

The Window

January 2011

THE ANGLICAN-LUTHERAN SOCIETY

Issue no. 94

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SOCIETY'S ANNUAL MEETING

Saturday 5th March 2011 at St Ethelburga's Centre for Reconciliation and Peace

The first church of St Ethelburga the Virgin in Bishopsgate was built around 1180. The present building was probably founded around 1400, making it one of the oldest buildings in the City of London. When it was built it was the biggest building in Bishopsgate - now it's the smallest!

It survived the Great Fire of London (1666) and the Blitz (1941-3), but was devastated by a massive IRA bomb on April 24th 1993. Now rebuilt, its medieval exterior houses a remarkable new internal space created to serve as a Centre for Reconciliation and Peace.

St Ethelburga's is worth a visit in its own right, but it provides the perfect context for our Annual Meeting on 5th March, focusing as it does on **the situation facing Christians in Jerusalem.**

There could be no better place to welcome our guest speakers. **Mr Yusef Daher** is Co-ordinator of the World Council of Churches Inter-Church Centre in Jerusalem. He is one of the authors of 'A Moment of Truth', the Palestine Kairos Document of 2009. We hope that everyone attending the Annual Meeting will read this document. You can download it from our website or from www.kiarospalestine.ps/?q=node/2

Bishop Suheil Dawani is Anglican Bishop in Jerusalem. He will paint a picture of what life is like for Christians living today in Jerusalem, in Israel and in the Palestine Authority Area. Bishop Munib Younan, Lutheran Bishop of Jordan and the Holy Land, had also agreed to attend. Unfortunately, his duties as President of the World Lutheran Federation have called him to Malaysia that weekend, so he will be sending a deputy or providing a presentation of his own. We are especially sorry that he can't be with us because he is the Lutheran Patron of our Society.

The programme for the day can be found on page 9. It begins with a short business meeting at 10.30am at which we shall hear reports and elect our officers and executive committee. We hope that there will be plenty of nominations for the various posts. Details of the elections and how to nominate candidates can be found on page 20. If you are coming please email Helen Harding at ccwatford@btinternet.com



St Ethelburga's, dwarfed by 'The Gherkin', the City of London's second tallest building, offices in St Mary Ax Street

'CALLED TO BE FRIENDS' (John 15:14-15)

This is the theme of an **International Ecumenical Conference** to be held at **Sussex University** from **22nd-29th, August 2011** organised by the **International Ecumenical Fellowship**. **Rupert Hoare** explains.

The ALS committee is in discussion with Lady Kate Davson of the International Ecumenical Fellowship as to how the ALS and the IEF can co-operate in the future. One obvious way is in sharing information about forthcoming events for which each is responsible. Hence this notice about the Conference the IEF are holding this summer in Sussex. It is unfortunate that the ALS is also holding its conference at Salisbury in September. So something we are looking at is whether we can co-ordinate our planning of Conferences so that they don't fall in the same year, but in alternate years. We are also hoping to plan a joint conference in 2016 in Germany anticipating the 500th Anniversary of Luther's 95 Theses in 2017. In the future we want to ensure members of our two organisations are not pulled in two different directions! Meanwhile, as we prepare for Salisbury in September, we wish the IEF every success in their conference in August! It promises a most interesting programme, and among the questions to be explored are these:

- How can we enjoy friendship with God?**
- How can we enjoy friendship with one another?**
- How can we enjoy friendship with those who do not share our faith?**
- How can we enjoy friendship with the whole created order?**

The **International Ecumenical Fellowship (IEF)** is a grassroots organization like our own. Since its foundation in 1967 IEF members have sought to **'Live Today the Church of Tomorrow'**. Now officially in ten different European countries, five Eastern and five Western, and with individual members elsewhere in Europe, Africa and the USA, and from perhaps two dozen different church traditions, this year it is the turn of the **British Region of IEF** to host the international conference for a week at Sussex University. Members of the ALS are warmly invited to join them for this week of unity. For full details see the IEF website www.ief-oecumenica.org or contact **Mrs Janet Jefferies, Old Timbers, Bridge Street, Lower Moor, Pershore, WR10 2PL** janet@jefferies01.plus.com



HELP OUR SOCIETY BY VISITING BEAUTIFUL DRESDEN

The next German (Protestant) Kirchentag takes place in Dresden this year from the 1st to the 5th June. The ALS will be there; our application for a place in the 'Agora' or 'Market of Possibilities' has been accepted. Later this month Gudrun Kaper will be going the Dresden to attend a preliminary meeting for all those involved. More information will be available in the next issue of The Window, but if you would like to help us making the ALS known via this Kirchentag, please contact Gudrun or Rupert Hoare (their email addresses can be found on the back page).

The more volunteers we have the more time everyone will have for taking part in the multitude of interesting and inspiring events which take place at the Kirchentag. So please let us know now if you are able to help the Society out - and at the same time visit the very beautiful, fully restored, city of Dresden. For more information visit www.kirchentag.de for English-speaking pages, click on the Union flag, or go to: www.kirchentag.org.uk

MISSING BIBLE ARTICLE

We apologise that we are not able to bring you Alex Faludy's second article of three, on the King James Version of the Bible, due to his suffering from a bad bout of 'flu.

He is planning three articles, leading up to the Salisbury Conference in September. His first article, in the October *Window*, brought us up to the 1550s in the history of biblical translation.

We look forward to the second taking us on from there, and then handling theological issues in translation, before the third deals with the social impact of the completed work. We still hope to publish both of these in preparation for Salisbury!"

SIGN UP NOW FOR SALISBURY CONFERENCE

2011 marks the 400th Anniversary of the Authorised Version, formative for faith and culture in the English-speaking world. But as Lutherans worldwide begin to prepare for the 500th Anniversary of the Reformation in 2017 the time seems right to re-examine the role of the Bible in our churches today and to celebrate the work of those faithful servants who have made the Bible available to us, and who continue to enable the Word of God to sing out and resonate throughout the world.

Those of us who were present in Turku for the conference in 2009 realise full well what a difficult act that is to follow. But we hope that the programme the organisers of this year's conference have planned, the opportunities offered by the unique Cathedral and Roman town of Salisbury, and the excellent facilities of Sarum College, will make this conference equally memorable.

The programme, entitled 'The Word Read - The Word Preached', will first examine the various translations of the Bible that shaped the events of the Reformations that swept across Europe and the British Isles in the 16th and 17th centuries (Tyndale, the Authorised or King James Version and the Luther Bible). We are looking forward to presentations from some very eminent Biblical scholars, among them Prof Dr Jaakko Rusama, Helsinki, and Rev Else Hviid, Pastor of the Danish Church in London).

Then we will move on to look at ways in which the Bible in its various translations has influenced both church and society at large - for instance, in the fascinating topic of The Bible in Film (Dr Michael DeLashmutt, Sarum College), the influence of Scripture on the eternal beauty of Cathedral Evensong in the Anglican tradition (Dean John Arnold, formerly the Dean of Durham) and the way in which the Bible is used



Salisbury High Street, with the cathedral in the background, on a rather wet day

today in teaching and preaching (Dr Jaakko Rusama, Helsinki, and Rev Else Hviid, Pastor of the Danish Church in London).

The conference will enable us to engage with some of the ways in which the Anglican and Lutheran traditions arrived at their seminal translations of the Bible, and to discuss the similarities and differences in our use of the Bible today. In the end the question will be - how is the Word received among us, and how will we go out from Salisbury to share it more effectively?

Please bring with you your own Bible - especially if you have a copy that is

particularly meaningful to you in some way; perhaps inherited from a grandparent, or in an unusual language, or one that has been with you through a particularly life-changing experience - or maybe the Bible you have read daily for 40 years.

There will be opportunities for sharing our stories about what the Bible means to us and our lives during the course of the conference.

Our worship will take place in the magnificent Salisbury Cathedral and in the delightful chapel in Sarum College. It will be arranged by our conference chaplain, Rev Jochen Dallas, Senior of the German Synod in the UK.

As we are so close to one of the world's most ancient historic sites a trip to Stonehenge is a must, and we will also visit to Winchester and enjoy evensong in the Cathedral there.

Practical Details:

Cost: £350 for en suite room, or £325 for a standard room with shared bathroom facilities. All meals from Friday evening to Tuesday lunchtime, refreshments and the outing to Stonehenge and Winchester are included.

To reserve a place, complete a registration form and return it as soon as possible. If you did not get one with this edition of The Window contact Helen Harding on 00441934672240 or at ccwatford@btinternet.com and she will let you have one and will tell you how and when to pay.



