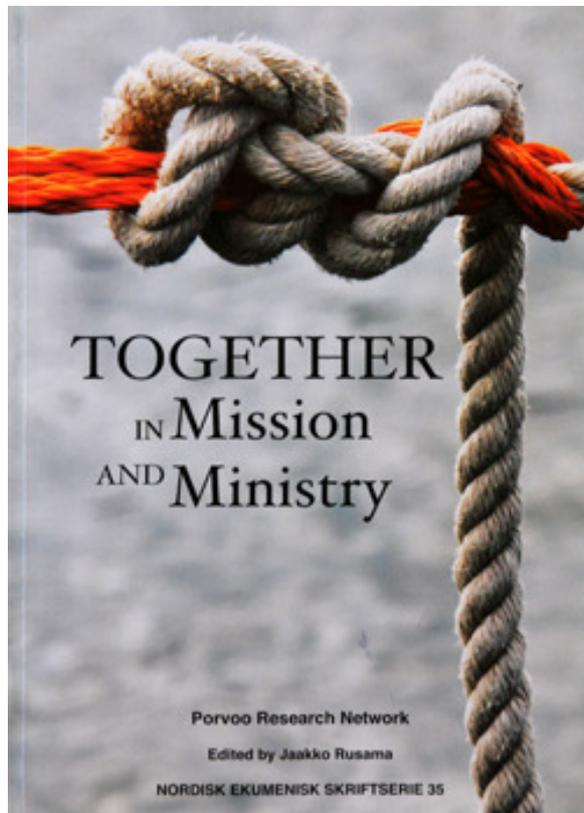
strongly recommended by Fr Phillip Swinger, the Roman Catholic Observer on our Executive committee

This is the book we ordinary Christians have been waiting for (and at a price we can actually afford!). It is a straightforward exposition of the Porvoo process towards Christian Unity, together with some analyses of the deeper implications of how this should affect our Churches' internal disputes and our common missionary opportunities.

We can read here about the development and present situation of the Porvoo Communion of Churches. Bishop David Tustin describes the political and historical opportunities and motivations that led the four Anglican and original six Lutheran Churches, which had come to recognize their family likeness as Churches, to come together. They shared the same main beliefs and liturgical practices, and a continuity of an episcopal role in pastoral leadership supporting faithfulness to scripture and the apostolic message, and it was, he claims, a timely response to the promptings of the Holy Spirit.

John Gibaut, a Canadian Anglican, sees the Porvoo Common Statement and the resulting Porvoo Communion as an outcome of the challenge of the Faith and Order Commission of the World Council of Churches, particularly its multilateral convergence on "Baptism, Eucharist, and Ministry" (1982), and the break-through in Anglican and Lutheran thinking on the nature of apostolic succession and episcopacy in the 1987 Niagara Report. He believes Porvoo is an inspiration to us all in our pursuit of a wider Christian Unity with Churches beyond the Porvoo Communion, and asks how this has (or has not!) affected relationships with Churches which are in communion (fellowship of pulpit and altar) with some Lutheran or Anglican Churches but not in mutual communion with both (the problem of "transitivity" of agreements made.)

Paul Avis questions how important visible unity and communion of the one Church of Christ really is for us. "Not everyone has a passionate concern for unity." Unity is a gift and must be based on spiritual communion in the love of Christ, so that we owe a debt of love and communion to one another. "To my way of thinking," he says, "to break communion is the very last thing on earth that we should ever do." That is a real gospel challenge in



the midst of our current church-disrupting differences on matters of morals as well as faith and order.

To work for unity means forging communion in the face of difference in some theological and practical traditions. Ecumenical agreement acknowledges difference while throwing a bridge from one side to the other, spanning the differences by a common narrative. But this requires commitment to consult with one another, to share experience and insights, to continue dialogue (to explain, listen and consider) and to exercise restraint in

decision and action (e.g. on same-sex unions, or communion arrangements with non-Porvoo Churches) so that further convergence in faith and order and mission may become a reality.

Jeremy Morris, in a lucid survey of Anglican attitudes to episcopacy and "succession" in the apostolic tradition, sets the Porvoo agreement in the context of the splintered history of western Christianity, the influence of the 18th-19th century Protestant "awakening" (Pietism, Evangelical Revival, American "great awakening") and the 19th century European wide Catholic renewal (Roman Catholic Mission, Lutheran sacramentalism, Anglo-Catholic pastoral zeal, liturgical renewal), and the changing faces of Church of England opinion on church order since the 16th century Reformation. He sees the signing-up to Porvoo as a way in which Anglicans have rediscovered the richness of their own tradition of ordained ministry within the apostolicity of the Church.

Our own ALS Co-moderator, Jaakko Rusama, describes the search for a mutually acceptable role for mission and common witness in the course of his wide and informative survey of the diversity of the Lutheran/Anglican dialogues and agreements across the world, sees mission and unity as a vital part of the essence and nature of the Church, and challenges us to do much more to share our human resources in mission and service to the world.

