

The Window

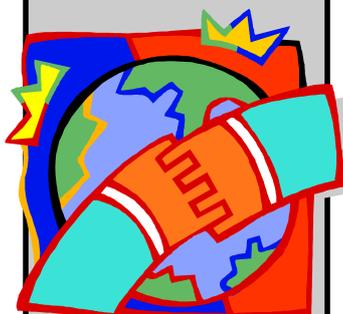
April 2009

THE ANGLICAN-LUTHERAN SOCIETY

Issue no. 89

Much of this issue focuses on the recent Annual General Meeting

- We have a new Lutheran Co-Moderator - page 2
- Update on Anglican-Lutheran Relations - page 4
- A window on Tanzania - page 9
- Thoughts about Bishops - page 6



But there's plenty more from around the world

- The importance of maintaining contact - page 3
- A Scandinavian church under threat - page 11
- News of an Anglican-Methodist Commission - page 13

A REALLY GOOD ANNUAL MEETING

Roy Long, our Secretary, reports

There ought to be a happy little quotation which says something like, 'The only really good business meeting is one that no-one can remember', but I have not been able to find one. However, I am delighted to say that the business session of the Silver Jubilee Annual General Meeting of the Anglican-Lutheran Society almost met that criterion: it passed off quietly and free of controversy, and of how many church meetings can that be said?

The Co-moderators, Tom Bruch and Rupert Hoare, were in fine form as chairmen of the meeting, as was (as usual) John Arnold, one of our two Presidents, who presided over the elections. Tom Bruch, having served as Lutheran Co-moderator for a long time, had decided to step down and was succeeded by Jana Jeruma-Grinberga, the new Bishop of the Lutheran Church in Great Britain. Tom, however, will stay on the committee, replacing Valerie Phillips as a Lutheran representative.

Tributes were paid to both Tom and Valerie. Tom, a founding member, was presented with an ikon of *Christ the Giver of Life*, and John Arnold, speaking on behalf of the whole membership, spoke warmly of his dedication to the work of the Society over the years. Since I had succeeded Valerie as Secretary at last year's AGM, it fell to me to thank her for all her work, and remind her that, although she had man-

aged to be both an Anglican and a Lutheran in her own person, she had not quite equalled the Hanoverian kings, who had succeeded in being Anglican in England, Lutheran in Hanover, and Presbyterian in Scotland! The Society showed its appreciation to Valerie by presenting her with a book of Bonhoeffer's Prayers from Prison, and rejoiced that she will take on a role of trying to put the Society's archives into some sort of order.



Roy Long making the presentation to Valerie Phillips

When the business was completed our focus turned to the present state of play in mission, faith, life and ecclesiology that Anglicans and Lutherans now share, worldwide and with a special reference to Africa. We had two outstanding addresses in the morning, given by Canon Dr Charlotte Methuen, Departmental Lecturer in Ecclesiastical History at Oxford, and Bishop Michael Westall, until recently Bishop of South West Tanganyika. After lunch there was a very interesting plenary session, and worship.

There is more about the addresses, the plenary and the meeting inside.

HAIL AND FAREWELL TO LUTHERAN CO-MODERATORS



Jana's consecration : left: the Rt Rev Jon Baldvinsson, Bishop of Hølar, Iceland; centre: the Rt Rev Walter Jagucki, retiring Bishop of the Lutheran Church in Great Britain; right: the Most Rev Elmars Rozitis, Archbishop of the Latvian Church Abroad. Photo Alan Symes courtesy Church Times.

In the last issue of *The Window* we reported that the Rev Jana Jeruma-Grinberga was to be consecrated as Bishop of the Lutheran Church in Great Britain. It duly took place on Saturday 17th January at the Church of St Anne and St Agnes, Gresham Street, in London.

At the reception afterwards the Very Rev Dr John Arnold, Anglican Co-President of the Anglican-Lutheran Society, greeted the new Bishop.

‘One great ecumenical advantage in Anglican-Lutheran relations is that our churches have never condemned or anathematised each other,’ he said, ‘though because of the national and provincial form which most of them took at the Reformation, we did drift apart in the course of the centuries. Now we wish to draw closer together again, which means getting to know one another better and learning to love one another

more and more.

‘That is where the Anglican-Lutheran Society comes in, alongside more formal theological conversations and agreements,’ he went on, ‘and we are encouraged to know that you intend to play a full part in our common life. Indeed, our gift to you is a task. We have work for you to do.’

He then raised another concern. ‘I am a member of the Church of England, which is travelling to bring to birth women bishops,’ he told her. ‘You with your special gifts of personality and character, together with the high office you now hold, can be a sign of hope and a blessing to us, as well as to your own people.’

A few weeks later, at the Society’s Annual General

Meeting, Bishop Jana received John’s promised gift. She was elected Lutheran Co-Moderator, and does indeed have work to do! She is relishing the prospect.

‘It’s a new challenge and I’m quite looking forward to it because I think the Anglican-Lutheran Society is a really excellent body,’ she says. ‘It has been going for 25 years and started from small beginnings, but it has done extraordinary things within its time. The conferences are occasions of some standing within the ecumenical world, so it’s exciting to be involved.’

It would be good to increase the number of national groups, she thinks, and to spread the message of this cooperation internationally would obviously be a good thing, including in Tanzania and Latvia, and wherever Lutherans and Anglicans worship and work alongside each other.

