

# The Window

OCTOBER 2017

THE ANGLICAN-LUTHERAN SOCIETY

Issue No. 114

Not surprisingly in this issue you'll find a lot about Wittenberg and different ways in which people are commemorating the 500th anniversary of the Reformation  
Pages 10,11,19-21,24,25

Included with this edition is a brochure about the 2018 Conference.  
Book early!



The Society has a new Treasurer. Meet her on Page 8

Our churches need to take inclusivity seriously.  
Pages 4-5

World Communion of Reformed Churches signs Joint Declaration  
Page 9

More books than ever on Luther to occupy your leisure hours  
Pages 16,18,22,23

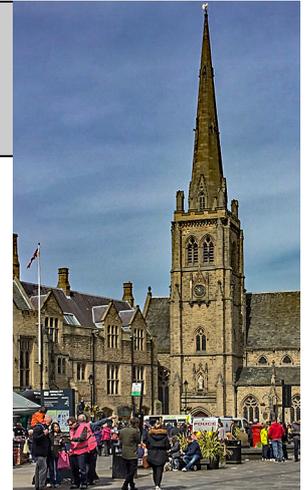
And much, much more

## NEXT YEAR'S CONFERENCE PROVING VERY POPULAR

Almost as soon as the brochure describing our next conference had reached our members booking started flooding in. More than 40 have expressed an interest in coming to Durham in the North-East of England from Friday 24th to Tuesday 28th August, 2018.

The chosen title, '**Christ is Alive! Really? Where?**', seems to have caught people's imagination, and the idea of finding him in the Cosmos, in Situations of Conflict, in our Churches' Liturgy as well as in the world around us is intriguing.

If you have not signed up yet it is not too late to do so. The special discount rate for members holds until 31st October. So if you book now you will save £25 on the conference fee of £350. To remind you of exactly what is on offer you will find another brochure accompanying this issue of *The Window*. So, don't delay. Book now for what promises to be a wonderful combination of worship, study and holiday.

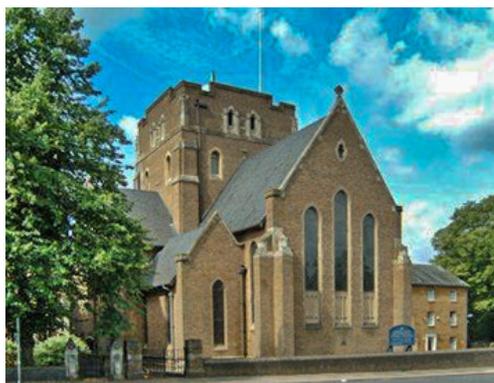


Durham Marketplace

## WELCOME TO NORTHAMPTON

*An event taking place on 4th November 2017 is just one of many commemorating the 500th anniversary of the Reformation and Dr Roy Long invites you to come along.*

Northamptonshire is a place with a long and interesting history and a Christian presence that goes back to early Saxon times. It has two of the oldest church buildings in England, Brixworth and Earls Barton, both parishes in the Anglican Diocese of Peterborough. Most other denominations are represented, and in the county town of Northampton you find the Roman Catholic Cathedral. At one time, there was a strong Lutheran presence in the north of the county. There is still a Lutheran congregation in Corby, which also has two Church of Scotland congregations.



We would like to invite you to a service in the Roman Catholic Cathedral in Kingthorpe Road, Northampton NN2 6AG, (pictured opposite) at 12 noon on 4th November 2017 to commemorating the 500th anniversary of the Reformation. Sponsored by our Anglican-Lutheran Society, it has the strong support of the Roman Catholic Bishop of Northampton and of the Dean of the Cathedral, as well as members of other denominations. Ministers from several Christian traditions are taking part, and the preacher will be the Rt Rev Jana Jeruma-Grinberga, formerly Bishop of the Lutheran Church in Great Britain and now Chaplain of the Anglican congregation in Riga, the capital of Latvia. After the service there will be time to meet fellow Christians from different traditions and enjoy some refreshments.

We do hope you can come, and to help us with the catering please do let us know if are coming. You can email Mrs Sally Barnes at [sally.barnes3@btopenworld.com](mailto:sally.barnes3@btopenworld.com), or Dr Roy Long at [roy.long485@btinternet.com](mailto:roy.long485@btinternet.com) or phone him on 01604 891383.

## HOW WE HAVE CELEBRATED THE REFORMATION IN SWEDEN

by The Ven Richard Wottle, our National Coordinator for Sweden



In 1617 the whole of the Evangelical world celebrated the centenary of the hammering on the door of the Schlosskirche in Wittenberg of the 95 thesis of Dr Luther – but not Sweden (which at that time included Finland). So, why didn't the largest Lutheran country in Europe join the celebrations? Well, the Swedes did in fact celebrate - but not until 1621. The then king, Gustavus Adolphus II (above), explained it thus in the official edict given in January 1621:

*In this perilous situation God encouraged our grandfather, the hero in sacred memory, Gustavus I, King of Sweden, who bravely and successfully engaged in the task of liberating the Fatherland by expelling the tyrant king Christian II (of Denmark).*

*God used our grandfather as a tool to cleanse the country from the papistic darkness and also to illuminate those who love their country, so that they may see the light of the Gospel, in which we today march on the clear way to Truth. (My translation)*

The festivities took place during the cold winter months of January, February and March. And how did the Swedes celebrate? In what can only be described as true Lutheran fashion – by holding and listening to a lot of extra sermons!

The main message was, in fact, a political one. Gustav Eriksson Wasa (the future king Gustavus I) had been elected the military commander of the Dalecarlian peasantry in January 1521 at the tender age of 24. It was the start of a political revolution in Sweden which resulted in the union with Denmark-Norway, which had lasted since 1397, at last being finally broken.

It was this political upheaval in Sweden one hundred years before that was considered more important than the start of the Reformation of the Church in Germany!

However, in the years 1717 and 1817 the Reformation was also celebrated in Sweden, but not on a particularly large scale. In 1717 Sweden was in a very depressed state after a hundred years of almost continuous and exhausting wars. This was also the case in 1817, with the recent loss of Finland to the Russians.

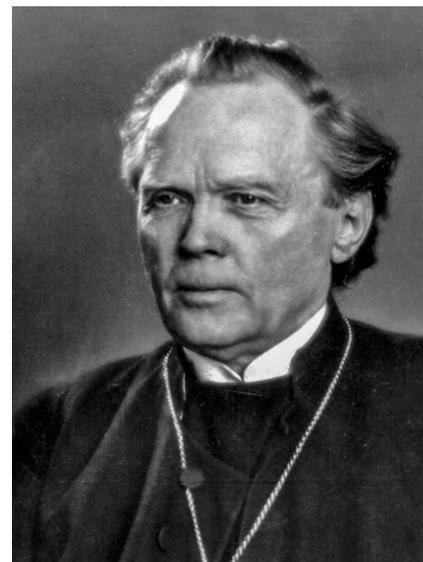
On the other hand, in 1917 things were a bit different. Despite the fact that World War I was still going on, and the fact that the stability of neutral Sweden was being threatened by hunger riots in Stockholm, the Archbishop, the noble, influential and almost saint-like Nathan Söderblom (right), wanted something splendid to take place, not simply to commemorate the events of 1517 but because a new translation of the whole Bible into Swedish, the first since 1541, had just been completed, and it was to be used in the celebrations being held in Uppsala on 31st October.

There was splendour in plenty. The King and his court were present, and so were all the church dignitaries one could muster. New cantatas were written, and so on. But the most interesting thing of all, apart from a few verbal attacks on the Roman Catholic church (though none by

Söderblom himself), was the speech the Archbishop delivered to the large congregation. His summary of the Evangelical Faith he gave is certainly not close to anything you are likely to hear from the pulpit today:

*God giving,  
Man receiving;  
God in religion everything,  
Man nothing;  
that is the first and last  
in the experience of our  
Evangelical Faith.*

The grammar is just as awkward in Swedish as it becomes in English, but it is, I think, still very beautifully put, and possibly also quite true...



### HELP STILL NEEDED

Your Committee is very keen to get our Society's website refurbished. It still works but looks rather dated and could do with an uplift.

One of our newest members offered to see what she can do. We await her verdict with bated breath. But if you have experience of designing or maintaining websites we would still like to hear from you. Please contact our secretary on 01777 719200 or email [dick@ccwatford.u-net.com](mailto:dick@ccwatford.u-net.com)

## GERMAN PROTESTANT KIRCHENTAG OPENS TO CALL FOR RENEWAL OF GLOBAL ORDER

Organised every two years in a different German city, the Kirchentag this year attracted more than 100,000 participants of all ages in Berlin. Jaakko Rusama, our Lutheran Moderator, was there.

### Our Stall

Once again our Society was represented at the Kirchentag which took place between 25th and 28th May in Berlin. In charge of our stall set up in the Market of Possibilities was our Lutheran President, Bishop Jürgen Johannesdotter whose wife had made sure he was properly equipped with two chairs and refreshments. He and Jaakko Rusama, our Lutheran Moderator, supplied the printed material. Pastor Joachim Bremer was a hero, manning the stall for many hours each day.

Our German members were unable to be as helpful as usual because the event was split between Berlin and Wittenberg, so some of them were engaged at the other location, but Frank Wessel and Brigitte Malik both spent time on our stall in Berlin.

Among many visitors during the event, were the Church of England's Bishop in Europe, Robert Innes, Prof Andrew Pierce of Trinity College, Dublin, and Prof Daniel Jeyaraj from Liverpool Hope University who had participated in our seminar in conjunction with the Annual Meeting in Liverpool in 2014.

### Your Stories Needed

Our team of helpers had new roll-up banners, one in German and the other in English, but realised that they had nothing they could hand out that told enquirers what they might get out of belonging to the Society. What we need are some short stories from our members briefly describing the things you have done, and the experiences you have enjoyed, as a result of being members of our Society.

Please, please – can you help to do that? Just send a short email to our Secretary, Canon Dick Lewis, at [dick@ccwatford.u-net.com](mailto:dick@ccwatford.u-net.com) or send him a note to Rectory Farm, Rectory Road, Retford, DN22 7AY, UK. And



please do it soon so that we can have it ready to distribute at some of the Reformation500 events later this year as well as at the next Kirchentag in May 2019 in Dortmund.

### The Kirchentag itself

On the opening day former United States President Barack Obama joined German Chancellor Angela Merkel at the Brandenburg Gate in front of tens of thousands of people for a 90-minute discussion on democracy and global responsibility. Mr Obama spoke of the need for a renewal of the international order against the background of xenophobia, nationalism, intolerance and anti-democratic trends.