Stonehenge on a beautiful sunny day

THE CHURCH IN THE FARAWAY ISLANDS

Dr Roy Long offers readers a brief introduction to a fascinating corner of the Lutheran world



bridge over the North Atlantic that link together half of the eighteen inhabited islands, an all-year airport (built by the British during the Second World War) with daily flights to Denmark, twice-weekly flights to Iceland, and summer flights to and from Stansted. For centuries, these islands were on the edge of civilisation: now, thanks to modern technology, they are very much a part of the wider world.

dom, they are now a self-governing community under the Danish crown. The best comparison would be with the situation of the Isle of Man or the Channel Islands in their relationship to the British crown. Since 1948, when the islands achieved self-government, responsibility for more and more areas of government has been transferred from København to the *Løgting* in Tórshavn, so that now, in effect, only defence and foreign affairs remain the responsibility of the Danish government. Interestingly, however, the Faroes, like Greenland, are not members of the European community.

In his excellent article in the last edition of *The Window*, in which he described the day when the Church of Denmark joined the Porvoo Communion (“Love in a Cold Climate”), John Arnold made a passing reference to the church in the Faroe Islands. Unfortunately, the way in which this reference was written could be misleading, since it suggested that the islands are now independent. In an exchange of letters with John, he suggested that I should write a brief article describing the church situation in this little known part of Europe. My contacts with the Faroes go back to the 1960s. I have visited several times, and am now completing a history of the churches there.

Almost all of the Faroese Islanders are descendants of Vikings from western Norway who settled in the islands in the 9th century, and the Faroese language is most closely related to both *Nynorsk* and Icelandic. In the 12th century the islands became part of Norway, but the many convolutions of western Nordic history meant that by 1815 they had become part of the Kingdom of Denmark, which is how they remain today. However, whereas in 1815 they were, in effect, a county of the Danish king-

The Reformation came to the Faroes in the 1530s, but it was something imposed from outside. Throughout the Middle Ages, the islands had had their own bishop, who presided over a cathedral and school in the historic settlement of Kirkjubøur on the southernmost tip of the island of Streymoy, but the Danish authorities changed all this and transferred episcopal responsibility first to Norway, and then to a Danish diocese. It was not until the early 1990s that the



Where are the Faroes? Well, take a map of the North Atlantic, draw a line heading towards the Arctic from Cape Wrath in the north-western corner of Scotland, draw another line from Shetland to hit the south-east coast of Iceland, and where the lines cross, there should be the Faroes. A population of around 48,000, of whom over a third live in the main settlement, Tórshavn, an outstandingly good network of roads, tunnels and a

Tórshavn, the main settlement in the Faroes

Photo Erik Christensen

islands once again had a bishop of their own, and the process of ecclesiastical independence was not finally completed until 29 July 2007, when responsibility for ecclesiastical and educational affairs was transferred and the church ceased to be a diocese of the Church of Denmark.

Throughout much of the intervening time there was the very strange situation of a sort of linguistic schizophrenia: at home and at work, the islanders spoke Faroese, but in everything to do with the church and the law, they spoke Danish. There were no translations of the Bible until the middle of the 20th century when, paradoxically, the Faroese found themselves with two versions, one an official "church" version, and the other made by the Brethren, who make up between 10-15% of the population, and who are Baptist in their theology. This was largely because there was no written form of Faroese until the mid-19th century, and woe betide anyone who tried preaching in Faroese (not a respectable enough language in which to speak about holy things!). Today, Faroese is the first language of the islands, although Danish has equal status for everything official.

Over 80% of the population belong to *Føroya Kirkja*, the "established" church, which has sixty-one congregations, divided into 14 parishes, served by around 25 pastors. Services are held, without fail, every Sunday, and when a pastor cannot be present, the service is taken by a *Deknur*, a layman or woman appointed to conduct worship and read a sermon from one of several authorised books of homilies. Attendance at services is probably the highest in western Europe. Theologically, the church stands within a long tradition of Lutheran orthodoxy which dates back to the 17th century, but which has also been influenced during the past 100 years by the work of the Inner Mission.

James Proctor's, *The Faroe Islands*, (Chalfont St Peter; Bradt Travel Guides, 2nd edn; 2008) is a fine travel guide, and for more about the church try its website www.folkakirkjan.fo, or contact me for a copy of a 20 page booklet (*People and Church in the Faroe Islands*), which I wrote several years ago

RENEWAL OF OLD FRIENDSHIPS

Jacob Knudsen, Norwegian Co-ordinator, reports

It's ten years since we first signed our twinning agreement with Bergen Cathedral. The Southwark Chapter recently agreed to renew the arrangement. So in October 2010 a party from Bergen came over to London.



From left: Thorbjorn Holt, Jacob Knudsen, Jan Otto Myrseth and Andrew Nunn ten years ago.

The highlight of their visit was a pilgrimage to Ely. As the cathedral had a concert rehearsal, we were given the use of Prior Crauden's chapel attached to the old Prior's Lodgings, now part of the King's

School. We celebrated a Eucharist in this medieval gem in the company of a number of ladybirds!

After the service we were all given a yellow pilgrimage scarf with the date and inscription which had been specially screen-printed by Ally Walker. Amongst other things they proved to be very useful identification for going in and out of the cathedral past the pay desk! Rev Canon John Toy (a member of ALS) has documented that the pre-Reformation Norwegian church had observed the feast day of St Etheldreda, whose cathedral and shrine we had visited in Ely.

At the I I am Sunday Eucharist representatives from Bergen together with members of the Southwark congregation made a joint declaration. We declared (amongst other things) that we would 'learn from each other's traditions, share in prayer and worship and make at least one exchange visit a year alternately. That's building on an excellent tradition, because since the agreement was first signed in 2000, there have been 29 exchanges/official visits to either Bergen or Southwark Cathedral.



Bergen and Southwark pilgrims sporting their distinctive yellow scarves at Ely



PLANS TO LINK BRISTOL AND BAVARIA

Augsburg, as a central place in the reformation in the 16th century, seems a good place to start a new link between the Anglican diocese of Bristol and the evangelical Lutheran deanery of Augsburg in Bavaria. Dirk Dempewolf, now Minister of Christ Church, Augsburg, and Deanery Ecumenical Officer, explains.

Since 1999 a relationship has existed between Bristol and Bavaria. It began when the Bristol Diocese asked for a Lutheran minister from Bavaria to fill the post of an assistant chaplain to the University of Bristol. My wife Sabine and I were the first to be appointed, remaining Lutheran and working for the Anglican diocese. The post changed through the years and our third successor now works in a small parish in Bristol as a team minister. So a Lutheran minister has become a normal sight in the diocese!

Bristol Diocese wanted to go a step further and make a formal link with a church region in Bavaria. The Deanery of Augsburg was interested and in November 2010 a delegation from Bristol visited the deanery and saw a cross-section of the churches' work and ministry in Bavaria. They took part in a unit of religious studies in a high school, met ministers involved in serving in *Diakonisches Werk* in the deanery

and people with different professions inside the church. It was interesting for them to understand the relationship between church and state in Germany from a positive angle compared with recent experiences in England. The delegation shared in a variety of different church services including, for example, an ecumenical Roman Catholic/Lutheran Taizé prayer.

After four very intense days the Lutheran and the Anglican link group decided to deepen the rela-

tionship between Bristol and Augsburg through more professional contacts from different areas of church life and work. They are thinking of inviting an Anglican youth worker to the confirmation camp of the Augsburg Deanery in Italy in 2012 and of making contacts between church schools in Augsburg and Bristol. Both link groups are excited about the possibilities of getting to know one another and gaining ideas from each other about how better to do our own church work.



Left to right: the Rev Fritz Grassman, Director of the Diakonisches Werk Augsburg, the Rev Chris Dobson, Link officer for Bristol, Hazel Trapnell, Anglican priest in training, the Rev Dirk Dempewolf, Diana Riske, Diakonisches Werk Augsburg, the Rev Henning von Aschen, Lutheran minister in an Anglican parish in Bristol, Robert Dimpleby, Reader and church warden, Bristol

TOUGH TIMES FOR THE CHURCH OF SWEDEN

Lennart Sjöström, our Swedish Co-ordinator, reports.

The Church of Sweden's Secretary General Lars Friedner has resigned after a dispute with Archbishop Wejryd and the Church's Central Board over the extent of the Secretary's right to make decisions without consulting the Board. It appears that the dispute was particularly focused on matters related to personnel. The Secretary for Information has been dismissed and the Staff Manager has been granted early retirement. The editorial of the Swedish Church Times raises the question of the recruitment of a successor. Could the Church of Sweden consider "head hunting" a Bishop for the post? The Bishops of Västerås and Uppsala both possess the qualifications required and, the paper suggests, they would also promote a profound understanding of the role of the church in the exercise of the Secretary General's profession. No doubt others will claim that the Church is in need of its Bishops and argue that the vacancy at the Central Administration must be filled in another way.