Rupert Hoare, Anglican Co-Moderator, is delighted that the AGM has appointed her as Lutheran Co-Moderator in succession to Tom Bruch. ‘I genuinely look forward to our sharing that role together’, he says.

Reflecting on their years together



Jana and Tom together at the Annual Meeting

Continued from previous page

as the Society's Co-Moderators, Rupert is appreciative of so many of Tom's qualities; the warmth of his welcome and friendship, his constant attention to detail - 'a source of great admiration on my part!' he says - his expertise with electronic communication, and more fundamentally, his enthusiasm for the Gospel, his evident scholarship, and perhaps above all his self-effacing Christian discipleship: a really excellent colleague.

Everyone is delighted that Tom was elected to serve on the Executive Committee, and he, too, is glad to be able to continue to serve the Society.

'I've been involved with the Anglican-Lutheran Society for 25 years. One of its real strengths over all of that time has been its contribution to the development of relational ecumenism, ecumenism that's based on people getting to know one another, getting to know about their respective traditions better, and developing trust and friendship.'

One of the main benefits of belonging to the Anglican-Lutheran Society, he says, is that people from Anglican Churches and Lutheran Churches - and also other Churches - are enabled to get to know one another as sisters and brothers in Christ. That's what is needed in order for some of the barriers to drop and for some of the suspicion that has often kept Churches apart to crumble so that real advances can be made.

'I believe that, in a small way, the Anglican-Lutheran Society is contributing to that development of deeper relationships between Lutherans and Anglicans, and I hope that it will long continue to do so.'

THE IMPORTANCE OF STAYING IN TOUCH

USA National Coordinator, Laura Lincoln, offers her reflections upon the fractions within the Episcopal Church in the USA (ECUSA) and the implications for ecumenical relations with the Evangelical Lutheran Church in America (ELCA).

The ELCA and ECUSA are full communion partners. On a formal level, when a group breaks away from a denomination that is in full communion, the members of that break-away group are no longer considered a part of the full communion agreement. As a result, those parishes and dioceses that have disassociated from ECUSA and have chosen to affiliate with the newly-forming conservative Anglican group in North America (loosely associated with other like-minded Anglican groups in Africa and South America) are not in ecumenical relationship with the ELCA. The formal implications are that we in the ELCA have lost potential partners.

Realistically, however, it is likely that few parishes unhappy with the Episcopal Church would feel camaraderie with the ELCA. While a great deal of attention has been focused on the issue of homosexual clergy, this is not the only contentious issue. In an article in *The Washington Post*, December 4th 2008, headed 'Conservative Episcopalians vote to create alternative branch', Michelle Boorstein reported that conservative U.S. Anglicans are also upset about "the role of female clergy, the church's definition of salvation, and changes to the main book of prayer".

From a grass-roots perspective, the implications are somewhat different. When there is stress within an organization, its energies tend to be focused internally and become self-protective. As a

result, ecumenical/external relationships are that much more difficult to begin and maintain. People are simply just trying to hold things together "at home". They can't seem to think about making new friendships.

It is in this situation that existing personal connections between laity become vital. It may well be that the clergy of the ELCA and the ECUSA churches in a given neighborhood have never met, but it's quite likely that some of their members live next door to one another, work in the same office, have children in the same schools, or ride the bus together. Making the most of those relationships is the key to holding on to our ecumenical partners so that we can be there for one another when times are tough.

For our part, the International Lutheran-Episcopal Society (the USA branch of the Anglican-Lutheran Society), welcomes Anglicans and Episcopalians alike as members and, similarly, any type of Lutheran. The requirement is simply a willingness to be in conversation with one another, so that individuals who may have been caught up in judicatory actions can stay in touch with their brothers and sisters in faith.

*Watch for the second instalment on this topic in the summer issue of *The Window* with an article by the Rev Joe Seville of the Diocese of Central Pennsylvania. Joe will share some stories of relationships between Lutherans, Episcopalians, and Anglicans in his part of the United States.*

ANGLICAN-LUTHERAN RELATIONS: AN UPDATE

A report, with reflections, by Rupert Hoare on Canon Dr Charlotte Methuen's address to the Annual Meeting



Dr Methuen began by summarising some major points in the history of the relations between our two churches, referring first to the encounters between Henry VIII's theological advisers and theologians in Wittenberg in 1535 and 1536. She was at pains to point out that ecumenical endeavours involving our two churches did not begin post Second World War, referring, for instance, to the agreement between the Church of Sweden and the Church of England over hospitality of 'pulpit and altar', and reciprocal episcopal participation in the Consecration of Bishops, which was made as early as 1909.

Going back much earlier, with an intriguing passing reference to the accession to the English throne of the House of Hanover, she referred to the Jerusalem Bishopric as a joint Anglican-Lutheran 19th century enterprise in mission. The Bishopric was jointly administered by the Church of England and the King of Prussia between 1841 and 1886, taking it in turns to appoint a bishop. She did have to point out that the Church in Prussia

was by then a united church, rather than purely Lutheran, a circumstance, I might add, that anticipates the complexity of modern ecclesial relationships between the Church of England and the Evangelische Kirche in Deutschland (EKD), reflected in the Meissen Agreement, and to be contrasted with the simpler situation of the Porvoo Churches where only Lutherans and Anglicans are involved. It is perhaps symptomatic of the challenges faced in the later Meissen process, that the 19th century Tractarians within Anglicanism should become uneasy about the Jerusalem Bishopric, and that the Church in Prussia should in the end withdraw from the project.