'We have to push back against those trends that would violate human rights, or that would suppress democracy, or would restrict individual freedoms of conscience and religion,' he said. 'We can't isolate ourselves. We can't hide behind a wall,' he went on, speaking at the place where the city was once divided between East and West by the Berlin Wall.

The Most Rev Justin Welby is

thought to be the first Archbishop of Canterbury to address the Kirchentag. He spoke of the terror attacks in Berlin before Christmas and in Britain just two days before the opening of the Kirchentag. 'We pray, we mourn, we lament, we cry out, we protest,' he said.

In a debate about peace at one of the 2,000 events held during the four days of the Kirchentag Dr Agnes Abuom, Moderator of the Central

Committee of the World Council of Churches, sharing a stage with the German Foreign Minister, Sigmar Gabriel, said, 'We hope the Kirchentag will promote a holistic vision of justice and peace that addresses the dynamics of conflict in different regions, the impact of foreign powers and changing global realities such as economic globalization, migration and climate change.'

The Kirchentag, brings together figures from church, political, economic and national life, and is a major forum for debates on current social and political challenges, as well as offering many opportunities for worship, music and culture. And because this year is the 500th anniversary of the Reformation it concluded with a televised service in Wittenberg, the town about 90 kilometres away that is celebrated worldwide as the place where Luther's Reformation began.



Some of the crowds on the opening day

## INCLUSIVE CHURCH HOSTS SWEDISH VISITORS

*Last May thirteen pastors and lay workers from the area of Fisksatra, Stockholm, visited the North-West of England to see some examples of inclusivity in churches and schools, as Sally Barnes explains.*

In May 2016, the Inclusive Church (IC) committee hosted a visit from two Lutheran Pastors from the Church of Sweden. They had heard of the work of our organisation and wanted to know more about it. What were we for? Why did we start and how? How did individuals and Churches in the UK know about us and join? They had so many questions that set us thinking as we discussed them together.

Before they went home we made sure they had a set of our IC Resource Books to share with those who might like to come on a further visit to help set the scene. These books are designed for groups to use. They offer an introduction, theological reflection, and stories from lived experience, in each of six social issues we focus on: disability, mental health, sexuality, poverty, ethnicity and gender.



*The group with the Bishop of Manchester, the Rt Rev David Walker*

Members of Inclusive Church work hard to encourage congregations and churches not to discriminate, on any level, on grounds of economic power, gender, mental health, physical ability, race or sexuality. Their vision is of a Church which welcomes and serves all people in the name of Jesus Christ, which is scripturally faithful, seeks to proclaim the Gospel afresh for each generation, and which, in the power of the Holy Spirit, allows all people to grasp how wide and long and high and deep is the love of Jesus Christ.

It was agreed that Liverpool and Manchester would be good places to visit. There were several churches and schools, all fairly close to each other, which had inclusive policies. They were keen for us to visit and see how they functioned and to hear their stories. The area along the coast of Formby and Crosby offers opportunities for sight-seeing so the group could have a mix of pleasure, relaxation and time to get to know each other, as well as visiting the churches and schools.

So, in May 2017, thirteen pastors and lay workers arrived from the area of Fisksatra, Stockholm. The theme running through the visit was Inclusion – What does it mean? How do you get there? What are its limits? Are there any limits? Why is it important in a Christian context (or in any context)? We found that we had a great deal to share and discuss from our own experiences.

We had a demanding programme in the time available to us, incorporating visits to two churches, two church schools, one primary and one secondary, as well as being hosted by the Bishop of Manchester, the Rt Revd Dr David Walker, two of his Archdeacons, the Ven Cherry Vann and Karen Lund, and the Rev Rachel Mann, an incumbent within the diocese and poet in residence at Manchester Cathedral. These clergy talked of the great diversity that existed in Manchester and the work in which they were involved. They described what was taking place between the wide variety of faiths and cultures across the diocese; all so similar to what is happening in Liverpool as well as in Fisksara. The issues were familiar to everyone present.



Our visits to the churches and schools I can only describe as mind-blowing. We were deeply moved by some of the stories we were told. At an Anglican/Roman Catholic School in Liverpool we met a 16 year old student. This young man was originally from Kabul and was a practising Sikh. In spite of facing many difficulties that most of us can hardly dare imagine, he showed great confidence and strength as he spoke about his life. There were many other examples in that amazing school of students who had faced racism, abuse and rejection but who had found safety, sanctuary and positive support there, and were benefitting from its thoroughly inclusive learning atmosphere.

We heard similar stories in the church primary school we visited in Manchester. We talked with many of the students about their experiences, thoughts and feelings. We were constantly deeply moved by their resilience while at the same time uplifted by the determination of the staff to make sure the students had the environment they needed in which to flourish.

One Vicar told us of a tragedy that had stunned the congregations but had also galvanised them into making changes, so that they now embraced people who were hitherto on the edge. Another church we visited in one of the poorer parts of Liverpool showed the most amazing example of inclusion at every level I have come across. It was led by a female Vicar who described how she and her congregation had worked over five years to build up a church that really catered for what the community needed. And that community needed a great deal! It is one of the most deprived parishes in England.

She told us, "Just think that everyone is important." Ask yourselves, "What is it our community needs that will speak of God's love?" What people need to realise is, "We want a story of Resurrection in our brokenness and God is sending us people". Each day there is a focus and a gathering for different groups. These include isolated people, those suffering from dementia, people with disabilities, mothers and children, coffee and tea dances that the elderly enjoy, Citizens' Advice Bureau sessions, psychotherapists from the local hospital who have offered their services to help those with mental ill health, worship/discussion sessions for Lesbian, Gay, Bisexual, Transgender and Intersex members, and many more. We were shown around by the churchwardens who were clearly proud of their church and their vicar, although she denied any of these were "Vicar-led" projects. However, I think

it is undoubtedly her sheer spirit-filled vitality, love and determination that has a great deal to do with it.



The Revd Cath Rogers, Vicar of All Saints with St Frideswyde, Thornton and Crosby



Our friends from Sweden had come to find examples of good practice around inclusion. I hope they felt their visit was worthwhile. It was a real privilege to be with them looking at amazing examples of how people at ground level are getting on with the work of inclusion in our multi-cultural Britain, in places of poverty and hardship, by showing that God's love is for everyone and no-one should be left out or relegated to the edge of either Church or Society. We loved meeting them and hearing about their communities and the work on inclusion that they do in Sweden. We, in our turn, would like to visit them too. We have so much to learn from each other that links our Countries, Faith and Friendship.

On our last morning I got up early and walked across the dunes to the sea and marvelled at what an amazing and enriching four days it had been. The visit had been filled with serious intent and deep discussions, but our lovely party was great fun to be with, friendships were undoubtedly made and, thanks to face-book, are being maintained! There was so much humour and laughter – that always provide a good path to friendship. Now we are left with some very good memories and a great deal to ponder.

## TRUSTING IN OUR OWN RIGHTEOUSNESS

by Anne Boileau

*"We are not worthy so much as to gather up the crumbs underneath Thy table, merciful Lord." (Book of Common Prayer)*

**In the raking light of dawn,  
I'm shocked out of an almost yawn  
by slivers of Emmental,  
curled like crescent-moons,  
rich in gold translucency.**

**Each crumb entranced by its sense of self.**

**I shall not wipe the worktop clean.  
Not yet.**

**Instead, I'll watch these morsels glow  
like beeswax in the low sunbeam;  
how each one casts its own excessive shadow  
across the polished granite.  
Ready to be gathered up.**

**Crumbs, not underneath His table,  
but on the kitchen counter  
for me to marvel at.**

## WOMEN OF THE REFORMATION

Three evening events in London were arranged by members of our Society. Sally Barnes provides the background and the Rev Sarah Farrow (one and three) and Mary Johnston, chair of London WATCH (two), provide a flavour of each session.

### The Background

The Rev Eliza Zikmane, Pastor of St Anne's Lutheran Church in London, the Rev Dr Julia Candy, Anglican Vicar of St John's Church West Hendon and Mrs Sally Barnes, an Anglican lay woman, decided some months ago they would like to work together to create an event to commemorate the 500th anniversary of the Reformation. Eliza and Sally are on the committee of the Anglican-Lutheran Society, Julia and Sally are both members of Women and the Church (WATCH) and serve on the committee of the London WATCH branch. They felt it important that Anglicans and Lutherans were seen to be working together and agreed that "Women of the Reformation" should be at the heart of whatever they did. After much discussion and planning, the outcome was three evening sessions to be held at St Mary-at-Hill Church in the City of London which is also the home of St Anne's Lutheran congregation. The sessions took place in May and June 2017, focusing on notable women who may or may not be known about but who spread the word of the Reformation in their different ways. Another aim was to encourage audience participation and discussion, and to provide those attending with time to get to know each other over refreshments. The events were advertised as widely as possible, and each session was successful and different in its own way, with much interest and comment from those who attended who themselves represented a wide range of interests and knowledge.

### Session One : Katharina von Bora presented by Anne Boileau

More than 40 people gathered for the first session waiting expectantly for a very special guest – Katy von Bora! Katy von Bora is also known as Katharina Luther, the wife of Martin Luther. Presented in character and costume, Anne Boileau brought this larger than life, often overlooked woman of history, to the crowd gathered that evening. We learned of



Luther's wife Katharina painted by one of Lucas Cranach's Circle of Artists

Katharina's upbringing and life before she was smuggled out of a nunnery by Martin Luther and his fellow Reformers. While much was presented on the Lutheran Reformation, Katharina was not presented in some kind of 'supporting role' to Martin Luther himself. Instead, Katharina was speaking of her own life and the context in which she lived, raised a family, ran a business and contributed to the growing and expanding Lutheran Reformation.

Complemented by 16th century images, some by Lucas Cranach, we were offered a full picture of Katharina Luther who, along with some of her fellow nuns, had been exposed to the writings of Martin Luther secretly brought into the nunnery. She was smuggled out of the nunnery with eight other nuns in herring barrels and went to live in the same community as Luther and other Reformers. While neither was each other's first choice, Martin and Katharina eventually married and had a large family.

Martin was not good with money and overgenerous to those he wanted to help, so Katharina had to manage the household and the animal husbandry, brewing beer, and the property portfolio that supported the family and Martin's own work.

As a former nun who was now married to a controversial Reformer, Katharina had to withstand the constant jeering and judgment of her neighbours. From what we learned, this would have only contributed to her already strong character. And while it may not have been love at first sight for the Luthers, Martin's writings to Katharina as they grew older were full of devotion and love. Martin Luther even left all of his property and money to Katharina, which was unheard of in the 16th century. Katharina had to wrestle with lawyers for years in order to get the property and money that was rightfully hers.