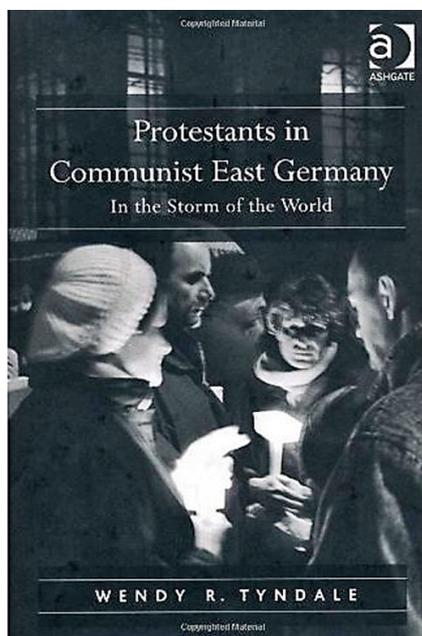


CHURCHES' ROLE IN VELVET REVOLUTION

Wendy Tyndale's new book, *Protestants in Communist East Germany*, is published by Ashgate Publishing Limited; ISBN 978-1-4094-0610-5, 2010. This review was written for Ashgate Publishing by Dr John Arnold to accompany the publication of the book

We all owe an enormous debt of gratitude to East German Protestantism for the role it played in the fall of the Berlin Wall and of Communism in 1989. By forming a whole people in the theory and practice of democratic discussion and of peaceful protest, it saved Germany from civil war and Europe, indeed the whole world, from a potential Third World War. That a revolution could occur without violence in Germany of all places is a miracle of discipleship to the Prince of Peace, which is rapidly being forgotten and ought to be remembered. Wendy Tyndale helps us to do so with her admirable and magisterial book, based on a mastery of written sources supplemented by interviews with those actually involved in this epic but everyday struggle. This helps to counteract the misleading impression given by earlier works, based largely on *Stasi* archives. Before the Wall fell, no one in the West believed anything emanating from the East; afterwards they believed everything - a big mistake. *Protestants in East Germany* is a genuinely fresh and original contribution to the field.

It covers the period from the end of the Second World War with shrewd analysis of both Church and State and of the necessary tensions between ideology and faith. 'The church's moral and spiritual resistance to the ideology that was the glue that held the state together inevitably acquired a spiritual dimension.' It also drew in many non-church members as the only space available for free and open discussion of social as well as personal issues. Wendy Tyndale goes beyond academic detachment to convey something of what life was actu-



ally like both for church leaders and also for ordinary church members and non-members alike under 'real existing socialism' in its most consistently Stalinist form. Shortly after the revolution, however, the masses of people who had flocked to the Prayers for Peace, which had undergirded the demonstrations, ceased to go to church. Once they had reached their destination, the passengers got off the bus; and East Germany is now among the most secularised places in Europe. This shows how and why that happened. There are lessons here for us all.

And Wendy Tyndale herself has written the following for 'The Window'

I set about writing this book hoping that the inspiring and thought-provoking story of the Protestant Church in the GDR might become more widely known in the English-speaking world. The fascinating interviews I made with 23 people who told me of their first-hand experience in the church under

'real existing socialism', as well as the subsequent research I carried out into written sources about that time, have made me increasingly aware that the importance of their story is not only as past history. The debates that went on inside the Protestant Church at the time and the different strategies pursued by different people within it are highly relevant for Europe today. The relationship of churches to their states, the degree to which they should engage with political issues and what they have to offer to the younger generation in their respective countries are all pressing issues for contemporary Christians.

The topic of the book has been described as a 'niche within a niche'. It seems, however, that many people who have read it so far have not only been moved by the courage and faithfulness with which many East German Protestants dealt with their situation. They have felt motivated, too, to bring new vigour into



church-based groups, wider youth groups and theological training courses by deepening their reflections on the themes which were so deeply thought about at the time of the GDR.

A HAPPY BAND OF PILGRIMS

In October Anglican pilgrims from St. Paul's Church in Whitley Bay travelled to Hungary to learn about the country's Christian heritage and make some ecumenical friends - including Lutheran ones.

Jeanette Donjon, a member of the party, reports.

As soon as I heard our curate, Fr Alex [Alex Faludy, ALS committee member - Ed], was organizing a Pilgrimage to Hungary, I knew it was something I wanted to do and was ecstatic when my husband Eric said he'd like to join us. The Pilgrimage began months before we left for Hungary as Fr Alex had organized an evening of Hungarian food, wine and a film about Cardinal Mindszenty. It really set the scene and gave us a taste of what was to come. We had a second evening closer to departure when we practiced some key vocabulary like '*Jo Napot*' (good morning) and '*Anglicanus vagyok*' (I'm Anglican). Hungarian is a beautiful but rather challenging language!

We arrived on Saturday 23rd October (the 56th anniversary of the uprising against Russian occupation) and took up residence in two comfortable roosts in district IX: single people in the Notre Dame Convent and married couples in the Reformed College nearby. Barely had we put down our suitcases when we were called to a welcome and delicious dinner which was supervised by the wonderful Sr Margit at the Convent.

Sunday morning's program began with Mass at the Anglican Church of St. Margaret. It was the smallest church I've even taken communion in, but the welcome and hospitality of the people was humbling. It was followed by an excellent lunch - the rose wine was rather nice too! From the Anglican chaplaincy, we made our way to

the magnificent basilica of St Stephen. Most of us took the lift to the top of the tower (the athletes among us walked). All enjoyed panoramic views of the bend in the Danube and the city in its two parts - Buda and Pest.

Next stop was the Great Synagogue, the largest in Europe. Our guide was an amazing Jewish woman who gave an impassioned account of her community's life during the 2nd World War and the Communist years. The site included fantastic memorial garden in which there is an aluminum weeping willow - every leaf on the tree bears the name of a Hungarian Jewish family destroyed in the holocaust. It was a time for reflection and thanksgiving for the freedom we are able to enjoy today.

The evening saw us heading to the *Fasor Evagelikus* (Lutheran) Church. On arrival we heard a fascinating presentation by Bishop Tamás Fabiny about Lutheran church life in Hungary and also had the pleasure of listening to some of Fr Alex's grandfather Georgy Faludy's poetry being read in English, Hungarian

and Indonesian (by the former Indonesian Ambassador!). Afterwards we shared in vespers conducted jointly by Bishop Tamás, Fr Alex and Pastor György Aradi, minister of the Fasor church. An excellent dinner offered by the Church followed during which Fr Alex was publically quizzed hard by retired Presiding Bishop Bela Harmati on the Chicago-Lambeth quadrilateral. We were all very proud when he responded both sensitively and learnedly.

Monday saw an early start in order to travel to the fantastic Basilica in Esztergom - Hungary's answer to Canterbury cathedral. After a fascinating talk on its history by an expert guide and then we had time to look around and at 12:30 we celebrated an Anglican Eucharist in a side chapel by special permission of the cathedral authorities. Esztergom is right on the border with Slovakia and six of us decided to slip over the *schengenized* border for lunch [the Schengen Agreement allows for passport free passage across the European Union borders - Ed]. The walk across the bridge spanning the Danube was amazing

and the views down the river breathtaking. We all took photos of the moment we passed from Hungary into Slovakia.

We made it back to the bus for 3:30 and the group managed a stopover in the village of Szentendre which is crammed with craft shops and offered plenty of choice for the die-hard souvenir buyers and some entertaining Geordie-Magyar hag-



The pilgrimage group standing under the statue of St. Istvan next to the Mathias Templon. Fr Alex is in front.

gling was to be seen! [Geordie is the local dialect in the Whitley Bay area of England - Ed] In the evening there was a visit to the *Kalvin Ter Reformatus* (Calvanist) Church. After the evening worship (which to our surprise included wonderful plainsong) there was a talk on the church run Hope Island project being operated in Budapest for Ethnic Hungarians from Romania: they are hoping to establish a pattern of life influenced the Lutheran pastor Dietrich Bonhoefer's writings about Christian community.

After Tuesday breakfast, Sister Margit gave a very humble but telling account in the convent school's chapel of her time as a nun under Communist rule when religion was all but banned. She explained how very difficult life had been (with some nuns made to spy on others by the authorities) but at no time did she complain: we all left her talk in awe of this truly amazing woman. The theme was continued in our visit to the House of Terror, the former secret police headquarters which is now a museum dedicated to educating people about life (including church life) during the years of fascist and communist dictatorship. This was not for the faint-hearted. Some of us requested audio tours and I am very pleased I did. Emerging afterwards into the sunshine and the sights and sounds of a contemporary EU capital city you realize that the transition from a mere twenty years ago is breathtaking and a wonderful source for hope.