The major part of the historical section of Dr Methuen's paper dealt with the bilateral agreements between Lutherans and Anglicans that have taken place regionally and internationally since the turn of the 20th century. She has provided us with a valuable resource for reference purposes, mentioning the Pullach Report (1972), Cold Ash Report (1983), Niagara Report (1987), Hanover Report on the diaconate (1995), Called to Common Mission (1999 in the USA), Called to Full Communion (2001: Canada), Growth in Communion (2002), as well as the Meissen Agreement (1986), the Porvoo Common Statement (1992), and the Reuilly Common Statement (1999). Lutherans and Anglicans (joined in some of these initiatives by Reformed churches) have obviously not been asleep as far as Faith and Order issues are concerned and, moreover, real and visible advances towards unity have clearly been made. As has already been said, Dr Methuen

also drew our attention to joint practice in mission such as the Jerusalem Bishopric. And maybe (using later terminology) that project had not dealt adequately with the Faith and Order issues that lay within it.

In our 21st century context, Dr Methuen argued that 'Faith and Order' and 'Life and Work' must be held together. Can one suggest that 'Faith and Order' endeavours have perhaps taken too much precedence in recent times, as if all these issues must be tackled first before "full communion" (to use one set of terms for the ecumenical goal) can be found? Now, she argued, the emphasis has shifted back to looking at what Lutherans and Anglicans are actually in the process of doing together, and then looking with fresh eyes at the 'Faith and Order' issues which arise from present practice in 'Life and Work'.

That is not to say that some of those 'Faith and Order' issues do not remain stubbornly resistant of resolution, episcopacy (or rather 'Episcopate') being one of them. But in this connection Dr Methuen welcomed the Lund Report of the World Lutheran Federation as a "very significant development". She said, in the context of the Anglican Lutheran International Commission that "we have welcomed the Lund Report with great enthusiasm and hope the Anglicans will be able to follow that lead".

So here is some homework for me at least, as an Anglican: the ball seems to be back in our court! Maybe the ALS as a whole should study it, in the hope it may prove a way forward on this very

Continued from previous page

difficult and vexed question.

Dr Methuen raised the question whether all Churches in all parts of the world need to arrive at 'formal agreements' in the style of those that have become the norm in Europe and North America. The resources for such endeavours may simply not be there in all regions and, I might add, maybe in the western world too more resources should be spent on actual living and working together, 'doing *ecumene*' rather than thinking about it from two different bases. Dr Methuen highlighted Canada as a promising example of growing into a unity "expressed not only in formal but in practical terms", the two going hand in hand.

Progress at a regional level, such as that taking place in Canada, or in the much older successful unity schemes of North and South India, does, however, as Dr Methuen pointed out, raise at least two questions. First, "to what extent do world communions actually hinder the case of Christian unity?". Where do those involved in such regional schemes of unity find their identity: in their new found regional unity, or in their allegiance to their worldwide denominational communion? And second, (and this was an acute issue in the Plenary session) if in one region a minister can work and live as if in one united church, why can't he or she transfer that mode of living elsewhere? I might add: could not, should not, such a mode of living and working be recognised elsewhere as a sign of how we are all called to live and work? Should not the divided churches take their lead from those which have found the visible unity to which we are all called, rather than the

other way round?

In the meantime, Dr Methuen introduced us to a term in use now in respect of this set of dilemmas: '*transitivity*'. I believe the ALS should see transitivity as a challenge to grasp in the future, even if it produces anomalies, jurisdictional headaches, and theological conundrums.

To conclude, Dr Methuen was clear that we still have to work at theological agreement, not least in regard to what that unity is to which Christ has called us, for there are questions as to whether all the bilateral agreements are actually working with the same understanding of unity.

At the same time she made the case for bringing 'Faith and Order' and 'Life and Work' as closely as possible together, rebalancing the relationship between them, and looking to life lived ecumenically as the context for exploring all those issues concerning what the Church of Christ is called to be.

This is a hugely positive and hopeful base on which to embark on the next stage of our ecumenical calling. It is surely in living together in mission, that Christians discover the presence of Christ 'in the midst', and 'out in front', showing them the Way, the Truth and the Life. I say, after some 50 years on this journey, all power to the next generation who are ready to take up this calling.

The full text of Dr Methuen's address is on the Society's website: www.anglican-lutheran-society.org.uk Hard copies are available from our Secretary, the Rev Dr Roy Long, 30 Thanet Street, London, WC1H 9QH (please mark your envelope: Anglican-Lutheran Society).

ANGLICAN-LUTHERAN RESEARCH

A note from Jaakko Rusama, our Finnish Coordinator

In 2005 a new network was established for researchers within the Porvoo Communion of Churches. The network is called Porvoo Research Network and its aim is to strengthen theological research on the questions related to the Anglican-Lutheran Porvoo Common Statement which today unites several European Anglican and Lutheran Churches.

The network brings together researchers and scholars from different universities and research institutes to share their findings and research themes with each other. Special attention is paid to young scholars to give them opportunities for presenting their research.

After the first conference which was held in Tallinn in 2005 the network organised a research conference at Åkersberg, Southern Sweden, in October 2008. The theme was "Together in Mission and Ministry".

The steering committee of the network met in Uppsala, Sweden, in March and decided to invite young scholars to a third research conference which will be held early May 2011 in Sweden. The conference will concentrate on ecclesiological issues.