Katharina is not a mere footnote in history, and even though she is one of the first in the newly re-discovered role of 'clergy spouses' she does not deserve to be known simply as 'Luther's wife'. Katharina von Bora demonstrates the strength and character women have shown in supporting reform and change in the context in which they live. She stands on her own as a canny businesswoman, and Anne Boileau really did bring her to life!

### Session Two : Katherine Parr Lecture presented by the Rev Dr Roy Long

No doubt most of the 50 or so people who attended this session came out of curiosity to learn how a Tudor queen, sixth wife of Henry VIII and hitherto distinguished simply by managing to survive her husband, could have played any role in the Reformation. Dr Long's talk was a revelation. Queen Katherine was a lady of exceptional learning, well-educated by her pious and well-read mother who determined that her daughter should be schooled beyond the contemporary norm for girls at any level of society. Katherine took a keen interest in religion, particularly the reforming ideas circulating widely at the time of her marriage, and became the first woman in England to have a book published. She repeatedly engaged

King Henry in discussions about theology and the church, so much so that certain conservative church authorities, fearing her persuasive reforming influence on the King, sought to discredit her and have her “silenced”. Despite these threats to her freedom, and possibly her very existence, Katherine persisted in her efforts, demonstrating both courage and intelligence in managing to survive powerful opposition while promoting reformist ideas.



*Detail from the Melton Constable or Hastings portrait of Katherine Parr*

Dr Long demonstrated that Katherine’s faith was not purely theoretical. She was instrumental in bringing to court her step-daughters, the Princesses Mary and Elizabeth, providing a level of care and acceptance which until then both had lacked. She seems to have had a particular rapport with Elizabeth. How far she influenced the theological development of the future Queen Elizabeth, and also the young King Edward VI, we do not know, but Katherine’s reforming instincts would have been apparent to both of them. The remarkable legacy of Katherine’s devoutly religious mother must be an encouragement for all today’s grandmothers and mothers doing their best to inspire their own young people – as women have done down the ages, quietly and largely unrecognised for generation after generation.

We learned from Dr Long that Katherine was not alone. Ongoing research is uncovering the activities of many courageous women from all walks of life, spreading reform thinking, often by word of mouth speaking out publicly at huge personal risk. Some of them

suffered horribly for it. But their contribution has simply been ignored. We felt privileged, grateful and really quite excited to hear from someone so clearly motivated to help bring to light the largely unrecognised efforts of these women.

The many questions at the end of the lecture and the continuing discussion over refreshments afterwards were testimony to the very great interest stirred by Dr Long’s superb lecture.

### **Session Three : Women Reformers: Then and Now presented by the Rev Eliza Zikmane, the Rev Dr Julia Candy and Mrs Sally Barnes**

The final session brought the themes of the 16th century Reformation into the 21st century. The evening was structured around three different presentations with opportunities for small group discussion and an opportunity to nail the changes we want to see to the ‘Wittenberg’ door!

The first presentation, by Sally Barnes, introduced us to Argula von Grumbach. I admit that I had never heard of this German Reformer before, but what I learned about her that Thursday evening has sparked a real



*Statue of Argula von Grumbach in Beratzhausen*

desire to learn more! Argula published letters and poems defending the Lutheran doctrine which at that time was being attacked and challenged throughout Europe. Not much is known about her husband, who was not a Reformer himself, other than that he was told to keep his wife ‘in line’!

Argula openly criticized the mistreatment of Reformers, and was especially noted for standing up for a young student who was arrested for his Reformist beliefs. While standing up for this young student, she openly criticised male Reformers for their lack of visible and vocal support in the situation. It was their duty as men, Argula argued, to speak out against those challenging the spread of the Word of God through the Reformation. She was a proficient theologian in her own right and her letters and poems show her knowledge of scripture and doctrine. And, as is all too common, her knowledgeable and well-written letters were met with abuse and pejorative rebukes, with men calling her a ‘shameless whore’ and claiming that her behaviour was ‘unfeminine’. Argula is a remarkable woman in history, not because of any association she had with any male figure of the Reformation, but because of her own courage to speak out against those attacking this reforming movement, to call out those who she saw as cowardly or acting unjustly, and to pursue the spread of God’s Word to all. Sally Barnes presented this amazing woman’s story with the same passion and verve with which Argula had lived!

The Rev Dr Julia Candy’s subject was Marie Dentière, a Swiss Reformer and the only woman’s name on the Reformation Wall in Geneva. Like Katharina von Bora, Dentière was a former nun who left the nunnery in pursuit of joining the Reformation. While she was a proponent of the Reformation in its reformed doctrine, she also argued for a larger role for women in the Church. Dr Candy spoke of Dentière’s writings which urged women to recognise that their personhood does not lie in their looks but in their character, and that

*Continued at bottom of next page*



*The only woman's name on Geneva's Reformation Wall*

## MEET OUR NEW TREASURER

*We are delighted to introduce our Society's new finance officer.  
Lisbeth Pedersen has taken on the role which Erich Rust relinquished at the last Annual General Meeting.  
Here Lisbeth tells us a little bit about herself.  
Her email contact is treasurer.als@gmail.com*



I come from a greenhouse gardening family and grew up in a little town outside Odense in Denmark. Aged 18, and living in Aarhus I studied business computer programming at a time when information technology was quickly moving from punched cards into the future of microcomputers. I went on to work for an accounting software company and then moved to Copenhagen in 1984 to work in sales and marketing for a large IT company, being responsible for implementing accounting software, and for training customers in the use of the software and computers.

In Copenhagen, I did a 4-year post-graduate degree in economics and marketing at the Copenhagen School of Economics and Business and, while studying part-time, also became sales and marketing manager at a large software distributing company. My then fiancé and I both wished to further our careers and, when in 1988 there was an opening to move to London, we

packed the suitcases and set off.

In London, I did consulting work for IT companies that were wishing to start up in England and a year after arriving I enrolled to do the MBA course at the London Business School. Shortly before starting the MBA, my fiancée and I got married and in between the two years of the MBA our first daughter was born. Then, during the next 3 years, another two daughters came along.

Following the business school, I ran a distribution company for six years and gained useful experience in all aspects of running a small company while bringing up a young family! When my youngest daughter was born in 1996, I decided to take a hiatus from work and, incidentally, this ended up being almost 20 years long due to a number of challenging life altering events.

When my three daughters left the nest in 2015, it was time for me to explore

'the window of opportunity'

this brought, and I got involved at the Danish Church in London, first with fundraising and then, in June 2016, as treasurer of the church. Currently I am doing an entry-level accounting degree to become an accounting technician as 20 years down the line I found that my MBA was a little rusty and that I needed some up-to-date experience.

Susanne Skovhus, the Pastor at the Danish Church, who is also working part-time with the Lutheran Council as project manager for the Reformation Commemoration, mentioned to me that the Anglican-Lutheran Society was looking for a treasurer and asked if I would take over from Erich. So here I am, hoping that in time I will become a worthy successor.

I have told you a little about myself, and I look forward to meeting you all and discovering more about the A-LS.

*Continued from previous page*

they do not need the approval of men to pursue or find fulfillment in their lives. As with the other women we have learned of in this series, Dentièrre was well-read and held a good grasp of doctrine and scripture and, as our speaker pointed out, Dentièrre did not try to undermine her own womanhood but instead looked to redefine what that meant in 16th century Europe.

Pastor Eliza Zikmane brought us into the 21st century by presenting the Lutheran World Federation (LWF) Gender Justice Policy. This is a document that is part of the Women in Church and Society programme of the LWF (a sister group to WATCH, some might say). It was published in 2013 and is based on the ethics of inclusiveness found in Scripture. The document seeks to 'affirm gender justice as a matter of faith' (from the foreword by

LWF General Secretary, the Rev Martin Junge). This policy addresses a number of principles, but for the purpose of our theme there was one that particularly struck me, to 'address systemic and structural practices that create barriers to the full participation of women in leadership and at levels in decision making'.

As someone who works in the Church, I found it painful and upsetting to admit that I work in a male-dominated institution. How can it be that this is said about the Church? How can it be that we continually preach God's all-encompassing love day after day, yet we do not see it lived out in the institution itself?

In our small group discussion we talked about the challenges we currently face and the changes we hope to see, with the invitation to then 'post' these on our own 'Wittenberg'

door. I think many of us were surprised to see how much the bias and assumptions made in society, based on one's gender, are outdated and narrow-minded, and how often the Church may collude in this.

If society is still presenting activities or interests as 'boy-things' or 'girl-things' we have to be that much more attentive at home and in church in emphasising God's love, and asserting that God's gifts to humanity are bigger than any of this 'made-up' division.

As we continue to learn from historical Reformers such as Argula and Dentièrre, we stand on the shoulders of giants and see that reformation isn't done yet!

You can find a copy of the full LWF policy referred to by Eliza in her presentation on their website at <https://wicas.lutheranworld.org>

## REFORMATION DIVISIONS OVERCOME IN WITTENBERG

*Two ecumenical statements were signed by the World Communion of Reformed Churches (WCRC) at a service held on 5th July in the Stadtkirche in Wittenberg.*

'Today is an historic day,' said Jerry Pillay, the President of WCRC. It was, for the WCRC was formally associating itself with the "Joint Declaration on the Doctrine of Justification", originally signed in 1999 by the Lutheran World Federation (LWF) and the Roman Catholic Church. The World Methodist Council (WMC) affirmed the declaration in 2006, and now the Reformed Churches were doing so.

A "Wittenberg Witness" was also signed by both the LWF and WCRC pledging to strengthen cooperation and joint action. This builds on decades of theological dialogue, and on steps taken by LWF and WCRC member Churches around the world. It expresses the common call of all Churches to witness in the world. 'These declarations are two concrete expressions of the pursuit of full communion and common witness to the world, which is the will of Christ for all Christians,' said the Rev Dr Mary-Anne Plaatjes van Huffel, the World Council of Churches President for Africa.

The Joint Declaration on the Doctrine of Justification states that mutual condemnations pronounced by Lutherans and Catholics during the Reformation no longer apply to their current teaching on justification, and Bishop Brian Farrell, Secretary of the Vatican's Pontifical Council for Promoting Christian Unity, said 'Catholics and Lutherans state that a consensus in basic truths exists between them in regard to the theological controversy which was a major cause of the split in the Western church in the 16th century.'



*The Rev Chris Ferguson, General Secretary of WCRC signing the Joint Declaration in the presence of representatives from other Churches.*

The congregation included representatives of the Orthodox and Mennonite Churches, and there was applause as the documents were signed. 'Today we are not only signing a statement, we are building a church together,' said the Rev Najla Kassab from Lebanon in her sermon.