Refreshed by lunch we crossed the Danube to the Buda side to visit the *Mathias Templon* (which is to Hungarians what Westminster Abbey is to the English) before returning to Pest for final experience: a tour of the Georgy Faludy Centenary Exhibition. We were privileged to be given a private view - the exhibition about this 20th century man of letters had been kept open a week longer than intended in order to accommodate our group. Wednesday morning was an early rise for a substantial breakfast, after which we headed for the airport for the return journey to Newcastle.

All the pilgrims felt grateful that they had been given an insight into the life of faith in this great city and that God had helped us grow in fellowship during our trip. Many of us hope to revisit Hungary when time allows.

ANNUAL MEETING PROGRAMME AND PRACTICAL MATTERS

St Ethelburga's Centre for Reconciliation and Peace, 78 Bishopsgate, London EC2N 4AG is five minutes walk from both Bank and Liverpool Street stations (Zone 1). You can walk over the bridge from London Bridge Station in about 15 minutes.

If you intend coming by car be warned - it is difficult to park near the Centre. The nearest car park is the NCP - London Rodwell House in Strype Street, London E1 7LF (020 7247 7923). You can stop directly outside the St Ethelburga's in the loading bay for a maximum of 20 minutes for deliveries and pick-ups. If you are coming by car please let Helen Harding (01923 672240 or ccwatford@btinternet.com) know in advance.

The Situation Facing Christians in Jerusalem

10.00	Arrival and coffee
10.30	Welcome to St Ethelburga's
10.40	Annual General Meeting
11.15-12.30	The Situation Facing Christians in Jerusalem
12.30-1.30	Lunch
1.30-2.15	The Kairos Document and the Situation Facing Christians in Jerusalem
2.15-3.15	Plenary
	Tea
4.00	Eucharist

The cost for the whole day is £15 (or £10 for members), including coffee on arrival, lunch and a drink in the afternoon. Payment on arrival, please.

To help with catering, please try to register in advance with Helen Harding on ccwatford@btinternet.com or 01923 672240

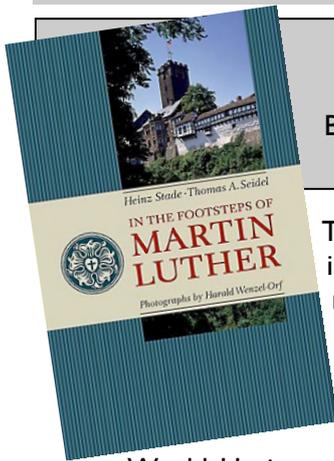
NEED TO REFLECT TOGETHER

Bishop Munib Younan, President of the Lutheran World Federation, met Pope Benedict XVI just before Christmas and invited Catholics to work with the Lutheran communion in creating a proper, ecumenically accountable commemoration of the 500th anniversary of the beginning of the Protestant Reformation in 2017. 'For us there is joy in the liberating power of the gospel proclaimed afresh by the reformers, and we will celebrate that,' he said. But, he went on, we must recognize both the damaging aspects of the Reformation and recent ecumenical progress.

Pope Benedict expressed gratitude for 'the many significant fruits produced' by decades of bilateral discussions between Lutherans and Roman Catholics. In the years leading up to the next Reformation anniversary, 'Catholics and Lutherans are called to reflect anew on where our journey towards unity has led us and to explore the Lord's guidance and help for the future,' he said.

IN THE FOOTSTEPS OF MARTIN LUTHER

Bishop Michael Bourke recommends *In the Footsteps of Martin Luther* by Heinz Stadel and Thomas A. Seidel, Wartburg Verlag 2010. ISBN 978-3-86160-240-8



The 'Luther Trail' (*Lutherweg*) is a 400 kilometre pilgrim route through Sachsen-Anhalt in Germany which links various places connected with the Reformer, many of them listed among UNESCO's

World Heritage sites. The International Martin Luther Foundation (*Internationale Martin Luther Stiftung*) aims to promote the insights and values of the Reformation in public life, and has produced this useful and interesting guidebook to 50 locations as a contribution to the "Luther Decade 2007-17".

The layout of the book is unusual. The author Heinz Stadel presents us with descriptions of the principal centres in alphabetical order, regardless of their sequence in Luther's association with them. Thus Augsburg appears near the beginning, and Wittenberg and Worms towards the end. Each section also includes smaller places in the vicinity of the main town, so that a local trail can be followed. A map at the end of the book provides a geographical overview of the various places, which go far beyond the "Luther Trail" itself, including Rome to which Luther went (on foot!) in 1510-11. A further appendix roots the chief locations within the chronology of Luther's life.

The closely packed and informative text is supplemented by excellent photographs by Harald Wenzel-Orf, and interspersed with theological meditations by the co-author Thomas A. Seidel. The first of these focuses appropriately on the journey of life, and the 16 others associate the main geographical and historical commentary with themes such as the Augsburg Confession, Luther and the Bible, Children and Education, the Virgin Mary, the Peasants' Revolt, Faith and Politics, Sacramental Confession, and Luther's attitude to the Jews.

The approach of the book is of particular interest to British people for two reasons. First, our own culture is strongly heritage-conscious, and we increasingly learn about the past by visiting historical sites (either in person or through television). In the case of Martin Luther, our awareness has tended to be restricted to his theological ideas and their momentous consequences, or to the more dramatic episodes of his life. This book's focus on places, and its description of buildings which we can visit, helps us to see Luther as a real person, and sets his life in a wider context - for

example, it is good to be reminded that Augsburg also had connections with the Fuggers, and later with Mozart's family, Rudolf Diesel and Berthold Brecht; that his birthplace Eisleben is also associated with Novalis and Wagner; and that Worms was the home of the Nibelungen Cycle, and was home to Europe's oldest Jewish cemetery. Secondly, most of the sites in Luther's heart-land are in the former GDR. The text reflects this at various points, for example, in the prominence given to the Peasants' Revolt and the life of Thomas Münzer, again in its actual location around Bad Frankenhausen and the Museum on the nearby Schlachtberg ("Battle Hill"). Recent history stares us in the face in the destruction of many original Luther-sites in the bombing of the Second World War, not least in Dresden. It will be very good if this book, and the Luther Decade, encourage lots of British people to visit this very beautiful, tragic and relatively unknown part of Germany.

My one problem with the book concerns the English translation which often follows German idiom and sentence structure over-conscientiously (e.g. 'The chancel could be repaired straight away' p99; or 'The diets and other great assemblies were always opened and closed ceremoniously in the cathedral' p240). The English does not always flow naturally. Some readers may find this a problem. However, the book is intended as a work of reference to be dipped into, not read as a narrative from cover to cover. If you cannot obtain or read the German original, the best approach will be to read beforehand the section or sections you intend to use, and read them again when you are on site.

A book such as this almost inevitably makes a hero out of its subject, and this poses a problem of which the authors are well aware. At the heart of Luther's attack on 'salvation by works' was a distrust of human claims to merit or sanctity, and he would have responded to the idea of a pilgrimage to his 'shrines' with dismay or mockery. The book addresses this irony by its openly critical portrayal of the violence of Luther's language about the rebellious peasants and the Jews, and one of Thomas Seidel's meditations quotes Luther's characteristically forthright words: "How can I, a stinking sack of maggots, have come to this, that the children of Christ should name themselves with my imperfect name?" The challenge to the guardians of Luther's shrines is to present their visitors with Jesus as being even more interesting and important than the Reformer who rediscovered Him to be good news.

BUILDING RELATIONSHIPS BETWEEN CHRISTIANS IN TEXAS

Laura Vaught Lincoln is Executive Director of the Texas Conference of Churches (TCC) and also the ALS National Coordinator in the USA

Texas is the second largest state in the USA at 691,146 sq km or 266,853 sq miles. In 2000, of almost 13 million people in Texas stating religious affiliation, there were approximately 4.5m Baptists, 4m Roman Catholics, 1.2m Methodists, 750,000 members of the Pentecostal Churches, 180,000 in the Presbyterian Church, 178,000 Episcopalians, 155,000 Lutherans, 128,000 of the Jewish faith and 115,000 Muslims. The TCC's ministry is to build relationships between Christians in Texas, by encouraging congregations to do "all things in common save that which doctrine and conscience prohibit".

The TCC was founded in the 1950s in a postwar resolve to build unity and protect the rights of all people. The legislative advocacy group, Texas Impact, was established out of the TCC to lobby for justice issues on the behalf of people of faith. Faith and order concerns were balanced with church and society issues, with regular conferences in these two areas. TCC was also a "safe place" for leaders of all faiths to meet in a society where divorce was rare and segregation of many kinds was the norm.

Today, some sixty years later, both society and Church are very different. Denominational affiliation is "melting" in the United States. Many faithful are exploring new paths to Truth taken from an amalgam of religious teachings. Others hold fast to inherited traditions, wary of any change lest Truth be lost. The focus for ecumenists today is to encourage unity while maintaining the unique gifts each tradition brings, and at the same time keeping the traditionalists and the experimenters in conversation.