The coordinator of the network is Ms Gunnel Borgegård at the Ecumenism in the Nordic Region, based at the Christian Council of Sweden. If you want to know more about the network or conference you can contact her by email: gunnel.borgegard@skr.org

THOUGHTS FROM THE FLOOR

ON BISHOPS

During the afternoon session of the Annual Meeting discussion turned inevitably to the issue of episcopate in general, and of bishops in particular. David Cornick, of the United Reformed Church and also General Secretary of Churches Together in England, raised the temperature by quoting the image of the dead mouse, current at the moment in ecumenical circles - bishops as 'the unwanted gift the cat brought in!' He hinted that there just might be models of personal episcopate with which no other church wanted to be presented. His own view was that primary forms of episcopate were synodical, and no particular form of personal episcopate should be regarded as primary or non-negotiable.

Alex Faludy reminded us that, until 1918 when it was dismembered along with the Hapsburg Empire, the single largest Reformed church in Europe was the episcopally ordered Hungarian Reformed Church. This will be the case once again as of June 2009, when (most) of its successor churches, from Hungary and the neighbouring countries, come together once again to form a 'Union of Reformed Churches in the Carpathian Basin' (an approximate translation from the Hungarian!) on the basis of shared liturgy and form of governance. So, he asked, might the Hungarian-Reformed's experience of episcopacy be useful as a bridge across the present apparent ecumenical fault lines?

David Cornick agreed that the possibilities that Hungarian Reformed polity open up merit investigation, and he was joined in these sentiments from the floor

by the Methodist ecclesiologist and ecumenist David Carter, who has made some study of this area.

Alex was asked for some further explanation of the role of Hungarian Reformed Bishops, so in response he offers the following:

The Hungarian Reformed officially adopted episcopal government in the 18th Century but prior to that had a system of superintendency that looked remarkably like it - in other words, personal oversight has been a continuous part of their self-understanding from the outset. This may owe something to the unusual course of the Reformation in Hunga-



Heraldic device of Hungarian Reformed Church

ry: Lutherans and Reformed there did not finally separate from each other until the 1590's and that early mingling has arguably had interesting consequences for the subsequent development of their denominational identities. The finer points of the bishops' constitutional role now vary among the Carpathian churches but there are some basic familial resemblances. Technically Hungarian Reformed bishops are subservient to the Diocesan synod (Egyházkerület Tanács) although the relationship seems to be more one of primacy within a collegial partnership (the Anglican phrase about being 'episcopally led but synodically governed' comes distinctly to mind!); they play a key role in scrutinising candidates for the ministry and usually preside over ordination. In recent decades there has been a shift away from electing bishops for life to doing so on a fixed term basis, and with

that has grown up the custom of the outgoing bishop participating in the laying on of hands for his successor - although canonically speaking only the involvement of Rural Deans as leading presbyters is required.

All this is both fascinating and ecumenically promising. However the investigator trying to get under the skin of this phenomenon encounters certain challenges. Hungarian Reformed theologians can seem rather reluctant to explicitly articulate an Episcopal ecclesiology, (partly, perhaps, because they fear doing so would strain relations with others in the World Alliance of Reformed Churches). The resources extant from which an implicit ecclesiology might be drawn out exist: canon law, the ordination liturgies, and the apologetic literature produced in the 17th and 18th centuries to rebut 'Puritan' agitation against the office (cf. the Elizabethan puritan movement in England). However none of these sources is available in English translation and, like most second generation Hungarians, my own Magyarol (language skills) are sadly not up to the task of making them so! But this is an area which has rich potential. I warmly commend it to the attention of ecumenists and ecclesiologists generally and especially to anyone with Hungarian connections who may be able to advance it.

ON ECUMENISM

Fr Phillip Swingler stressed that, while formal agreements are important, what really matters is doing as much as possible together, while each tradition preserves what it has inherited. 'In order to unite with one another, we must love one another. To love one another, we must know one another; and to know one another, we must meet one another.'

ANGLICAN-LUTHERAN RELATIONS IN TANZANIA

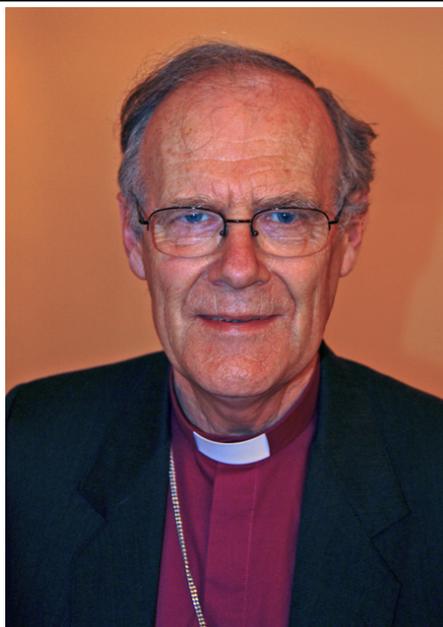
A Report, with reflections, by Rupert Hoare on Bishop Michael Westall's address to the Annual General Meeting

Bishop Westall's paper can be divided into three parts: the first descriptive of the history and present situation of the Anglican and Lutheran churches in Tanzania; the second an account of their present apparent disinterest in moving into greater union, and some thought-provoking suggestions for the reasons for this reluctance; and the third, as requested by the ALS Committee, some observations about the current world-wide divisions within the Anglican Communion, seen from an African perspective.

He began with a telling picture of the main street in Njombe, the main town of the diocese in which he served as bishop. As you climb the one tarmac road in the town you pass first the Roman Catholic Cathedral, then the Lutheran Cathedral, and finally the Anglican Cathedral: three Cathedrals representing three parts of western Christendom, one after the other, on one street, serving one African population. How visibly we have exported our divisions!