Messages of encouragement were received from Ecumenical Patriarch Bartholomew I and from Pope Francis, and the ceremony ended with prayers of repentance and lamentation for past divisions and wrongs, and commitments to work for unity and justice.

The WCRC consists of around 225 Protestant Churches with a combined membership of about 80 million Christians in Congregational, Presbyterian, Reformed, United, Uniting and Waldensian churches in over 100 countries.

## ANCIENT TEXT MEETS MODERN TECH

In an article in *Living Lutheran* (17th July 2017) David L Hansen reminds his readers that amongst the things being commemorated this year is Martin Luther's translation of the Bible. It enabled people to experience God's word in their everyday language and the invention of the printing press enabled more and more people to access it. Today, he says, technology continues to influence language.

For instance, Jana Reiss wondered if it was possible to tell the Bible story in Twitter-sized chunks. So, *The Twible* was born, and every chapter of the Bible summed up in 140 characters.

She started on Twitter, naturally, but now *The Twible* has been published as a book. It has been followed by Emoji Bibles and a #GIFBible.

David Hansen, who is Pastor of Spirit of Joy! Lutheran Church in The Woodlands, Texas, warns against dismissing such efforts as trivial. 'Reimagining biblical texts can serve some important functions,' he says. 'It

helps us engage the story and to see truth that we might have otherwise overlooked. It keeps the Bible from becoming over-familiar and brings the full breadth of emotion, humour, joy and sadness, into these stories anew.'

When Luther translated the Bible into the language of the shoemaker and the butcher, he did not intend that to be the end of the project. Rather, he expected that people would continue to engage with the spirit of Scripture, translating it into the language of their daily lives. So how could you translate your favourite passages into the language you speak every day?





## REFORMATION 500 IN CANADA AND IN GERMANY

*The Rev Karl Przywala, Rector of Holy Trinity Anglican Church in Vancouver, describes how he and his parishioners are commemorating the start of the Reformation in this anniversary year.*

This year, 2017, marks the 150th anniversary of the Confederation, when three North American colonies, Canada, Nova Scotia and New Brunswick, came together. The three colonies formed a Dominion that was part of the British Empire, and is now is a member of the British Commonwealth of Nations. So 2017 is a significant year for Canada, but it is also a significant year for the world because it marks the 500th anniversary of the start of the Reformation.

### At Holy Trinity, Vancouver

Our congregation at Holy Trinity Anglican Church here in Vancouver marked the 150th anniversary with a hotdog barbecue on 9th July. But since 500 years is a much more significant milestone, a series of events has been arranged throughout the year in honour of the Reformation – complete with commemorative bookmark!

We have already had an eight-week course: “Remembering Martin Luther”, which was held at our church on Saturdays



between 6th May and 24th June. Our “Film & Faith Evening” on Friday 21st July featured the 2003 movie *Luther* (Joseph Fiennes and Sir Peter Ustinov).

On Reformation Sunday (October 29) in our church sanctuary, for one night only we are staging the play “Written on the Heart” by David Edgar. It is an historical drama about the formation of the King James Bible and was commissioned by the

Royal Shakespeare Company in 2011 for the 400th anniversary of the Authorised (King James) Version of the Bible. I had the opportunity to see it performed at Stratford-upon-Avon, and it is a particular joy that Pacific Theatre is able to bring it to Vancouver. Then, on 4th November we will have a seminar, “Luther: Let God be God”, with the Revd Dr Gerald Hobbs.

At Holy Trinity Church we are also having an exhibition featuring 30 informational posters produced by the German government in association with their three Reformation 500 exhibitions. To encourage study of these posters, we have a competition which runs until the end of the year.

### Luther Exhibitions

This year the three exhibitions, entitled “The Full Power of the Reformation”, came to the United States. They were

mounted at Minneapolis, New York and Atlanta. However, I went to see them in Germany, at Berlin, Wittenberg and the Wartburg Castle. This was easier and cheaper than criss-crossing the United States. But it was also more meaningful. I was able to soak up the surroundings that Luther would have known.

The Berlin exhibition was “The Luther Effect: Protestantism – 500 Years in the World”. It featured 500 artefacts that illustrate the spread of worldwide Protestantism (including Anglicanism) with special sections devoted to Sweden, the United States, Korea and Tanzania.

Wittenberg was my personal highlight amongst the exhibitions, with “Luther! 95 Treasures – 95 People” situated in Luther’s House (the former Augustinian monastery).

The ‘Treasures’ got to the heart of what Luther’s Reformation was about, and the ‘People’ depicted historical and contemporary figures affected by it.



*The main square at Wittenberg, with a statue of Luther, and the Town Church in the background*

A plus was staying at the Youth Hostel (clearly a flexible term!) housed in Frederick the Wise’s former castle, and witnessing a re-enactment of the wedding of Martin and Katharina von Bora.

The Wartburg Castle, a UNESCO World Heritage site, is a significant tourist destination in its own right. The exhibition there, “Luther and the Germans”, was the most visited of the three.

All three exhibitions could be described as exhaustive, and therefore potentially exhausting, especially if you do what I did and look at everything. But the Wartburg exhibition was the most challenging, as there was no opportunity to leave midway and come back – you just had to keep ploughing on!

The Wartburg is a convenient day trip from Erfurt, meaning that I could stay at the former Augustinian monastery there, now operated by the Protestant Church as a meeting and conference centre. This was a highlight as far as locations are concerned – it was where Martin Luther was from 1505 to 1511 – and I was there for the weekly service in English, held on Thursdays (as I was for the monthly English service at the rebuilt *Frauenkirche* in Dresden). Also, Erfurt is a delightful medieval town, which escaped largely unscathed from the Second World War.

One of the questions I have been asked is, ‘What did you learn from the exhibitions that was new to you?’ As a long-time student of Luther and the Reformation, there was a lot that I knew already (or had known but had forgotten), and inevitably there was a certain amount of repetition amongst the exhibitions. But nuggets that I gleaned include:

- visiting Frederick the Wise’s relic collection earned between 1½ and 2 million years off purgatory (two different audio guides!);
- although Frederick remained a Roman Catholic while

supporting Luther, he nevertheless asked for a Protestant communion on his deathbed;

- the Bible was available in German before Luther, but his was the first translation from the original languages and he employed a dynamic, rather than literal, translation technique;
- there is evidence (Georg Rorer) that Luther did indeed nail his 95 Theses to the church door on 31st October 1517.

I could not but be impressed by the time, effort (and money) put into staging “The Full Power of the Reformation” exhibitions. They were created under the patronage of the German President, in part because of Luther’s enduring cultural and social significance. All the labelling included clear English and there were good English-language audio guides available for each exhibition. There were also excellent, reasonably priced books for each exhibition, although I was quite relieved that the Wartburg exhibition’s main book was only available in German, as my luggage was getting rather heavy by that stage!

Rick Steves’ guidebook worked well for this trip, perhaps because Steves is a Lutheran – there is even a section called *Lutherland*. According to Steves, 7% of Erfurt is Roman Catholic and 14% Protestant; clearly the dreary days of atheistic communism in East Germany have left their mark in this respect.

I hope that the exhibitions, along with other events, both in Germany and worldwide, including ours at Holy Trinity, Vancouver, will convey the richness of our Reformation heritage and help rekindle interest and participation in Christianity and in church life.

## NEW PRESIDENT FOR FRENCH CHURCH

The National Council of the United Protestant Church in France, created in 2013 through the unification of the Reformed Church of France and the Evangelical Lutheran Church of France, has a new President. She is Pastor Emmanuelle Seyboldt. Brought up in the French Reformed Church, she studied at the Protestant Institute of Theology from 1989 to 1994, first in Paris and later in Montpellier. She became Pastor in Eyrieux in the Ardèche, and then moved first to Châtelleraut and then to Besançon.

Pastor Seyboldt has been prominent in the national church. For five years she was responsible for the national catechetical service of the Reformed Church of France. At the same time she was editor-in-chief of *Exchanges*, the Church’s regional newspaper for the Provence-Alpes-Corse-Côte d’Azur region. She was President of the council of the Church’s Eastern region and when the united East-Montbéliard region of The United Protestant Church of France was formed she became its council’s vice-president.

Pastor Seyboldt has four children and is married to Andreas Seyboldt, a German pastor and father of three. In her leisure moments she loves music and reading everything from comic books to detective novels. Her perfect holiday would include walking in the forest or by the ocean, followed by a cup of tea and a good novel while listening to J.S. Bach.

Influenced by the writings of Paul Tillich, she enjoys engaging in theological dialogue with culture and philosophy, and with non-Christian religions. She finds her personal refreshment in reading current theologians, notably Lytta Basset and Marion Muller-Colard.



## ATTENDING THE FINNISH KIRCHENTAG WAS AMAZING

*Our Secretary, Canon Dick Lewis, shares some impressions of a fantastic event in Turku in May*

I had been invited to take a very small part in the Evangelical Lutheran Church in Finland's equivalent of the German *Kirchentag*. The event in Turku was smaller in scale than its sister-event in Berlin, but for the Finns it was of equal significance. It seemed that everyone was there, the country's President and Prime Minister, most of the bishops and clergy, church workers, members of charitable groups of all kinds, and church members old and young. As in Berlin there were acts of worship, lectures, study groups and all kinds of seminars taking place throughout the days and the evenings, alongside a programme of theatrical and musical performances. The atmosphere was warm and welcoming, helped by beautiful weather.



*Part of the Market Place in Turku*

I had been asked by Mrs Mervi Viuhko, whom I had met in London a few years ago, to address a seminar organised by one of the official Lutheran Church mission agencies, *Media-mission the Messengers*, on the ways in which the Church of England uses volunteers. I had been told that, now that Church Tax in Finland has become voluntary, congregations might find that in future their incomes begin to decline. What would happen if they could no longer pay all their workers? The Church of England, with its long history of relying on voluntary workers, might have something useful to share.

Certainly, as a parish priest for more than 40 years, I have never been able to say, 'In our parish we have six clergy and 37 paid workers!' which is what one Finnish clergyman told me. Only our cathedrals and larger city churches might be able to match that. I count myself fortunate that, from time to time, as an ordinary parish priest I did enjoy the company of one paid colleague. I was all the more fortunate that the many other workers in the parishes in which I served were volunteers, only the parish administrator and organist receiving a small honorarium. My message in Turku was that using volunteers is not simply about saving money! It is much more about releasing and enabling lay people to play their full part in the life, ministry and mission of the Church.