In Texas we are trying new ways of being together as colleagues, starting with what we share, specifically congregational dynamics, such as 'faithful bullies', dealing with leadership transitions, supporting volunteers. Large conferences are no longer financially supportable, so the TCC takes a regional approach. This year we are having two assemblies - one in Dallas and the other in San Antonio. Church leaders will meet for formal presentations in the morning, then will work together in groups in the afternoon to do asset mapping and set specific, pragmatic goals for the short term future. In this scenario, the church leaders themselves are the experts, and the focus is on networking to bring their gifts and those of their congregations together to the benefit of both the Church and the local community.

The TCC also holds a judicatory leader retreat day, this year at Concordia University in Austin, an institution of the Lutheran Church Missouri Synod, bringing bishops, executive presbyters and other church leaders together to explore how they can best - collectively - lead the Christians of Texas. As these officials get to know one another and build trust, they are much more likely to encourage and support interchurch relationships on the congregational level.

TCC also holds ecumenical worship

services in celebration of the full communion relationships between United Methodists, the ELCA and the Episcopal Church. One will be hosted by the Episcopal Diocese of West Texas with a prayer service and a fund-raiser concert held in a Roman Catholic parish in Austin. Another has the Executive Presbyter of the Palo Duro Presbytery of the Presbyterian Church bringing together six different choirs and the leaders of six different denominations for a service of readings and music in Lubbock Roman Catholic cathedral.

Finally, TCC facilitates ecumenical relationships through adult education presentations, informal dialogue lunches, webinars on organizational dynamics (like dealing with change), and responding to specific requests. Amazingly, there are only two staff persons in the TCC - my assistant and myself - with a Board of Directors from seven different denominations and various regions of Texas. But most of all, we have thousands of Christians in Texas who are eager to make good on the formal dialogue agreements of past decades by living into a reality of Christian unity. They simply need help to explore what that might mean for them in their particular communities, and models of what is possible. That's where the TCC comes in. To find out more visit the TCC website at www.txconfchurches.org



Laura Lincoln (centre) with the members of the TCC Board.

THE ANGLO-PRUSSIAN BISHOPRIC IN JERUSALEM, 1841-1886.

Since the Society's Annual Meeting is focusing on the situation facing Christians in Jerusalem, Dr Roy Long recalls a period of Anglican-Lutheran cooperation that lacked a firm theological foundation.



The bishopric is established

Today, thanks to agreements such as Meissen, Porvoo, and Reuilly, we take it for granted that Lutherans and Anglicans can work together in joint projects, but this was far from being the case in the mid-19th century. During the previous century-and-a-half there had been some co-operation in mission work in Asia, but generally speaking, Lutherans and Anglicans stood at a distance from each other.

This changed with the proposal which was put forward in 1841 for the establishment of a joint bishopric in Jerusalem, although, strictly-speaking, this was a proposal for co-operation between the Church of England and the Prussian Union Church which, since 1817, had by royal edict united Lutherans and Reformed into one church.

The proposal for the bishopric was the brain child of the Prussian king, Frederick William IV, who ascended the throne in 1840. Like his father, Frederick William III, he was a great admirer of high-church Anglicanism and wanted to introduce episcopacy into the Prussian Church, in the hope of eventually uniting it with the Anglican churches.

One of his advisers was a deeply religious diplomat by the name of Christian Karl Josias von Bunsen, who was also very concerned to promote the closer union of German Protestants and Anglicans, and who had produced an Anglican-style prayer book for use in Prussian churches. The purpose of the proposed bishopric was that it would serve the adherents of both

churches living in the Middle East, as well as developing mission work, and the plan was that the bishops would be appointed alternately by both denominations: the Bishop would ordain German clergy on the basis of their subscription to the Augsburg Confession, and Anglicans on the basis of the 39 Articles. He would have jurisdiction over Anglicans in the area, and over such Protestant communities as chose to join the venture.

Bunsen was very persuasive and secured the support of the Archbishop of Canterbury, William Howley, and of the Bishop of Oxford, Samuel Wilberforce. Many evangelical Anglicans threw their support behind it because they felt that the time was right to establish a Hebrew Christian Church in Palestine, but it was strongly opposed by High Church Anglicans. No less a person than John Henry Newman and some of his fellow Tractarians objected to the establishment of the bishopric in the first place, and it has been suggested that it was this which finally drove Newman out of the Church of England.

The first bishop to be appointed was Michael Solomon Alexander (b.1799) who was a convert to Christianity from orthodox Judaism. Born in the village of Schönlanke, near to Posen, in what was then West Prussia, he was trained as a strictly observant rabbi, and became a teacher of Talmud and German. In 1826 Alexander came to London and very soon came into contact with Christians. This contact influenced him to the extent that he was converted and baptised in 1825, and was subse-

quently ordained. He joined the "London Society for Promoting Christianity among the Jews", and from 1827 to 1830, he worked as a missionary among the Jews of Danzig. He continued similar mission work in London from 1830 to 1841 and in 1832 was appointed Professor of Hebrew in King's College, where he revised the Hebrew version of the New Testament and translated the Book of Common Prayer into Hebrew. He moved to Jerusalem in 1841, and served there as bishop for three years, until his death in 1845.

Subsequent developments

The second bishop, who was appointed by the Prussian king, was Samuel Gobat (1799-1879), who served from 1846 until his death. He was Swiss, and originally of Reformed background. Born in the Jura region, he had trained at the Mission House in Basel, and had subsequently served with the Church Missionary Society in Ethiopia and the Middle East. He was ordained as a deacon in the Church of England, and in 1846 was ordained as a priest in London, and only five days later he was consecrated as bishop for Jerusalem.

Gobat was a fine scholar with a mastery of several languages, and he presided over a considerable extension of the work of the bishopric. He founded the first Evangelical church close to the Jaffa Gate in the

old city, and this developed into a church which specialised in doing mission work among the Jews.

Gobat also encouraged the work of German deacons and deaconesses who, in spite of the considerable difficulties they faced, established very successful charitable, educational and vocational work. The first deacons, who came from the Chrishona Foundation, arrived in 1846, but they found their work to be very difficult, and they did not begin to make headway until the arrival of Johan-Ludwig Schneller in 1854. One year after his arrival, he managed to purchase a piece of property on which he and his co-workers built what came to be called the "Syrian Orphanage". This was opened in 1860 and under his son Theodor (from 1885) and his grandson Hermann (from 1923) expanded so that it included an elementary school, a seminary for training teachers, a vocational school, and a brickyard (the so-called "Schneller Institutions").

In Prussia the work of the bishopric was supported by "The Jerusalem Missionary Society", which was founded in Berlin in 1852 with the aim of establishing and supporting congregations in Palestine. The first congregation to be established was in Bethlehem in 1860, although it was not possible to dedicate a church building until 1893, and another building, housing the Church of the Redeemer, was dedicated in the presence of Kaiser William II and his wife in 1898.

These congregations were served by German pastors, who had help from two groups of people: firstly, there were Arab evangelists, who helped in the administration of the parishes and in the task of establishing schools; and secondly, there were deaconesses from the Kaiserswerth Foundation, who arrived in Palestine in 1851. They not only worked in parishes, but in 1868 established an orphanage for girls

known as "Talitha Kumi", which began with 89 girls and eventually developed an elementary school and a school for domestic science.

Gobat's work did, however, provoke a lot of criticism, particularly among Anglicans. What high church Anglicans objected to was his apparent policy of making proselytes from the Eastern Churches, whereas the official Anglican line was to support and re-energise these churches which, for centuries, had been under Ottoman oppression. However, Gobat argued that, since some members of these churches had been excommunicated for trying to reform them, he was right to offer them a spiritual home.

The collapse of the Bishopric

The scheme survived until the appointment of James Barclay as bishop in 1869, although there had been opposition ever since the proposal had first been mooted. Throughout the forty-five years of its existence it had aroused strong hostility from both sides: clergy of the Prussian Church objected to episcopacy, and Anglicans objected to what they saw as a form of union with a Protestant church with no guarantees about either doctrine or church order.

Bishop Barclay was something of a hard-line Anglican, espousing views which antagonised the Prussian Protestants who were, by this time, the majority community. The number of Germans in Palestine had significantly increased since 1841 and, as a result of their active mission work, their congregations were significantly larger than those

of the Anglicans.

Despite this, Barclay insisted that the Archbishop of Canterbury should have the right to veto any episcopal appointment made by the King of Prussia, that the bishop should always be consecrated using the Anglican rite and should subscribe to the Thirty-nine Articles, that German pastors should be re-ordained and integrated into the Anglican Church, and that Confirmation should always follow Anglican practice.