While there are also other denominations in Tanzania, these are the three main ones, now serving the whole of the country. As far as the Lutherans and Anglicans are concerned, each was originally active in different parts of the country, and therefore did not frequently come into contact with the other.

A further factor enhanced this process of what, on the whole, might be described as peaceful, separate development. Each Church would tend to serve and be represented by particular tribes. Only more recently has



church allegiance no longer gone along tribal lines. In the past, therefore, "the two Churches lived side by side in peace, but it was the peace of having very little to do with each other." Bishop Westall did, however, mention one village in his own diocese where the two churches had both been active, which had resulted in a conflict which was still remembered, and another situation in which the Anglicans had taken over a Lutheran mission station, following the enforced withdrawal of the Lutherans as a result of World War One.

Since Independence, with new political and economic forces at work, both Churches have found themselves developing nationwide, as people move from one part of the country to another so that now both are present throughout the country, working in parallel with each other. The bishop commented: "I think it is true that this growing alongside each other has been almost entirely friendly and free of conflict.... There has been a sense of

a common mission to reach those as yet untouched by the Gospel."

He did, however, mention one, rather telling and significant area of what looks like rivalry between the two churches: the creation of denominational universities from the 1990's onwards. Here the Anglicans are working hard to catch up with the Roman Catholics (who have two), and the Lutherans (with one, "having some excellent facilities"). It became a major priority of Archbishop Donald Mtetemela to found an Anglican University and this, despite "impossible targets of money to raise" by the dioceses, has now been done. He comments: "I rather suspect that the enormous effort to open a new university in a very short period of time owed something to denominational rivalry, as well as a commendable desire to provide needed opportunities for higher education."

At this point we come to Bishop Westall's second section, in which he asked what is preventing serious movement towards "a closer union" between the two churches. He observed that there are no clear theological differences between them, and he dismissed the suggestion that the reason must be incompatibility of liturgical practice. After all, there are already significant liturgical contrasts within the Anglican church of Tanzania between those whose liturgical style originated from the work of the Universities Mission to Central Africa missionaries, and those styles which came from the Church Missionary Society. Liturgical diversity is not a cause for internal division, nor is it a live issue within the Anglicans in Tan-

Tanzania.

What is it, then, that is stopping them uniting? A United Anglican Lutheran Church would provide a far stronger witness within Tanzania: “the respective areas of strength in the two churches, if brought together, would result in a Church with a very substantial presence in virtually every part of the country”.

Bishop Westall looked elsewhere for the reasons, to what have been called (in my view wrongly - and Bishop Westall did not use the term) “non-theological factors”. He made a general observation that “churches that are relatively strong do not feel an urgent impulse towards unity”. Where unity has been achieved, it has been between churches which are very small, vulnerable, minorities, within a large non-Christian majority. In contrast, the two churches in Tanzania, each around 10% of the population, are relatively strong and growing. “The leaders are very conscious of being in charge of powerful and growing institutions”.

Which led him to his second reason: “The second reason - and I hesitate to mention it - has to do with ambition. In both Churches, and in most other Churches in Tanzania, there is considerable enthusiasm for, and competition for, election to the episcopate. In the Anglican church this has been one of the reasons for the rapid division of dioceses....” A scheme uniting the two churches would inevitably lead to a reduction in the number of dioceses with even greater competition for election to the episcopate.

Bishop Westall’s observations give food for thought, and not only in relation to Tanzania. How do we

Christians evaluate and handle these enduring facets of human life and motivation - against the backdrop of Jesus’ ongoing prayer that we should all be one, as He and the Father are one?

Moving to the third section of his paper, the bishop admitted that he has “little time for the hardliners” on either side of the debate on homosexuality within the Anglican Communion, and at the same time a great deal of sympathy for Rowan Williams as he seeks to exercise the role of a bishop - called to be a sign of unity in the church. He said that in Tanzania almost everyone shares “an instinctive aversion” to homosexuality, but that they have many more pressing problems to deal with. For their leaders, on the other hand, as elsewhere on that continent apart from South Africa, homosexuality has become the issue on which they can express their growing confidence, and the strength of their Churches over against those of the northern hemisphere, in particular of North America. The USA so often appears to them isolationist, in terms of the Universal Church, and inclusivist in terms of their own polity, to the point of making “dispassionate discussion of ethical issues quite difficult.” Furthermore African leaders can easily feel that, when it comes to interpreting Scripture, westerners have wanted to have it both ways: they have laid down the law over polygamy, asserting the clarity of the Bible’s position, whereas on the issue of homosexuality Africans are told: “Ah, but it depends how you interpret it.”

Bishop Westall asked why this issue should have proved so divisive precisely within Anglicanism, and points to the nature of Angli-

can polity. “If there were a more authoritarian structure where policy could be dictated, or if there were only a loose federation of churches in which very considerable differences could be tolerated, the issue would not have been so damaging”. He concluded: “While the process of trying to find a way to live together continues, especially while the process for the proposal for a covenant between the autonomous provinces continues, one can only hope and pray that [the] generous readiness to hear and understand each other [evidenced by Rowan Williams] will grow.”

Bishop Westall’s address, which is both very informative and also very honestly searching in its analysis, is posted in full on the website, and is available in hard copy from Dr Roy Long, ALS, 30 Thanet Street, London WC1H 9QH (mark the envelope ‘Anglican-Lutheran Society’).