Just before I set out for Finland I learnt that my presentation was to be part of a 90 minute programme. I was to speak for 25 minutes, there would be performance by a dance group and then I would join in a panel discussion, the programme ending with a song. The timing was crucial because the event would be streamed online. So I carefully prepared my talk and a PowerPoint presentation designed to tell the whole story to people who may not understand my English very well. Jaakko Rusama, who was my guide and interpreter throughout my stay, got me there in good time, I was greeted by Mervi, and the programme producer showed me how to work the computer and how to display my pictures. Then I went off for a cup of coffee.

The programme began. I was introduced and started my talk. The computer would not work! I continued speaking while an engineer tried to fix it. My pictures appeared on the screen. All was well – until I reached page two of my script. The computer froze and simply refused to restart! I had to complete my presentation without the supporting pictures, describing some of the more important ones for my very sympathetic and responsive audience as I went along. 'At this point you should have seen...!'

The rest of the programme went well. Thanks to Jaakko I was able to join in the panel discussion and I enjoyed the dancing and the singing. Afterwards, in the restaurant area, several people came up to talk to me including a man and his wife. 'I enjoyed what you had to say,' he told me. 'It would have been better if you had been able to see the pictures,' I replied. 'Better!' he retorted, 'It would have been a miracle. I'm blind!' That cheered me up a lot. If a man with impaired vision had been able to follow my argument perhaps the PowerPoint wasn't so important after all!



*Jaakko, Dick and Mervi enjoying a joke after Dick's presentation*

Throughout the Finnish *Kirchentag* I met some very interesting people and I tried hard to promote our Society. When I addressed a social gathering of the Clergy Union I sent Jaakko round handing out our publicity leaflets!

*Continued at bottom of next page*



## PAVING THE ROAD TO PEACEFUL CO-EXISTENCE IN PAKISTAN

*Khushbakht Peters is an eye surgeon and a member of the Anglican Diocese of Peshawar and posted this blog on the Anglican News site*

An amazing event occurred in July in the province of Khyber Pakhtunkhwa in the Islamic Republic of Pakistan. It was an interfaith youth camp arranged by the Diocese of Peshawar. Young people, Christians, Sikhs, Hindus and Muslims, came under one roof for five days, and there were six females and six males from each religious community. The aim was to remind ourselves that, although we belong to different religious communities, we are all part of one Pakistani nation, and we must promote peaceful co-existence and work together for the prosperity of our country.

The first day was full of edginess; everyone was reserved and full of doubts. For most of them it was their first time meeting and interacting outside their own religious communities. But by the next day, we all became more like a family than friends. We learned to work together, to find solutions to the different issues we faced, and to be a source of encouragement for each other. I think the best part was when all

the young people sat at table for lunch and dinner and broke bread together. It was a life-changing experience for us all.

Every day a festival was celebrated in the evening: Diwali (a Sikh festival), Eid (a Muslim festival), Holi (a Hindu festival) and then Christmas. And on the last day we celebrated Pakistan day! Truly I saw before me this beautiful phenomenon of strangers from different faiths coming together, establishing friendships that will hopefully last a lifetime! The best comment about the camp was, "I know now how it appears to be a religious minority in the majority community!" It was made by a Muslim participant who pointed out that here in the camp the 12 Muslims were a minority.

The Diocese of Peshawar, Church of Pakistan, hopes and prays that involving young people from the different beliefs - in other words, our future leaders - will contribute to the creation of a more tolerant society. When

the young people from the different religious communities start respecting each other, they start standing up for the rights of one another. This will strengthen their identity; they will recognize their important position in the society; they will pave the way for peaceful coexistence.

Just four weeks before this youth camp Humphrey Peters, Bishop of Peshawar and the newly elected Primate and Moderator of the Church of Pakistan, called together leaders of minority faiths, including Christians, Hindus and Sikhs, to meet leaders of the majority Muslim faith. They agreed that long-term peace, stability and development in their region depend on interfaith and religious harmony which creates a culture of brotherhood and sisterhood.

Bishop Humphreys praised those who had been working to promote peace in a region which has been the repeated target of extremist and terrorist groups.

*Continued from previous page*

I was invited to take part in a seminar on parish twinning and explained how the Anglican-Lutheran Society encourages the creation of partnerships not only across international borders but across denominational boundaries as well.

I got used to being introduced to everyone not as Dick but 'This is the Secretary of the Anglican-Lutheran Society.' And there were two amazing encounters. The first was when I attended a session given by the European Faith Leaders and found that chief among them was Jehangir Sarosh who was a member of an inter-faith gathering I used to attend when I was living in Watford, UK. The second was in Helsinki. I had been invited to preach at the Anglican Chaplaincy there on the Sunday morning before I returned to the UK. After the service I got chatting to the organist, Paul Dillingham (pictured here). He has been living in Finland since 1964, but he grew up in Watford and his father, Albert, was Mayor of Watford and I served as his Chaplain! It's a small world!

Recently I read in my newspaper that Paul has been awarded the Canterbury Cross by the Archbishop of Canterbury for "sustained and outstanding service to the Anglican Church in Finland". Commenting on the award, Robert Innes, the Church of England Bishop in Europe, said, 'Mr Dillingham

has served as organist and musician in St Nicholas' Church, Helsinki, for decades. It is a very multinational congregation with members from the UK, USA, Canada, Kenya, Sudan, India, Ireland, Finland and many other countries. The fact that the best in the musical traditions of all of them are incorporated into the Sunday liturgy is thanks to Mr Dillingham's leadership.'





## LWF ASSEMBLY IN NAMIBIA : A PERSONAL PERSPECTIVE

The Rt Rev Dr Martin Lind, Bishop of the Lutheran Church in Great Britain and a member of our Society, offers this account of the twelfth General Assembly of the Lutheran World Federation (LWF) which took place in Windhoek, 10th-16th May 2017.

LWF's 145 member churches, representing about 72 million people, had sent about 300 delegates to join 300-400 members of staff, observers,

advisers, ecumenical guests, visitors, stewards, journalists and others. The theme was **Liberated by God's Grace**. Three days were given special headlines: *Salvation - Not for Sale*, *Human Beings - Not for Sale*, *Creation - Not for Sale*. In a well-phrased way it underlined our Lutheran identity.

### Divine Services

Throughout the worship, daily morning and evening services and Eucharistic services, there were many newly written songs and local musicians to help us sing them, something that influenced us more than many of us understood. In the old days Lutheran services were famous for long sermons and long readings. Today it is completely different. Young and old join in singing together, taking part in the Eucharist and undertaking different tasks during the services.

The great Global Commemoration of the 500th Anniversary of the Reformation took place in the Sam Nujoma Stadium, a part of Windhoek mostly reserved for black people in the apartheid era. Several thousands from all parts of the world were joined by the President of Namibia. Bishop Zephania Kameeta, a retired Namibian Lutheran bishop still working as a Minister in the Namibian government, preached with great power and enthusiasm in a four-hour service followed by an extensive period of indigenous music and dance.

### Two prominent addresses

At the start of the event LWF President, Bishop Munib Younan, and LWF General Secretary, the Rev Dr Martin Junge, spoke about the positive developments that had taken place since the eleventh Assembly in Stuttgart seven years ago. Bishop Munib mentioned the sensitive matter of the 1904/1905 genocide in Namibia when German generals killed thousands of Namibian people. Reconciliation and liberation is needed both between people and between Churches. The ecumenical events last year in Lund and Malmö, Sweden were considered important milestones. Bishop Munib also gave a warning about "ethno-nationalist politics and cheap populism" where he compared "France first", "Netherlands first", "America first" with Brexit. The Christian witness stands in stark contrast to this.

Martin Junge reminded us of Martin Luther's words: "Here I stand" uttered in 1521. 'But in 2021 we would not say "Here we stand". No!' said Dr Junge. 'In 2021 we will say: Here we journey!'

### Village Groups

On each of the four days groups with about 20 participants

met to discuss the given themes for ninety minutes. I was the chair of one of these groups. Here we grew closer to each other. The themes "Not for sale" regarding salvation, human beings and creation were introduced by stimulating talks in the plenary, though personally I missed a specifically spiritual perspective in this 500th Anniversary year.

We felt that the theme *Human Beings – Not for Sale* had to be qualified. In some sense every adult human being sells her or his abilities to gain a salary and survive. But we are critical when human beings are objectified, and people are "sold" against their will, either as slaves or as objects of pleasure. We discussed violence against women, trafficking and our responsibility for climate change.

### Resolutions

Among many texts accepted by the Assembly was one that I wrote. And as I am somewhat self-centred I am choosing to refer to that! I believe that the LWF should change from "Federation" to "Communion". Our Reformed friends did that some years ago and it is now time for us, I think. Back in 1990, at the Assembly in Curitiba, Brazil, we added "The Lutheran World Federation – a Communion of Churches". Now, I feel, we should simply take out the word "Federation", which is a secular word, and replace it with a Biblical one. My text was accepted by the Assembly. In it I wrote: "For many LWF member churches in a minority situation a renaming of the Federation as a Communion would have great impact". So I was proud and grateful when the Assembly voted in favour. We must wait and see what the newly elected Council will make of it.

### A new President and a new Council

The Assembly thanked Bishop Munib for his great work as our President since Stuttgart, and elected Archbishop Filibus Musa from the Lutheran Church of Christ in Nigeria as our new President. He seems to be a wise man and has great experience and I think we will be glad that he was elected.



Archbishop Filibus and Bishop Munib in the Sam Nujoma Stadium

## WAS LUTHER'S WIFE AN EARLY FEMINIST?

*This was a question Anne Boileau, author of 'Katharina Luther: Nun. Rebel. Wife.' (Clink Street, 2016), was asked recently. Here is her reply.*

We cannot claim that Katharina von Bora was a feminist because such a concept did not exist in the 16th Century. She was, however, a strong, well-educated woman living in a patriarchal and authoritarian society. When she first experienced the secular world she would have been taken aback at the hostility men showed against her gender, hostility that was, if anything, even worse if the woman happened to be a former nun. Former monks were mocked and reviled as well. Ironically, though, the very fact that she had attended a convent school and known the rigorous discipline and training required for a monastic life, would have given her spiritual, mental and physical strength, the very qualities she needed on leaving the security of the convent walls.

Common men could be lewd, aggressive, mocking. Women were often suspicious. They found the ex nuns rather threatening. As convent pupils, novices and nuns they had received an excellent education. They were literate in Latin and German. Latin was the language of the powerful, the ruling class and of men. And few women at that time, even of good family, could write well, even though they might be able to read. Former nuns could not only write but had acquired many other skills: illumination of texts; stitching tapestries; sowing, weaving, spinning; gardening and knowledge of herbal remedies; music, and singing. And, of course, the daily discipline of regular worship.