This was all too much for the Prussians, and the agreement was formally annulled in 1886, after which, a few years later, a purely Anglican bishopric was established.

This was an interesting effort at inter-church co-operation, but the basic weakness of the Jerusalem bishopric was that it attempted an ecclesiastical union based on a political decision, which probably had as much to do with establishing an Anglo-German protectorate over Protestants in the Middle East to counterbalance the French protectorate of Latin and Eastern Christians, as it had to do with ecclesiological concerns.

More significantly, however, it was not preceded by any serious theological thought and, from the point-of-view of the Prussian Royal Family, it failed to restore episcopacy into the Prussian Church, or further the course of unity with the Anglicans.

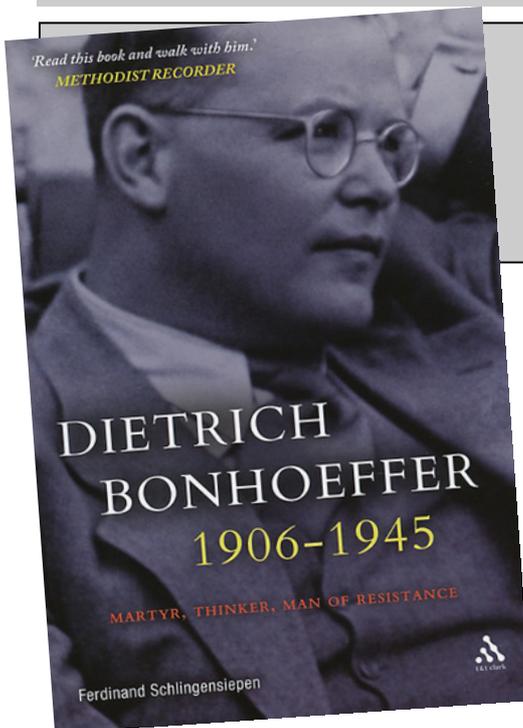
Interestingly, neither of the two German pastors ordained by Gobat was recognised when they returned to Germany.

NEXT EDITION OF 'THE WINDOW'

If you have any news of ecumenical activities, exchanges or developments in Anglican or Lutheran relationships in your area that might be included in the next edition due out in May 2011, Rupert Hoare would be glad to hear from you in early April. His contact details are found on the back page.

BONHOEFFER RE-EVALUATED

Dr John Arnold's review of 'Dietrich Bonhoeffer 1906-1945: Martyr, Thinker, Man of Resistance', by Ferdinand Schlingensiepen, T & T Clark ISBN: 978-0-567-03400-7 first appeared in the Church Times on 18th June 2010



Few people, since the time of Samuel Johnson and James Boswell, have been as fortunate in their biographers as Dietrich Bonhoeffer with Eberhard Bethge. His is, and will remain, the standard life by a friend, a kinsman and a companion. Still, as he himself admitted, a book of more than 1000 pages is too long for many readers, and in any case perspectives have changed since 1967, new material has come to light and an author can no longer take for granted an immediate knowledge of the complexities of life in both church and state in the Third Reich.

The need for a shorter study was met in 1992 by Renate Wind's *A Spoke in the Wheel*; and Ferdinand Schlingensiepen now meets our other needs with this equally admirable work. It is a standard biography in twelve chronological chapters, starting with Bonhoeffer's privileged birth in the noonday of the cultural élite of Wilhelminian Germany and ending with his horrific death on the gallows in the twilight of a truly evil empire. It was not only faith in Jesus Christ but also the inner security which he gained from his family, his education and his position in society, which gave

him the inner strength progressively to detach himself from the particularities of class, nation and denomination in order to become a 'man for others' and thus to belong to us all as a teacher and martyr of the universal church.

Bethge was writing when it was still necessary to convince a sceptical German public that the conspirators against Adolf Hitler were not traitors but true patriots. Schlingensiepen emphasises rather the explicit connection which Bonhoeffer made between theology and political action. 'It was theological thinking and decisions that made this Confessing Church pastor a member of the Resistance movement.'

He has made excellent use of newly opened archives of both the Resistance and the Confessing Church on the one hand and of the various competing, gangsterish institutions of Hitler's Germany on the other. The overwhelming impression is one of chaos and confusion, bungling incompetence, vacillation and rivalry on all sides, with chance playing a larger part in the survival until April 1945 both of Hitler and of Bonhoeffer than any human agency. So much for the myth of German efficiency! The Church of England, with its uniform diocesan structure, appears positively totalitarian compared with the patchwork quilt of German Protestantism; and the penetration of the highest levels of the military by conspirators was unparalleled elsewhere.

It was Bonhoeffer's experience of other churches and of other coun-

tries and his extensive friendships with, among others, the French pacifist Jean Lasserre, the Dutch ecumenist Willem Visser 't Hooft and the Anglican Bishop George Bell, which helped him to break with conventional life and thought in church and university and enabled the remarkable transition to the 'religionless christianity' of *Letters and Papers from Prison*. This heritage was maintained in a serious and principled way during the church struggle in the German Democratic Republic; and it was taken up, sometimes in trivial and superficial ways, in the West. Schlingensiepen's measured re-evaluation will help to sift the wheat from the chaff.

Bonhoeffer's correspondence with his fiancée, the talented and spirited Maria von Wedemeyer, which was not available to Bethge, deepens and humanises the portraiture. They were never alone together during their engagement, which consisted of 'eighteen agonizing farewells'; and yet this is a love-story to set beside that of Héloïse and Abelard. In each case the patriarchal professor found that he had something to learn about life and love from the young student. It is as idle to speculate about the future of their relationship, as it is to wonder what would have happened if Bonhoeffer had survived to guide the German church through the post-war years.

Schlingensiepen has been well served by his translator, Isabel Best; but the Nazi neologism *Gleichschaltung*, meaning 'imposed and enforced uniformity', loses some of its sinister overtones when rendered simply as 'synchronization.'

REFLECTIONS ON ONE ENGLISH PARISH'S EXPERIENCE OF THE MEISSEN AGREEMENT IN PRACTICE...

The Rev Canon Stephen Earl, Vicar of Burwell with Reach, Diocese of Ely until September 2010 and now Vicar of Lavenham with Preston St Mary, Diocese of St Edmundsbury & Ipswich, looks at the business of Partnership-Building over time – and shares some thoughts about the challenges that time is likely to bring.

The Beginnings

It all started when in 1995 I visited Ratzburg with a group of other Curates from the Diocese of Ely for a meeting lasting several days with Vikars from the Lutheran Church of the North Elbe. Because the Pastorkolleg at Ratzburg serves not only North Elbian Lutheran Church, but also that of Pommerania, the meeting was opened up to German participants from the whole of area bordering the Baltic coast in northern Germany. English and German participants were paired up, and I ended up with the only one present not from the North Elbian Church, Pastor Peter Nieber who then served in the former East German shipping seaport of Wolgast, close to Peenemunde and the Polish border. We spent two days there together at the end of the visit, and I was invited to preach on the Sunday morning with Peter translating.

Three years later, after Peter had moved to the nearby town of Seebad Bansin on the Island of Usedom, he asked me if I could arrange places in England for his youth group to camp - in Canterbury, Cambridge and Coventry, which I did. The close-to-Cambridge venue was our Vicarage garden.

Drafting a Friendship Agreement

The following year, the hospitality was reciprocated with our youth group visiting Bansin for a similar period - about 12 days - likewise camping in the pastor's garden. On this occasion we drafted a Friendship Agreement subsequently ratified by our PCCs. It was recently revised, because there are

now three partners, and looks like this:

As brothers and sisters in Christ, based on our experiences together in Burwell, Bansin and Sarospatak in the last years, we intend to build an ongoing friendship between the three congregations.

In the light of past conflicts we believe that it is important to form international friendships in order to promote peace for future generations.

We see the need to learn from the past, centering on what unites us and not what divides us.

We see the need for deeper understanding of our backgrounds, cultures and churches.

We consider the following possibilities helpful in developing the friendship.

- ◆ Praying for one another
- ◆ Exchange visits
- ◆ Joint activities
- ◆ Encouraging personal friendships

It is our intention to extend this friendship to our wider communities.

*(Bansin 26th Aug. 1999 :
Revised Burwell, Aug. 2005)*

Moving Onwards

Then we decided we should integrate more, rather than just come and go as visitors. The following year, we devised a full programme in England for both youth groups - all of them camping together.

We heard about the European Union grants under the *Youth for Europe* programme - significant awards made for hosting and travelling, provided certain EU criteria are met, which have

significantly widened the scope of the exchanges, providing funds to undertake a variety of adventurous activities and stay in proper accommodation with all-in catering facilities. For example, we have availed ourselves of an outward bound centre in Derbyshire, an activities centre close to the Norfolk Broads (twice), have sailed tallships on the Baltic Sea (twice), and also visited a third location which was brought into the link six years ago when the EU insisted that we widen the net. This is Sárospatak in eastern Hungary, where we are linked with a Reformed Church and Seminary.