TREASURER’S WARNING

At the Annual Meeting, Roy Long reports, members were able to take great pleasure that, after twenty-five years, the Society has gone from strength to strength. The ALS is becoming better known and is beginning to attract new and younger members.

Even so, Guy Smith, the Society’s Treasurer, had to sound a note of warning: escalating costs, particularly reflected in the overall costs of travel to committee meetings, suggest it might be time to consider whether the present UK membership fees are really realistic.

So at its next meeting the Executive Committee will look at the frequency and pattern of its meetings and give serious attention to the fees.



THE SCANDINAVIAN SEAMEN'S CHURCH AT LIVERPOOL

Prof Robert Lee, a long time member, seeks prayer and practical support

Gustaf Adolfs Kyrka, pictured here by pupils at St Vincent de Paul Roman Catholic Primary School, is a very special church. Sweden's (and Scandinavia's) oldest overseas seamen's mission in continuous operation, it has been a centre for Lutheran worship since its construction in 1883-84.

It was the first commission by a young architect, William Douglas Caröe, who continued to remain involved with the Church, as one of its trustees, until his death in 1938. Now a listed building (currently Grade II) it is of considerable architectural significance being one of only three octagonal churches in the country. With its stepped gables and concave-sided, lead-covered spire over the entrance, it is clearly evocative of Scandinavian architectural styles.

The Church possesses in its altarpiece by Robert Anning Bell some of the finest examples of his painted bas-relief work (right), and two statues of Christ and Mary, donated to the congregation by local sculpture Arthur Dooley, have a special significance in the light of his affection for the Church and what it stands for.

It is also an important building in terms of Liverpool's history and heritage, having met the needs of seafarers over many decades and provided support for tens of thousands of emigrants on their way to the New World. Apart from its

central role as a place of Lutheran worship, it continues to play a wider cultural and social role, hosting concerts, exhibitions and talks on Scandinavia; the Wednesday luncheon club is a vital support for members of the Nordic community; and it remains a focal point for ecumenical exchange and Christian witness.

Regretfully, the Board of the Swedish Church Abroad (SKUT) decided in February 2008 to transfer the pastor's post to London, evict the congregation, and sell the building for redevelopment as luxury flats. This caused utter dismay amongst the congregation. It deliberately ignored the key recommendations of a major report commissioned by SKUT into the future of its activities in the United Kingdom, which strongly supported the retention of the Liverpool Church as a regional centre serving the needs of all Scandinavians in northern England, North Wales, Ireland and Scotland.

The Scandinavian Seamen's Church is not a failing congregation: it has over 200 members, ranging from

established for sustaining the wider role of the Church, has been extremely successful in securing grants of over £40,000, and in taking forward a range of activities, including an education outreach programme with local primary school pupils which has transformed their knowledge of Scandinavia, led to plans for school exchanges, and resulted in a major exhibition in the Dicken's Gallery of St. George's Hall.

A Joint Committee of the Church Council and LiNC has initiated an international campaign to save the Church which has demonstrated that SKUT does not have the legal right to sell the site. Under the original indenture of 1883, legal title remains with Liverpool City Council: if it ceases to be a Scandinavian Church, a parsonage or a meeting room, then both the land and the building will revert to the Council which has already declared its willingness to support its continued use by the Nordic community for religious, cultural and education purposes. But SKUT is still intent on proving its own claim so that it can sell the site.

[Rupert Hoare adds: 'Personally speaking, I sincerely hope a way may be found to secure the future of this church in Liverpool. I therefore asked Robert Lee to write this article. However, the ALS committee has no particular view about the issues discussed here. Your prayers for the congregation would be welcomed, and if you have any concerns about the future of Gustaf Adolfs Kyrka you can contact the Bishop for Visby and the Swedish Church Abroad, the Rt Rev Lennart Koskinen, at: lennart.koskinen@svenskakyrkan.se]



young children to Norwegian war veterans, over 1,000 people attended communion in 2007, and the Church generates each year a very healthy profit. The Liverpool International Nordic Community (LiNC), the registered charity es-

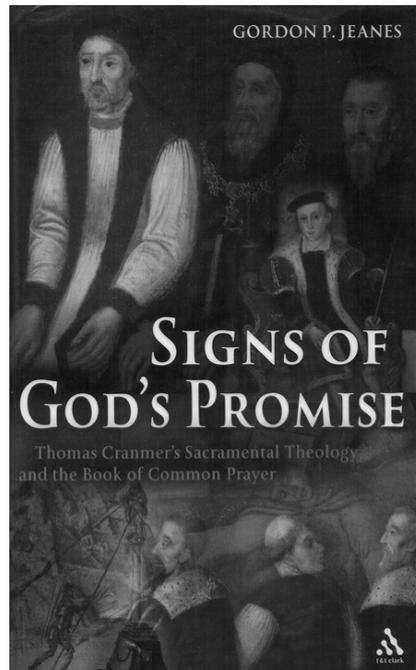
A CELEBRATION OF THEOLOGICAL ORIGINALITY

Alex Faludy ponders Gordon P Jeanes' reassessment of Thomas Cranmer

'What did Thomas Cranmer think he was doing?' is not only the title of a respected academic pamphlet by Bishop Colin Buchanan but a question which has haunted Anglicanism from Cranmer's day to ours. Thanks to Dr Jeanes' new book we are a little nearer answering it than before.