Moreover, women living in a silent order of women were able to communicate without words. They might use sign language, of course, but could convey more than we, in a very verbal society, can ever imagine, just by the eyes, or subtle body language. A nod of assent, a wink, a slight shrug of the shoulder, a turning away, the shadow of a frown or smile, can speak volumes in the absence of speech. And such daily silent communication developed in them a high degree of empathy; an ability to avert, where possible, flash points of irritation or strife. More than anything they learnt to maintain peace and harmony among the women. It can't have been easy!

So if you ask me, was she one of the first feminists? I would say this: she came out of that convent well equipped to weather a world in turmoil; peasants breaking out of their bondage, ruling classes at odds with each other and mustering armies, the Church about to split into several factions because of disagreement over fundamental matters of doctrine. Maids were forbidden to discuss religion while filling their pails at the Wittenberg wells.

Katharina's faith was strong, mediated through the Virgin Mary. But she was adaptable, able to bend like a reed in the wind and accept Martin Luther's fresh, more direct path to God, believing in justification through faith. In the convent she had been schooled in hygiene and herbal remedies, so she knew how best to take precautions against the plague, which came sweeping across the land every fifteen or so years.



*Martin Luther and his wife, Katharina von Bora*

When she married Martin Luther and began to run his large and busy household, she brought all these qualities to bear on her work and also on her irascible husband. She kept him healthy, curbing his excessive appetite; she kept him calm, mitigating his bad temper and disturbed sleep; she made sure he respected her and other women. He was a man filled with doubts and fears, so she gave him courage and confidence, and calmed his feelings of guilt and remorse for the unrest he had unleashed on the world. She also gave him children who must have kept him grounded, because children tell the truth. He was a devoted father.

Dr Martin Luther played a hugely significant role in the shaping of modern Germany, one might say Europe. Katharina, as his wife, helped shape him, making him more humane and down to earth than he would have been had he remained a lonely, celibate, childless monk. Therefore, though we can't really call her a feminist, we can say that she did shape history, simply by being at his side, his helpmeet, companion and wife.

## ECUMENICAL MILESTONE IN THE VATICAN

The first Anglican Evensong to have been celebrated in St Peter's Basilica in Rome was broadcast on BBC Radio 3 on 28th June. The service, recorded on 13th March, marked a deepening of Anglican-Catholic ties. Archbishop Sir David Moxon, outgoing Director of the Anglican Centre in Rome, presided and Archbishop Arthur Roche, Secretary of the Congregation for Divine Worship, preached. Christians must work and pray to 'surmount the barriers [to unity] that remain,' Archbishop Roche said.

A female chaplain, the Rev Dana English from the Anglican Church of All Saints, Rome, was also at the altar. The choir of Merton College, Oxford, sang music by William Byrd and contemporary composers, as well as favourite Anglican hymns.

## MARTIN LUTHER AND MUSIC

*Last July our Anglican President, Dr John Arnold, preached in St Anne's Lutheran Church in London at their Bach Festival Vespers. This is a brief extract from his sermon.*

Luther's genius for communication is shown in works like 'The freedom of a Christian' and his Shorter Catechism. When you read early sixteenth century German, there is much which is really rather tedious, until you come across anything written, spoken or, especially, preached by Luther himself. Then the words leap off the page, as lively and as vivid as ever; and they go straight to the heart, understood as the seat both of reason and of the emotions.

One reason for that is that 'they've got rhythm', for Martin Luther was himself, at heart, not only a preacher and a prose-writer but also a musician.

He had been a chorister, like Bach and for that matter Haydn and Schubert and even Alastair Cook and so many other people for whom the early discipline of the choir was to be the foundation of greatness. He learnt and loved the repertoire of the late medieval church and he added to his good, strong singing voice exceptional ability as a lutenist.

Throughout his life music was to be an unfailing source of comfort to his troubled breast, but above all it was to be for him an unparalleled means of spreading his ideas beyond the university and court to the people. His hymns were uniquely capable of conveying the basic doctrines of the Christian faith in simple words and with strong emotion.

With the help of friends like Johann Walter, he created the congregational hymn as we know it; and he invented the

hymn book, which played such a part in the formation of a Christian musical culture, first among German Lutherans, then among all Protestants and now, increasingly, among Roman Catholics. A substantial body of Lutheran hymns, in the genial translations of Catherine Winkworth, is at the

heart of Hymns Ancient and Modern and all subsequent Anglican hymn books.

The Reformation was born in song, just as was the Church of the early Christians. We read in Paul's Letter to the Ephesians that they sang 'psalms and spiritual songs ... singing and making melody to the Lord in their hearts, giving thanks to God the Father at all times and in everything in the name

of their Lord Jesus Christ.' Luther took the plainchants he knew so well, simplified them and created the Lutheran chorale, which Bach was to re-work with his God-given genius. Bach also took folk and dance tunes in a one-way traffic, whereby the profane was changed into the sacred and sublime, never the other way round, and thus raised to the level of a sacrament.

In this he was following the example of Jesus Christ, who also took common things, like bread and wine, gave thanks for them, transformed them into bearers of His own divine nature, and gave them to His disciples and to us as a fore-taste of the banquet in the Kingdom of Heaven. But it was only after he had sung a hymn, probably Psalm 118, that he went out, first to Gethsemane and then to Golgotha and to glory.

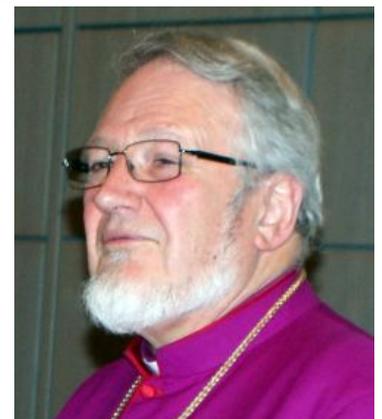


*Martin Luther with his family by Gustav Spengener (1828 - 1891)*

## IN MEMORIAM BISHOP GEOFFREY ROWELL

We are sorry to learn of the death in June of Bishop Geoffrey Rowell, third Bishop of the Diocese in Europe. His contribution to ecumenical endeavour was massive. His legacy in Orthodox and Oriental Orthodox dialogue includes the International Commission's Agreed Statement on Christology, and the ecumenical world has also benefited from his specialist knowledge of many subjects including the life and work of John Henry Newman.

Bishop Robert Innes writes about his predecessor, 'For 12 years as Diocesan Bishop, Geoffrey embodied the Diocese in Europe in his own character and personality. He managed to remain a serious academic whilst carrying out a demanding pastoral ministry. He was a great ambassador for a traditional, catholic, Anglicanism. He maintained an enviable quantity and quality of correspondence with ecumenical partners and friends. He travelled with remarkable energy and stamina. He inspired loyal devotion in those who worked most closely with him.'



## BEING GOD'S LEGS AND ARMS

*It took a while for Rifat Kassis to come to terms with being both a good Christian and a Palestinian living under occupation, as Claus Grue, a communication consultant for the World Council of Churches, explains.*

Back in the 1970s Rifat Kassis realised how hard it was to be both a good Christian and a Palestinian living under occupation. His call to become a Pastor in the Lutheran Church in Palestine had taken him to Germany to study. But his enthusiasm quickly faded. He realized the discrepancies between his faith and the realities in his home country, so he returned to Beit Sahour, his home town, and became active in politics. 'Not only must religion and theology interact with reality,' he says. 'It must confront reality and play a role in shaping it.'

A new generation of clergy emerged. They embraced social, economic and human rights issues. So Rifat completed his studies and was ordained and ever since he has been committed to a non-violent struggle for the Palestinian cause, and his Christian faith remains at the core of his engagement. 'Theology is not only about meditation and praying,' he asserts, 'it's about understanding



reality and the liberation of mankind and the oppressed. It is to see, understand and work on behalf of the oppressed.'

In 1988 Pastor Kassis was appointed director for the YMCA rehabilitation programmes in the West Bank, and in 1992 he founded the first Palestinian independent Child Rights non-government organization, a

national section of the Geneva-based global child rights movement, Defence for Children International (DCI). In 2005, he was recruited by the World Council of Churches in Geneva to lead the Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI).

Now he is one of the driving forces behind "Kairos Palestine", a Christian Palestinian movement seeking an end to the Israeli occupation and a just solution to the conflict.

'I've witnessed how the Kairos Document became flesh and an international movement,' he says. 'The document features hope and what hope means. Hope requires action. You can't just let God act; you need to be the legs and arms of God. Without action, hope is just wishful thinking. But your actions should be encapsulated with love, which is the meaning and understanding of "Kairos Palestine". You act in faith and love, and God will guide you.'

## NEW APPROACHES TO PROCLAIM THE GOSPEL IN NORTH SUMATRA

The Indonesian Christian Church (ICC), a member church of The Lutheran World Federation (LWF), celebrated its 90th anniversary on 8th-9th July in Permatang Siantar, North Sumatra, in July. The Church was founded by the Rhenish Mission, and was formally established on 1st May 1927. Since then it has grown to be a Church of over 350,000 members, who are served by 236 pastors.

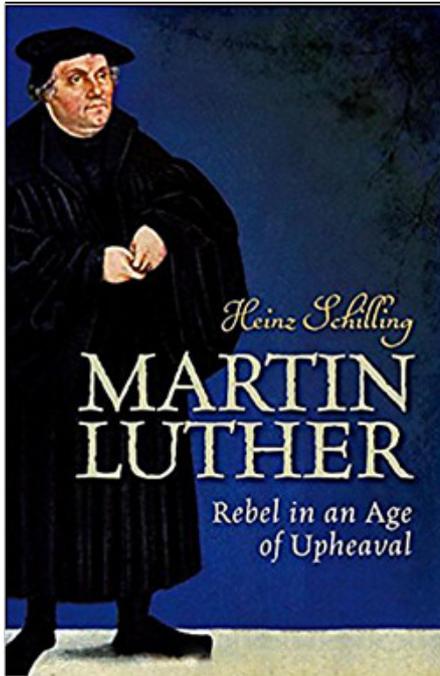
Under the leadership of Ephorus Rev Manjalo Hutabarat, ICC keeps seeking new approaches to proclaiming the gospel. One of these is the launching of a brand new centre for community development, *diakonia*, youth and other ministries.

The Rev Ramayanti Simorangkir, echoing the joy of the 6000 members and guests who participated in the celebrations, said, 'I give thanks to God because His blessings have accompanied ICC in its ministry journey over the last 90 years. As a member of the LWF family in Indonesia, these celebrations become especially significant because this is also the year of the 500th Anniversary of the Reformation.'