Adults Too

Each year, as well as the exciting programmes which attract the young people (usually about 15 from each country), we worship together through daily meditations and on Sundays with the host church's congregations. We also discuss serious topics educationally such as migration, minorities, employment, racism, nationalism, and whatever else is topical on the EU agenda, as well as considering the wars which our countries have been involved in during the last century and their consequences for today. We believe that if we sow seeds of friendship at a young age, and demonstrate that those of other nationalities are no different from ourselves, we will not want to fight them, and thus we are promoting peace.

The young people benefit from the travelling experience, and for many in our respective rural communities, it is the first time they have travelled abroad. They grow in confidence through the activities

aimed at helping them achieve physically what most have never done before. They learn to overcome the language barriers. They grow in understanding and tolerance of one another. They also learn how the Christian faith is relevant for today and not something just for their grandparents. Young people make good friends, and there have been many instances of lasting friendships made, and, as well as ongoing communications electronically, the older ones visit each other's towns privately, thanks to cheap air travel. Two of the German group have stayed in families here in Burwell for a full academic year attending schools in Cambridge, even taking exams at the end of the year. One Hungarian student came here to work for a year. But the English students have yet to venture abroad in the same way, as the school culture here is not so flexible.

When the visits take place, the whole congregations are involved - providing accommodation, transport, food, laying on barbecues and parish walks, entertainment and the like. On two occasions we have undertaken adult exchanges as well,

such as been the level of interest in what the young people are doing. Under the Meissen agreement, and with the agreement of the Bishop of Ely and our PCC, the Lutheran pastor has led a Eucharistic service here in Burwell - with the words printed in both languages in our service booklet.

Where we go next, after 11 years linked with the Lutheran Church and six years with the Reformed Church is uncertain. There are so many variables and imponderables. For example, Peter Nieber, the

pastor of the church in Bansin, moved on some months ago to other churches, on the Island of Rügen at Sassnitz and Sagard, and involved young people entirely from these towns in the exchanges last year. Then, in September 2010, I moved to Lavenham and Preston St Mary in the neighbouring St Edmundsbury and Ipswich Diocese. So will the links continue with the parishes, or will they follow the clergy? We don't yet know. The future remains uncertain, although the clergy friendships will of course continue regardless of the parish programmes.

In 2010 the EU has been inundated with applications for this summer and ours was one of the programmes that was unfortunately declined. The young people were naturally very

schools and other youth organisations, found a plentiful supply of teenagers wanting to enjoy the benefits of the link.

One possible scenario may be that a pastor in Germany, having moved parishes, might take the practical outworking of the link with him, whilst a parish priest in England having moved does not take the link with him, and the former parish continues the link. Or perhaps the links might be extended by people from both the new and former parishes joining in. Whilst my new church congregations include no young people at present, I am starting to forge links with the local youth club and uniformed organisations which *could* lead to a joint parish team from this country participating in either 2011 or 2012, if all the other parties were willing.



People from Burwell, Bansin and Sarospatak enjoying their exchange

disappointed. Can links like our survive all these pressures? There are some very positive signs.

A successful tri-partite youth exchange did take place in the summer of 2010 without my participation and without EU funding (a lower-cost programme drawing on limited reserves). The Burwell contingent included other adult leaders who had taken part in previous years, and no one from my new parish was involved. Pastor Peter Nieber, on the other hand, one year into his new parish, having established good links with

Funding will remain an issue, as we have found EU subsidies to be vital in achieving programmes sufficiently attractive and affordable to the young people. Given the present financial challenges facing parishes both in England and in the partner countries, it cannot be presumed Church Councils will subsidise programmes to the extent required – especially as hitherto many non-church participants have been recruited. Even for churches with a strong mission and youth ministry ethos, the funding of programmes without outside grants will not be easy.

Nevertheless, as I write this at the end of 2010, and despite all the uncertainties I believe that the title of the Friendship Agreement drawn up between our three parishes aptly sums up the position ... we can only "Hope for the Future".

CLERGY EXCHANGE BETWEEN THE EVANGELICAL-LUTHERAN CHURCH OF BRAUNSCHWEIG AND THE DIOCESE OF BLACKBURN

Spurred on by the Ecumenical Kirchentag and the conversations he had in Munich, Woldemar Flake is now preparing his final report on his three-year secondment, describing how it was set up, its execution and its results, seen from his own point of view. (1) His article for The Window has been translated from German by Rupert Hoare.

Previous History

After a very dynamic phase at the beginning of the partnership between the Diocese of Blackburn and the Landeskirche Braunschweig, it became clear ten years ago that we needed new achievable goals on our way towards the full visible unity of our Churches. The possibility of a clergy exchange presented itself as one such goal.

The year-long work of Pfarrer Martin Stuetzer in 2002/3 as a member of the chaplaincy team in the University of Lancaster met with the approval of our English partners (2). The subsequent evaluation of the Working Group in discussion with the Ecumenical Commission concluded that a future clergy exchange should take place over a longer period of time, and that (*in each case*) the ministry of the Proclamation of the Word and Administration of the Sacraments should be established "at the same level" [*"auf gleicher Augenhoehe"*].

The intention was therefore not to send non-ordained lay men or women [*"Auslandsvikaren und -vikarinnen"*] but to commission ordained clergy (men or women) to work in a "normal" parish setting. It should not just be a longer than usual visit as a guest; rather a genuine period of parish work should be undertaken. Given the present state of the Meissen-process, this would only be possible through a Meissen-LEP.

The concept of an LEP (Local Ecumenical Partnership) had been discussed in the theological conversations which took place

at the 'Hessenkopf' near Goslar in April 2005, having been proposed by the Meissen Commission as a way of enabling clergy exchanges to take place. Consequently Archdeacon Colin Williams and OLKR Peter Kollmar began to prepare two LEP's in the first instance, followed in due course by a third. The exchange of clergy was intended to serve the long-term goal of the interchangeability of ordained ministry [*"Aemter"*]. In the summer of 2006 Landesbischof Dr Friedrich Weber and Bishop Nicholas Reade proposed an exchange of clergy should take place in the near future. The situation in the Team parish of Colne and Villages was such that this could be made a reality in 2007. My wife Pfarrerin Sabine Behrens and I accepted the invitation, and in January 2007 moved with our children to England. I received the bishop's licence to serve for three years as Associate Minister in Colne and Villages. My wife was given "permission to officiate", and became an honorary member of the clergy team.

Major elements of my work

A major part of my work at the beginning lay in the creation of lit-



Woldemar and Sabine in front of their church in Trawden

urgies for a whole variety of church services in my main parish, St Mary's Trawden. Some things had to be changed, in order to make the connection with the team and the Anglican profile of St Mary's clearer. An interesting challenge for a Lutheran! The confidence that the team rector of the time, Mike Hartley, had in me was helpful in this situation. He was ready for my questions, but otherwise let me work independently.

In the second year I had to take responsibility for very many baptisms and also funerals. The latter were in part due to a vacancy in the team. In addition, organisational questions assumed a greater importance. My honorary colleagues in the parish had to find new forms of expression, in order that their responsibility for work in the parish could be effectively recognised. Because of the situation at that time, we had to assume that no further stipendiary priest would be instituted in Trawden in the future. We have begun to develop a vision for the parish which, by means of a 'Movement of Opening-up' [*"eine Oeffnungsbewegung"*] took seriously what was the fundamentally missionary situation of the parish. At

the same time the tasks which arose were handed over to small teams, thereby creating a stronger cohesiveness among those taking responsibility, bringing new networks into being: church as an emerging system.

My year-long in-service training in “mission-shaped ministry” with a view to “church-planting” and the so-called “fresh expressions of church” was brought to a conclusion in the third year of our assignment by visits to missionary projects and growing communities [“*Gemeinden*”] in England. Alongside continuing to be a responsible for a relatively large number of ‘occasional offices’, the major thrust of my work in the parish was to consolidate the vision we had achieved, and to prepare the honorary teams for a time without clear ministerial leadership.

LEP and Church Partnership [“*Gemeindeperschaft*”]

LEPs are based on Canon B44 of the Church of England’s Canon Law. The establishment of an LEP is at the moment only possible on the basis of strong church partnerships. Whether a church partnership develops does not at all depend on the establishment of an LEP, but rather on the level of the local engagement. This demonstrates how crucially dependent any progress in the Meissen process is on the success of the work going on at parish level! The existing partnerships can certainly be deepened through LEP status, if the possibilities therein are also utilised. In church encounters, the visiting minister can, for example, preside at the Eucharist in the host church. But an LEP is not in principle a requirement for such one-off church services; with episcopal permission that can take place from occasion to occasion on the basis of Canon B43. This takes place already, the publicising of which should be reinforced.