Cranmer's two Prayer Books (of 1549 and 1552 respectively), though united in their artistry of liturgical structure and vocal cadence, appear to diverge awkwardly when it comes to sacramental theology and the degree of richness in visual ceremony appropriate to its enunciation. The differences are no mere matter of scholarly curiosity: in the past much party feeling in the Church of England has hinged around whether the rites that followed in 1559 and 1662 should be interpreted according to the norms detected in the first or the second prayer book ('high church' Anglicans preferring the former and 'low church' ones the latter). In the wake of the Oxford movement there even developed a fad for (quite illegally) reviving use of 1549 in preference to the currently authorised forms of service.

Over time, cataloguing, analysing and contextualising the textual and rubrical variants between the versions became one of the significant minor industries of Anglican in-house scholarship. Early in the last century it was fashionable for Liturgists (at that time usually Anglo-Catholics) to resolve the problem by attributing the text of the first book to a coterie of reliable moderate traditionalist, catholic bishops, and the excisions and redactions of the second to a solitary Cranmer goaded along by foreign divines. This argument overlapped with the positing of a dramatic shift in Cranmer's views (from Lutheran to



Zwinglian) occurring between 1549 and 1552, the two publication dates. In contrast, more recent commentators (typified by historians like Diarmaid MacCulloch) have detected a fundamental unity of authorship and purpose between the two editions and have deftly argued for a re-dating of Cranmer's *metanoia* to 1548. They have also injected into the discussion nuances of the *symbolic-instrumentalism*, *symbolic-parallelism* and *symbolic-memorialism* known to have existed within continental Reformed eucharistic theology.

Jeanes' achievement is to reclaim Cranmer as an object of study for liturgists, and to celebrate Cranmer's theological originality. Commendably he does this without succumbing either to the party loyalties of his academic forbears or to the temptation to impose anachronistic notions of unique '*via media*' onto the text. MacCulloch argued that the extra-textual evidence pointed to Cranmer occupying a consistent and derivative Reformed position (fixed early and then progressively disclosed); in its place Jeanes argues convincingly

not so much for an integrated standpoint as for a coherent trajectory of development towards Cranmer's own distinctive Reformed theology. Furthermore, Baptism is given a due (and in Cranmer studies neglected) place as the proper locus of understanding for sacramental grace *per se* and the shape of the subsequent Christian Life which the Eucharist then feeds.

There is much to admire here, not least that the author shares something of his subject's gift as a prose stylist. Some notes of caution need to be registered though. Speaking technically, a book of three hundred pages dealing with intricate theological concepts and definitions is not well served by a three page index which does not include subject entries. Further, when speaking of the experimental 1548 liturgies, Jeanes states that 'sadly all trace of these forms of service have disappeared' (p.99). However this is not the case: they were unearthed (in the Bodleian and British Libraries) and analysed in a *Journal of Theological Studies* article in 1900 by W.H. Frere CR – an authority who in other matters Jeanes is quick to criticise. Finally Cranmer's (and Vermigli's) stress on the Eucharistic drawing of the communicant into heaven (in a way that actually anticipates Calvin) merits a much fuller unpacking than it gets here.

Overall, though, we can agree with the author's conclusion: Thomas Cranmer does indeed offer us a theology which is 'coherent, prominent in...spirituality and able to speak of the grace of God with clarity and immediacy' (p.291). It is clear that in G.P. Jeanes Cranmer has found a worthy contemporary expositor.

G P Jeanes *Signs of God's Promise* (2008)
T & T Clarke, London and New York



LUTHERAN PERSPECTIVE ON ANGLICAN-METHODIST COMMISSION

The newly formed Anglican-Methodist International Commission for Unity in Mission (AMICUM) met for the first time between 10th and 17th January in Mexico City at the invitation by the Anglican Church of Mexico. The Rt Rev Walter Jagucki, ALS member, was there as Lutheran World Federation Observer and Consultant.

In many places around the world Anglicans and Methodists have no clear agreement for covenant, and Mexico provides a case in point. The Anglican Church of Mexico and the Methodist Church in Mexico, although indigenous, have little contact and cooperation. Indeed, when they attended the Commission, the Methodist bishop and his Anglican counterpart met for only the fourth time in five years. A young Anglican priest told me, 'The Ecumenical Movement in Mexico is insignificant.' So it was an interesting location for the Commission's first meeting.

THE COMMISSION

There are seven representatives from Anglican and Methodist Churches around the world, under the co-chairmanship of the Right Rev Harold Miller, Bishop of Down & Dromore, Northern Ireland, and the Rev Professor Robert Gribben from the Uniting Methodist Church in Australia.

PROGRAMME

The programme was well balanced. To set the scene, our host, the Most Rev Carlos Touche-Porter, presented two papers: 'Mexican Anglicanism' and 'Protestant Liturgical Traditions in Mexico'. These enabled participants from various corners of the globe to get acquainted with Mexican Protestantism in general, and the Anglican and Methodist Churches in Mexico in particular.

There was a review of developments since the 1996 Report "Sharing in the Apostolic Communion", presented by the Angli-

can/Methodist International Commission to the World Methodist Council and to the 1998 Lambeth Conference. In many ways Anglicans and Methodists in the world have been cooperating more fully in bringing Unity in Mission closer to the ultimate goal for all Christian churches, the deeper unity amongst all Christians.