ICC became a member of the LWF in 1970, and as a sign of church's commitment to the Communion, a woman leader from the Church, Ms Desri Sumbayak, was elected as the LWF Vice-president for Asia during the recent Assembly in Namibia.



*Some of the children waiting to join a triumphal procession in Permatang Siantar*



## BREADTH, DEPTH AND ALL SO ACCESSIBLE

Our Anglican President, the Very Rev Dr John Arnold, reviews  
 'Martin Luther: Rebel in an Age of Upheaval' by Heinz Schilling OUP 2017  
 608pp + x + maps £30 ISBN: 978-0-19-872281-6

Of the making of books about Luther this year there is no end. So if your budget or your book tokens only run to one, get this – a straightforward, chronological biography by the former Professor of Early Modern History at Berlin University, misleadingly marketed as 'non-theological'. The theology is all there, but it is clearly explained by a layman for laypeople, and it is all the better for that. Beautifully written, fluently translated and with the critical apparatus thoughtfully confined to works in English, this is the only book of such breadth and depth that I have ever read and wished were longer. Schilling excels in disinterring Luther from later interpretations, pro and contra, and in understanding him in his context.

At the beginning of the sixteenth century there were many attempts at reform of the Western Church; but, until Calvin's return to Geneva and Pope

Paul III's eventual summoning of the Council of Trent, none of them gained the traction of Luther's intervention on the Eve of All Saints', 1517, when his 95 Theses posted (not nailed) on the door of the Castle Church, the notice-board of the University of Wittenberg. This was not a titanic act of Protestant insurrection. Luther was one Catholic reformer among many, and it was the conscientious action of a traditional, introspective Augustinian canon, deeply troubled about his own salvation and about false remedies, such as indulgences, on offer in the church.

It is only in the following year that Luther, as we have come to know him, emerges after a profoundly spiritual experience ('*Turmerlebnis*'), based on a sudden but long prepared insight into Romans 1.17 ('the righteous will live by faith'). For the first time he was sure that he had found a gracious God, not just for himself but for all.

Justification by faith alone formed the theological centre of his reformation, as well as the core of the character and personality which now could never be daunted by Church or Empire. It was consolidated by his experience of many disputations and especially by his lonely stand before the Emperor at Worms in 1520. By turns entrancing and infuriating, he was convinced that he had been called by God Himself to be a prophet, which goes some way towards explain-

ing his vehemence and intransigence. Luther is at his most late-medieval and least early-modern in his belief that he was living in the end times, engaged in the final battle between God and Satan. He saw the Devil everywhere, behind successive Popes and their Curia, behind more radical reformers (whom he dubbed *Schwaermer*, fanatics), behind humanists such as Erasmus, and even at times behind friends and supporters like Melanchthon.

Throughout centuries of confessional rivalry a strict orthodox view of his theology dominated Lutheranism; but in the ecumenical perspectives of the 20th century, Philippists (followers of Philip Melanchthon) have prevailed in the Leuenberg Concord with the Reformed Churches in Europe 1974 and the more recent and most welcome rapprochements with the Anglican and Roman Catholic Churches, not to mention apologies to both Jews and Anabaptists.

And while the optimistic anthropology of Erasmus (freedom of the will) characterised the centuries of enlightenment and belief in progress, the more pessimistic stance of Luther (bondage of the will) has regained a hearing in the man-made crises and catastrophes of the 20th and 21st centuries, as in the moving testimony of Dietrich Bonhoeffer, with which Schilling concludes his masterly work.

## AFRICAN DESCENT CHRISTIANS SHOULD SEEK JUSTICE AND TRUTH

Members of the African Descent Lutheran Association (ADLA) and the Union of Black Episcopalians (UBE) meeting in joint assembly in Cherry Hill, New Jersey, in July were challenged to speak up for justice and truth. The Founder and President of *WomanPreach!*, Valerie Bridgeman, told them that 'justice is not just giving people bread, but looking at systems keeping people from having food.' Kimberley Vaughn, assistant Bishop in the ELCA New Jersey Synod said, 'The Church isn't leading the conversation about truth, and we should be.'

Members were sent home charged with connecting across the African Diaspora, strengthening leadership and congregations, focusing on health and wellness, and developing ecumenical relationships. As he left the Assembly, Lutheran seminarian Jia Starr Brown said, 'I needed the reminder that I am one of many courageous, powerful, resilient and faithful people of African descent! I am overjoyed to be a new member of ADLA. Knowing that I am uplifted by this family energizes me and gives me further affirmation as a leader of colour in the Church.'

## WE HAVE STOOD WHERE LUTHER STOOD

*In July 2017 Bishop Michael Ipgrave, our Anglican Moderator, led a group of 26 pilgrims to walk in the footsteps of Martin Luther. Among them was Richard Stephenson, who describes a little of what they experienced*

### Day One – Mainz

We started in the Roman Catholic church of St Stephen, Mainz, featuring modern stained glass windows by Marc Chagall, and Bishop Michael led our devotions in the baptistery chapel. He recalled that Luther was baptised as a Roman Catholic Christian, was a Catholic monk and a Catholic theologian. An interesting and encouraging sign within St Stephen's was that the Paschal Candle had a large 'Luther Rose' on it, which I thought a wonderful ecumenical gesture.



### Day Two – Recalling the Diet of Worms

In St Martin's Cathedral in Mainz we saw the memorial to Archbishop Albrecht. It was he whose ambition led to Luther pinning up his 95 theses against indulgences. To finance his election as Archbishop, Albrecht became heavily indebted to the Fugger bank in Augsburg. Albrecht, having made a deal with the Pope, hired a monk named Johann Tetzel to sell indulgences which people believed would spare them and their relatives the pains of purgatory whilst at the same time helping to build St Peter's Basilica in Rome to house the relics of Peter and Paul. In reality, 50% of the money raised was to pay off Albrecht's debts to Fuggers! Luther was furious when members of his congregation presented him with indulgence receipts at confession and, instead of confessing their sins, announced that they had already been forgiven! Luther was horrified that the Church could charge for the forgiveness freely given by the grace of God. His theses were posted, and reform was under way.

We then visited the museum commemorating Johannes Gutenberg, the father of modern printing. While the invention of moveable type printing undoubtedly contributed enormously to the spread of Luther's ideas, Luther undoubtedly made the printers very rich. His output of written work was prodigious, and the public had a seemingly insatiable desire to read it.

In 1521, at the Imperial Diet in Worms, Luther was required to recant all his works. However, while conceding that some of his polemics against the Pope were too harsh, Luther held firm to both his devotional and theological writings, delivering his most famous speech – *'Unless I am proven wrong by the evidence of the Holy Scriptures or on clear rational grounds - for I don't believe in the Pope or the councils alone, because it is certain that they have often erred and contradicted themselves - then I am convinced by the writings that I have cited. My conscience is captive to the word of God. I cannot and will not recant anything, for to go against one's conscience is a neither safe nor right. God help me! Amen! Here I stand I can do no other.'* The Emperor placed Luther under an Imperial ban (The Edict of Worms) depriving him of all rights and allowing anyone to apprehend or kill him. However, a large dissenting group within the German nobility and free cities refused to implement the Edit – the Reformation now began in earnest and could no longer be stopped.

The Bishop's palace in which the Diet was held was destroyed by the French. However, the spot where Luther stood is now marked by two large bronze shoes. Our guide explained that in 1983 the East German Communist state, wishing to appear in a good light, decided to celebrate the 500th anniversary of Luther's birth. Their efforts had an unexpected effect. East Germans rediscovered Luther (even the 75% who claimed no church affiliation) and the Luther they found was the one who had stood up to the assembled might of the State and said, 'Here I stand I can do no other'. Luther the man put conscience above obedience to the state and demanded truth. As people began to take to the streets to demand their freedom the cry was, 'Here we stand – we can do no other!' The authorities could only respond with oppression and force, but within eight years the regime fell and East and West were once again reunited in freedom.



### Day Three – The Wartburg

The Elector, Frederick the Wise, arranged to protect 'his professor' by having him 'kidnapped' during the long journey back from Worms to Wittenberg. Luther was hidden at the Wartburg Castle and during his confinement turned his mind to a new project – the translation of the Greek New Testament into German. He wanted a Bible that all German's would be able to read and understand, so he went out into the countryside disguised as a knight – 'Junker George' – listening to ordinary people speaking so he could capture their language within his new translation. In less than eleven weeks his work was completed. Because it was so readable his German Bible would be used by both sides in the Reformation disputations, and it remains one of his greatest contributions to Christianity in German speaking lands.

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The Wartburg is an impressive sight, and Luther's rooms have been preserved. The 'ink spot' on the wall where tradition has it Luther threw an ink pot at the Devil is no longer readily visible – just a hole in the plaster work. When Luther referred to using 'ink' to fight the Devil he probably meant his writings, not literally throwing it!



From the Wartburg our pilgrimage moved to Eisenach, and to one of the earliest Lutheran Churches, the place where Bach was baptised and where he and Luther (separated by 100 years) both sang in the choir. Bach was a devoted Lutheran and the *Bachhaus* has a special exhibition showing how the composer used six of Luther's hymns in his compositions. Then, in St George's Church, Bishop Michael ended our day with a short devotion.



#### Day Four – Lutherstadt Erfurt

The focus of today's pilgrimage was the Augustinian Monastery. Although badly damaged in the Second World War it has been accurately restored, and has original vibrant 14th century stained glass windows in the church. In the Chapter House, which is one of the few parts to have survived undamaged since Luther's time, the original floor has recently been rediscovered so pilgrims can now actually walk on the very stones that Luther would have walked over. A reconstruction of Luther's cell has been carefully preserved. He used it after his return from Rome in 1511. Bishop Michael in his devotion focused on Luther as a Friar and Catholic Priest.

In the beautiful church, where Luther celebrated his first mass, we were reminded that Luther took his monastic vows lying on the tomb stone of Johannes Zacharias, a monk who presided at the trial of Jan Hus 100 years before. Hus, whose name means goose, had prophesised that 100 years after his martyrdom a 'swan' would arise who would preach the Gospel and reform the church, whom they would not be able to burn. In Protestant iconography Luther is often portrayed with a swan. Luther's first mass in the church was attended by his father and family. Luther spilt some of the blood of Christ, a failure that further damaged his father's relationship with him, and it was to be another 20 years before the two were reconciled. Every day Vespers is conducted in the church in English.