How much does an LEP parish profit from a clergy exchange? For a parish that gets an additional minister the question is quickly answered. However it has become clear, that it can be difficult on the German side to integrate a minister from the Anglican church into a parish within a ‘*Landeskirche*’. Alongside difficulties of language, there are also not only differences in spirituality and mind-set, but also differing understandings of the role of the minister or priest within the organism that is the church community. But none of that should *a priori* rule out a well planned and well prepared engagement [“*Einsatz*”] of Anglican clergy in parishes in a *Landeskirche* - after all, it’s a matter of ecumenical learning! In my view, from the side of the EKD, attention must always be paid to the issue of an exchange being on the same level [“*auf gleichen Augenhöhe*”], which means securing the interchangeability of ordained ministry in principle at comparable levels. And at the moment that can only be done via an LEP. In this regard it would be both desirable and helpful, if the Church of England would in the future allow church partnerships and LEPs to be organised (more) independently from each other. In addition, it needs to be clarified under what conditions LEPs and Covenants can be made possible between specialist ministries [“*Funktionspfarraemtern*”], deaneries, institutional chaplaincies, cathedrals, and indeed *Landeskirchen* [and dioceses] (3).

The original long-term goal of the Meissen-LEPs was not primarily the exchange of clergy (male and female), but to get closer to an interchangeability of ordained ministry. In the theological conversations of 2005 we were informed of the principle: “law follows practice”. The idea was: if it could be shown by a sufficiently large number of examples, that EKD clergy (male and female) are able to preside at

Eucharistic services in English churches, and that they are accepted in their ordained office by the parish, this could then facilitate a full reciprocal acknowledgement [“*Anerkennung*”] of ordained ministries. Thus our engagement in Colne should demonstrate that “in principle, it works”. A Lutheran woman pastor can be integrated into an Anglican parish; the parish accepts an Evangelical-Lutheran pastor as parish priest, leaving on one side different understandings of ordination. For this, in my view, an at least three-year long exchange was necessary, because anything less than that can simply count as a visit.

The Parish’s Understanding of the Ordained Office [“*Amtsverstaendnis*”]

The parish has understood the ordained office functionally. Originally I was to have been working on the level of the team; but because of the local situation, this only held good for the taking of services, for the occasional offices, for courses on the Bible and on Faith, and for our pilgrimage to Iona. Ultimately, I was accepted by the parish and by the population of my “area” in the role of local parish priest (vicar in charge) [= “priest-in-charge”?]. This is proof of how strongly the perception/ acceptance of the ordained office can ignore the actual human being who holds that office [“...wie stark die *Wahrnehmung des Amtes der konkreten Person absehen kann*”]. This was clearest of all on “Remembrance Sunday”, when I led the service of remembrance for the fallen, the procession to the war memorial and the ceremony there. This was accepted by the people - as long as the office-holder at the time was trusted to the extent that he or she could fulfil the role assigned to the minister, in accordance with the rite, [“*dass er oder sie die dem Pfarrer zukommende Rolle “rite” ausfuellen kann*”]. It made no difference what colour the cassock was. Proof that, in this case, the

office defined the person.

Ecumenism through Baptism: Visibility of Unity

The reciprocated acknowledgement /recognition of church that is set out in Meissen was made possible by the fact that the Church of England, in contrast to the Roman Catholic Church, has separated the understanding of church from that of ordained office. But how are baptism and the membership of a particular church related to each other?

By definition, every worship service that I have held was a Lutheran service (celebrated in accordance with Anglican tradition and liturgy). In Colne I have baptised about two dozen children. I have entered the baptisms into the baptism registers of the parishes and handed out certificates to the families. As 'pastor loci', holding the bishop's license for the work in the parish, I was authorised so to do. Without any reference to belonging to a particular denomination or parish, those being baptised were becoming, in a theological sense, members of the one, holy, apostolic and universal ["*allgemeinen*"] church (4).

The unity of Christians established in Christ is visible to all in the one baptism. At this point it is "already now" in fact possible to speak of visible unity. Our view of deadlock or progress on the way to the visibility of our unity in Christ is shaped again and again by the question of Holy Communion. It would be worthwhile, in the context of a Meissen LEP, to emphasise more strongly these baptisms against the background of the reciprocal recognition of baptism, and to acknowledge them as ecumenical progress.

Future Outlook

Church partnerships have great opportunities to work through themes

that are difficult to introduce into the normal everyday life of a parish. To these opportunities belong "the healing of memories", pastoral care of the generation of wartime and post-war children, the gaining of the parish's own spiritual and theological profile, mission at one's own front-door, networking, and much more besides. A well planned exchange of personnel can help in all these areas, but realistically and ultimately it should serve a goal that transcends these others: the long-term perspective should remain the full communion in Word and Sacrament of the Church of England with the Evangelical Church in Germany. The form of a clergy exchange within the framework of an LEP makes unity in Christ visible, but remains only an interim solution. "Full visible unity" remains a concept with an eschatological dimension. We must at the present time explore the possibilities that present themselves to us now; but at the same time we must remind ourselves that there is more to do.

Notes

1. This report picks up my earlier interim report, which I wrote in English in September 2007. A report from the English side will be written by my colleague and Area Dean in Colne, the Revd. Tony Rindl.
2. One year is too long for a visit simply as guest, but obviously too short for a substantial piece of work in an area which is opening up for the first time. However Martin Stuetzer was able to complement the work of the chaplaincy team, and the fruits of his work can still be seen.
3. We have thought this once through in the Pendle Deanery: if all the parishes in the deanery were to enter into an LEP, with all the parishes in e.g. the *Prob-*

stei Schoeppenstedt, a broad basis could be created for an effective appointment of a Youth Pastor with responsibility for confirmation work on deanery level. The bureaucratic cost of such an agreement would however be immense!

4. Membership of the local parish or of a denomination was not established by means of these baptisms. The established church understanding of what it is to belong to the church is different from that which obtains on the German model. Whether baptism and membership can be separated from each other or not: would it not, in the German context and in the sense of the Magdeburg Declaration, be worth striving for the participation of Roman-Catholic and Evangelical priests and ministers together in baptism celebrations, as signs of

SUBSCRIPTIONS DUE NOW

At their January 2011 meeting your executive committee discussed the Society's finances. Whilst we are in fairly good shape at present it is becoming increasingly difficult to collect subscriptions. So many of our members now live in countries where there is either no National Co-ordinator or no mechanism for collecting the money! That seems unfair on those who do pay.

So two decisions were taken. First, to apply for a PayPal account, which should it easier for members to pay subscriptions and conference fees.

Second, to increase subscriptions for the first time in a very long time. In the UK individual membership will go up to £20; Couples remain £30; group membership will be £50. We hope members will approve these modest increases.

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

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ELECTIONS AT THE AGM

On 5th March we need to hold elections for the following officers:

Two Co-Moderators (one Lutheran and one Anglican)

Both the Rt Rev Jana Jeruma-Grinberga and the Rt Rev Dr Rupert Hoare have indicated that they are willing to stand for re-election, but other nominations can also be received.

Treasurer

Canon Guy Smith gave notice at last year's meeting of his desire to retire. So we are looking for nominations for a successor. Guy has done a wonderful job.

Secretary

The Rev Dr Roy Long, has indicated his willingness to continue if re-elected.

Moderators, Treasurer and Secretary serve for one year.

Committee members

The Executive Committee is elected to serve for three years (unless members retire or resign mid-term). The names of the present members appear in the panel opposite. Their three year period is now completed and we need to elect a minimum of four and a maximum of six members (to join the four officers), of whom at least two, ideally one ordained and one lay person, shall be Anglican and at least two, ideally one ordained and one lay, shall be Lutheran. The retiring members may stand for re-election if they so wish.

How can nominations be made? Well, members in the UK will find enclosed with The Window a list of all UK members. Members in other countries should approach their National Co-ordinator for the list of members in their area. Nominations for any posts must be seconded, and the nominee should sign the nomination paper to indicate willingness to stand. So if YOU would like to be nominated for one of the posts, just ask two members to propose and second you and sign the form. All nomination forms should be sent to the Rev Dr Roy Long, 15 Fishpond Close, Denton, Northampton, NN7 1EE by 28th February 2011.

The new Committee may co-opt up to three people to help with their work. The present co-opted members, the Rev Alex Faludy, the Rev Maggie Guillebaud, and the Rev Donna Mistlin all originally joined the Society under the scheme offering free membership for theological students. That's a very healthy sign.

At present we have one observer attending the Committee meetings, Fr Phillip Swingler (Roman Catholic). The new Committee may need to see if this number should be increased in the light of recent ecumenical initiatives.