In the second half of this book other contributors (some in demanding academic terms) discuss specific contemporary issues faced by the Churches and describe the different basic premises or emphases of the Lutheran and Anglican Churches (or traditions within them) on such topics as:

Continued at bottom of next page

WHAT ABOUT A CUP OF TEA ... THE HUNGARIAN LUTHERAN WAY?

Pastor Marcsi Szucs describes an event involving tea, families, apple trees and the year 2017



When I was living in Yorkshire in the UK I was surprised to hear people say, 'I'll be back at teatime!' They usually meant being back by about 4pm the same day. But when a Hungarian says that, it can mean something quite different. More precisely, in my town of Kiskőrös, it would mean, 'I'll be back in a year!'

This is the second year that our congregation has held a 'Reformation Tea Party' in February for five evenings in a row. It was for all the kids who belong to our church or go to our church school, and for their families. The aims were, on the one hand, to reach out to the families whose children go to our church school and, on the other hand, to encourage everyone to join in our church's preparation for the 500th anniversary of Reformation. This year the focus was on 'Reformation and Culture', and the symbol of the apple tree was used as a visual motto, based on Luther's response to the question, 'What would you do on hearing the world would end tomorrow?' He replied, 'I would plant an apple tree today.'



Each evening started with songs and praise, followed by a quiz about trees, plants and fruits in the Bible stories and in Jesus' parables. As you can see, we also learnt a Jewish circle dance. But the high spot of the evening was to plant an apple tree for real. In his devotion, Sándor Farkas (Chaplain of the High School) used the apple tree to highlight the focus

on 'Reformation and Culture', because the word for "cultivate" has the same root in Hebrew as our word "culture". The message was delivered by the prophet Jeremiah (17.7-8):

"Blessed is the man who trusts in the LORD, whose trust is the LORD.
He is like a tree planted by water, that sends out its roots by the stream,
and does not fear when heat comes, for its leaves remain green,
and is not anxious in the year of drought, for it does not cease to bear fruit."

Our roots planted by water are our lives started at the baptismal font. The trunk of the tree, with its annual rings, measures the years of our church's life, which are now 270, and holds us, strong and firm. The leaves, which help the tree to breathe, are the living and personal connection to God through our prayer lives, and the fruits are our deeds. And finally, the kids carry in themselves the same seeds, ready to be planted again beside the living water and to live and grow.



Thanks be to God! Almost 110 families participated in these evenings, and the church was full of laughter and chatter, and with a powerful feeling that it is so good to belong to God, or to be getting to know him, and good to be part of a community which belongs to him. As our closing act we prayed the Lord's Prayer together, and said goodbye by saying, 'I hope you'll be back by tea time!' In a year, next February, we hope they will!

1. Marriage, its individual personal fulfilment, community purpose, example of God's continuing creation, change in nature of relationships, theology of love, the sacrament (or not) of marriage, its role in church and civil society, and community of faith and love.
2. The doctrine of Justification, as expressed in the Common Declaration of the Lutheran and Roman Catholic Churches signed on Reformation Day (October 31st)

1999 in Augsburg, Germany, and its significance for future relations between these two World Communions and the wider ecumenical movement (at present only the World Methodist Communion has also approved this declaration formally).

3. Martin Luther's understanding of "faith", and its implications for ecumenical spirituality.
4. Folk-Church, and its relation to the Body of Christ ecclesiology.

5. Mariology, in a surprising but important closing chapter which presents the challenge of feminist and liberation theologians' interpretation of Mary, the Mother of Jesus, as a tool for an ecumenical convergence on Mariology in the dialogues and devotion of all Christians.

I very strongly recommend the book for reading and reflection by all ALS members and for the wider membership of our own and other Churches.

The Window

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

www.anglican-lutheran-society.org.uk

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WORCESTER, ENGLAND, SIGNS NEW PARTNERSHIP AGREEMENT WITH MAGDEBURG, GERMANY



The Anglican Diocese of Worcester in England and the Diocese of Magdeburg in eastern Germany have recommitted to their partnership with each other. Bishop John Inge, Bishop of Worcester, and Bishop Ilse Junkerman, Bishop of the Evangelical Church in Central Germany, in which the area of Stendal-Magdeburg falls, met in Worcester to celebrate a link that has been running for 22 years.

Already, many parishes on both sides have established friendships and participated in joint events in the UK and Germany. Now, a new partnership agreement has been signed which promises more shared worship and services, conferences and meetings, as well as the development of new areas of co-operation, for example by involving schools and colleges, and by commemorating together events of common European history, including the centenary of the start of the First World War this year.

Speaking to Worcester's Bishop's Council, Bishop Junkerman said she would like to see more people involved in the partnership, especially schools and colleges. 'Our partnership has helped us to see what we have in common and where we are different - most importantly we share a love of the Lord Jesus Christ and can pray together and worship together,' she said. 'I am looking forward to everything that will connect us in the future and will bring us together again and again.'

Bishop Inge agreed. 'Through our partnership with Magdeburg we can explore not only our shared faith but also our shared European history and learn from each other. I hope that many more parishes will be able to benefit from this link, particularly during 2014 when we commemorate the Great War which had such a devastating impact on both our countries.'