Each member of the Commission then presented the latest information about the life of both churches in their countries. The written material presented to the Commission was very rich and included several major documents which form the platform for its future work. Among them were *Working out the Covenant* by the Church of Ireland and the Methodist church in Ireland, *Make us one with Christ* by the Episcopal Church and the United Methodist Church in the USA, and *Embracing the Covenant (2008)*, the Report of the Joint Implementation Commission under the Covenant between The Methodist Church of Great Britain and The Church of England.

REFLECTION

What became clear was that, in the next five years of the Commission's remit and its work, new impulses will be needed to allow both Churches to form a joint programme for unity in mission.

For me, the Lutheran World Federation observer, most of the

materials, the discussions and the visions for the future expressed in the six days of consultations, broadened my ecumenical horizon. But one thing became clear, and that is that the Commission needs to include other Christian Churches and Communion in their work; for example, bilateral dialogues and agreements such as Porvoo and Meissen.

As the only Lutheran I felt at home with my new Anglican and Methodist friends. The opening service was in the Anglican Church of Christ in Mexico City. I took part in daily morning and evening prayers. I shared in Eucharists conducted by both co-chairman of the Commission. I experienced excellent liturgy and sermons. Spiritually I have been enriched.

I am looking forward to working with the Commission in the future, to learn and hopefully to contribute. The next consultation will take place in February 2010 in Bristol,



Walter Jagucki (2nd from right) with (front, 2nd left) the Rt Revd Harold Miller (Church of Ireland), Co-Chair, Canon Paul Avis (Church of England), the Rt Revd Franklin Brookhart (The Episcopal Church, USA), Canon Lulama Mtanjiswa Ntshingwa (Anglican Church of Southern Africa), the Rt Revd Dr. Surya Prakash (Church of South India), Canon Gregory K. Cameron, Anglican Communion Office, Co-Secretary, (front 2nd right) the Revd Professor Robert Gribben (Uniting Church in Australia), the Revd Gareth Powell (Methodist Church of Great Britain), the Revd Dr George Freeman, World Methodist Council, Co-Secretary Methodist Consultant), the Revd Dr Douglas Mills (United Methodist Church) and the Revd Peter Sulston (Methodist Church of Great Britain)

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

The Window © 2009 The Anglican-Lutheran Society

The Anglican-Lutheran Society

30 Thanet Street, London WC1H 9QH
Tel: +44 (0) 207 554 2900
Email: ALS@lutheran.org.uk
Registered Charity No.1015158

Patrons

The Archbishop of Canterbury
The President of the Lutheran World Federation

Presidents

The Very Rev Dr John Arnold OBE - Anglican
The Rt Rev Jürgen Johannesdotter - Lutheran

Co-Moderators

The Rt Rev Dr Rupert Hoare - Anglican
The Rt Rev Jana Jeruma-Grinberga - Lutheran

Secretary

The Rev Dr Roy Long - Lutheran

Treasurer

The Rev Canon Guy Smith - Anglican

Membership Secretary

Mrs Helen Harding - Anglican

Committee Members

The Rev Sigurður Arnarson - Lutheran
The Rev Canon Dick Lewis - Anglican
The Rev Jochen Dallas - Lutheran
Mrs Helen Harding - Anglican
The Rev Tom Bruch - Lutheran
The Rev Patrick Irwin - Anglican

Co-opted Members/Observers

The Rev Alex Faludy - Anglican
The Rev Maggie Guillebaud - Anglican
The Rev Donna Mistlin - Anglican
The Rev Fr Phillip Swingler - Roman Catholic

National Coordinators

The Rev Ulla Monberg, Denmark
ullamonberg@msn.com
The Rev Dr Jaakko Rusama, Finland
jaakko.rusama@abo.fi
The Rev Holger Harrack, Germany
Holger@Harrack.com
The Rev Bjarni Bjarnason, Iceland
srbjarni@grafarvogskirkja.is
The Rev Jacob Knudsen, Norway
jacob.frode.knudsen@bkf.no
Mrs Gunnel Borgegård, Sweden
gunnel.borgegard@skr.org
Ms Laura Vaught Lincoln, USA
als-usa@att.net

The Window Editorial Committee

The Rt Rev Dr Rupert Hoare (Chairman)
Tel: +44 (0) 1457 820375
Email : angluthwindow@hotmail.com

MIRFIELD NAMES FIRST HUNGARIAN VISITOR



Last May The Window reported on efforts being made to forge a link between the College of the Resurrection in Mirfield, England, and the Northern Diocese of the Lutheran Church in Hungary. Now it has been announced that the inaugural holder of the Budapest-Mirfield visiting studentship will be Miss Lila Molnár, pictured here. Lila, a talented organist, is 23, an undergraduate student at the Evangélikus Hittudományi Egyetem (Evangelical Lutheran Theological University) in Budapest, and hopes in time to be ordained to the Lutheran pastorate.

Lila, who has recently become a student member of the Anglican-Lutheran Society, will study at the College of the Resurrection, Mirfield, for the Lent term in 2010 and will share in the College's Holy Week retreat. Before returning to Hungary she will also undertake a short pastoral placement in the Diocese of Newcastle.

The Diocese of Newcastle and Lila's home diocese of Northern Hungary both enjoy twinning relationships with the Norwegian Diocese of Møre [see last issue of The Window] and the Diocesan Bishops, Martin Wharton, Ingeborg Midttømme and Tamás Fabiny, pictured here, know each other well.



Although Newcastle and Budapest are not formally connected, Lila's placement in a small, but potentially significant way, honours the principle of *transitivity* - 'your friends are my friends' - which is increasingly becoming a topic of discussion in Anglican-Lutheran relations.