We also visited the *Michaeliskirche* where Luther preached to crowds so large that on one occasion the balcony started to creak under the weight of people. Luther urged them to stand still and all was well. And in the *Andreaskirche* there is a large wooden panel depicting Luther in relief. This was the template for the bronze above Luther's tomb in Wittenberg.

#### Day Five – Lutherstadt Eisleben

The day started in Halle, where Martin Luther University is based. Luther's 'death mask' is displayed in the *Marktkirche*, in which the altar, painted by Lucas Cranach (the elder) in 1529, displays Archbishop Cardinal Albrecht amongst other saints. It is wonderfully ironic that the Lutheran congregation has worshipped for 500 years around an altar paid for by Albrecht – the man whose selling of indulgences was responsible for Luther penning his 95 Theses!

The pilgrimage then moved on to *Lutherstadt Eisleben*. Luther was both born and died in Eisleben. However, shortly after he was born his family moved to Mansfeld so he didn't spend much time there – though he was always fond of the town. He returned in January 1546 to help settle a dispute, preached his final sermon on 15th February in the *Andreaskirche* but was unable to complete it, and died in the company of his friends, Justus Jonas (Pastor), Count Albrecht and his wife, his sons, and the Mansfeld Court Pastor. On his deathbed Justus Jonas asked him, "Do you want to die standing firm on Christ and the doctrine you have taught?" Luther answered emphatically "Yes!" His last words were: "We are beggars. This is true!"



Next door to the house where Luther was born is the *Petri-Pauli Church* where Luther was baptised the day after he was born. The church has been remodelled as a Centre for Baptism and although church membership is low an encouraging sign is the number of adults coming forward for baptism. Unusually for a Lutheran church the new centre makes provision for baptism by full immersion for those who prefer it (left). The conventional font contains stones from the font Martin Luther was baptised in. During a short service Bishop Michael invited us to renew our baptismal vows.

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### Day Six – Lutherstadt Wittenberg

Wittenberg is the focus of Luther's life. He arrived there in 1511, was Professor of Theology (1512) and the District Vicar of the Augustinians (1515). Here he posted his 95 Thesis (1517) and burnt the Papal Bull *Exsurge Domine* (1521). He returned from the Wartburg and preached his famous series of '*invocavit*' sermons condemning the violence and iconoclasm of revolution, and stayed here for the rest of his life, living in the 'Black Cloister' given to him by the Elector. And here he married Katherina Von Bora. For Lutherans, world over, it is no exaggeration to say that Wittenberg has assumed a status equivalent to Rome for the Catholics.

Our hectic day began in the 'Black Cloister', which houses an impressive display of Luther artefacts and the 'Luther room' preserved exactly as it was when he died, this includes the famous 'Luther Table' around which guests sat with Luther discussing various theological issues. These 'Table Talks' were written down by his students and quickly published. The table itself is surprisingly small and could probably only fit around six people around it, but the walls of the room are lined with benches so larger numbers of students could be accommodated.

We moved on to the *Stadtkirche* and saw Cranach's altarpiece (right), an impressive example of reformation art and possibly the first specifically Lutheran altarpiece commissioned. The *predella* shows Luther preaching to a congregation of prominent Wittenbergers including Katharina von Bora and his eldest son Hans. The crucifixion is in the centre to emphasise that Christ not Luther is the proper focus for devotion. The three main panels illustrate the three Lutheran Sacraments – Baptism, Holy Communion (in both kinds) and the Keys, Confession, Repentance and Absolution.



The font in the *Stadtkirche* was used for the baptism of each of Luther's six children and is still used today – our guide was baptised in this font! In Wittenberg we also saw the famous 'Theses Doors'. The original doors were destroyed by fire during the Seven Years War (1756-1763) but the portal is intact and the current doors, commissioned in 1858, are bronze and have the 95 Theses permanently inscribed upon them.

Our day ended with a world premier performance of Anne Boileau's play, '*Katharina Von Bora and Luther*'. It featured Bishop Michael as Lucas Cranach. We were joined for this by a group of American Lutheran pilgrims led by Bishop David Stehholz of the English District, Lutheran Church Missouri Synod.



### Day Seven – Leipzig

We attended the Sunday morning worship with the congregation of the *Nikolaikirche* in Leipzig (left). The service included two baptisms and Holy Communion according to the German Lutheran rites. The main chalice used was one from which J.S. Bach received the wine whilst he was Cantor for the church. Luther preached from the pulpit which is consequently known as Luther's pulpit. The church played a crucial role in the 1989 Peaceful Revolution, as the site of the Monday peace prayers. While in Leipzig we also visited the Thomas Church where Bach also served as Cantor.

### Day Eight – Augsburg : the end of the trail.

Our Luther pilgrimage ended in the city of Augsburg, visited by Luther on two occasions, first in 1511 on his way back from Rome and then again in October 1518 for his confrontation with Cardinal Cajetan. St Anna's Monastery church was the first church in Germany to become Lutheran (1525). However, the local Roman Catholics were allowed to continue to worship in the church and ever since there has been an altar at

either end of the nave, the original gothic one is at the Lutheran end, and a baroque one at the Roman Catholic end. The pulpit is in the middle. The pews have fully reversible backs so that they can face both altars. Whilst it is sad that such an arrangement is needed, it proves that even in the days of the Reformation the two confessions could work together. The church assumed even greater significance in 1999 when it was the place where the 'Joint Declaration on the Doctrine of Justification by Faith', between the Roman Catholic Church and the Lutheran Churches was signed. Our pilgrimage ended with a brief devotion led by Bishop Michael.

I returned home thinking how ironic it is that the man who wanted Christians to focus on faith in Christ's sacrifice as the sole redemptive act necessary for salvation, and not on saints, relics or pilgrimages, should have become such a magnet for pilgrimage! Whilst he might be somewhat sceptical about the personal adulation in which he is held, he might be pleased that his teachings and writings are still speaking to Christians today and, because he had a strong sense of humour, he might just be casting a wry smile on us 'Luther Pilgrims' from his place in heaven!

## LUTHER FROM A GLOBAL SOUTH PERSPECTIVE

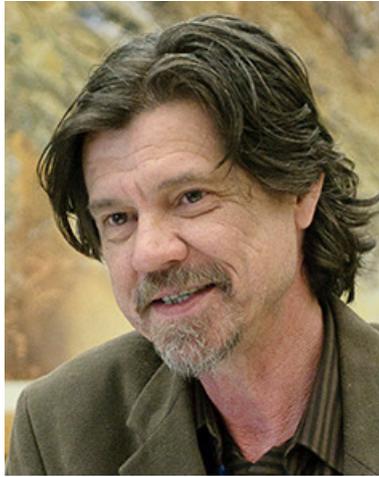
Society member, David Carter, recommends Vitor Westhelle's book, 'Transfiguring Luther: The Planetary Promise of Luther's Theology', published by James Clarke and Co (2017) ISBN 978-0-227-17650-4.

This demanding book is not an easy read, but it is of great importance for anyone wanting to understand world Lutheranism, and in particular questions concerning social justice and liberation theology now being addressed by Lutherans in the global South to their communion as a whole.

The author, a Brazilian Lutheran theologian currently teaching in the Lutheran School of Theology in Chicago, explores the breadth of Luther's teaching in the contemporary context of his own country and others facing similar questions. He places great stress on Luther as a theologian of experience, who engaged not simply with his own famous spiritual search for a gracious God, but also with the whole context of his society. He shows Luther to have been more concerned with how theologians engaged with particular issues than with abstract theologies as such. However, he does not treat Luther in the almost fundamentalistic way of some very conservative Lutherans and their churches. He admits that Luther erred in his anti-Semitism and in his extreme denunciation of the peasants' revolt in 1525. He also points up some contradictions in Luther's thinking. For example, in one place he referred to political authority as mandated for humankind at creation, whereas in another paragraph he referred to it as being instituted only out of necessity after the fall.

In his forward the Roman Catholic theologian, David Tracy, commends Westhelle's understanding of Luther as a *figura*, someone whose capacity to inspire and liberate persists through later centuries and in varied contexts. Westhelle picks up a number of themes within Luther's theology that he regards as extremely important for the present context, but that have been underemphasised in Lutheran theology and research. One example is how Luther stresses the significance of the third mode of Christ's presence found in classical texts, namely his presence in the whole of creation, as distinct from his historical presence and his sacramental presence in the Eucharist. In a manner resonating with recent liberation theology he finds the presence of Christ in the poor. More than once Westhelle cites Luther's statement that 'this world is full of God: in every alley, at your door you find Christ; stare not at the heavens'.

Lutheranism shares with Methodism its focus on a single key foundational figure and teacher. The result, in both traditions, has been an immense flowering of research into Luther and John Wesley, identifying in both cases important previously under-stressed aspects of their occasional writings, particularly where they are relevant to contemporary debates. Westhelle offers a number of suggestions that could be profitably taken up by other scholars. Among them, I would suggest, might be a study of Luther's understanding of the poor of his time that might be comparable



Prof Vitor Westhelle

to Theodore Jennings' *Good News to the Poor* within the Wesleyan tradition.

Until the 1960's, Westhelle suggests, Lutheran theology was dominated by the German and Scandinavian worlds, with some input from the United States. The stress was on traditional faith and order issues. Much was achieved, particularly as many Roman Catholic scholars began to abandon their previous polemical tradition and to share with their Lutheran counterparts their re-discovery of Luther as a profound theologian whose insights merit reception within the rest of the *oikoumene*. This has born fruit both in the Joint Declaration on Justification of 1999 and the report *From Conflict to Communion* (2013).

Since the 1960's, the balance within the Lutheran World Federation has changed markedly with almost half of all Lutherans now living in the global South. Their growing numbers will soon eclipse those of the older Churches in the global North. Moreover, their churches are growing, contrasting with decline in the North Atlantic countries. Westhelle predicts that the agenda of Lutheran theology will be profoundly affected by the voices of the global South, and that the changing agenda will affect the *credenda* (as he smartly puts it). However, he also believes that the more traditional western Luther scholarship may also challenge any naive optimism that ignores the effects of human sinfulness.

Luther's doctrine of creation has a particular importance, Westhelle argues. It regards nature as fallen only through the curse of human sin. 'The nature we see is the mirror image of what we have made it, or allowed it to become,' he writes. He feels that ecological responsibility is neither a mystical nor a romantic response to the goodness of creation, but a doxological act of repentance.

Westhelle calls for a renewal of the doctrine of creation not too closely tied to that of redemption. 'Creation is not only to be seen in the perspective of a history of salvation, but of worldly history in and through which we confess that God creates space for human belonging'. He argues this is consonant with the Genesis story in which human beings cultivate the soil in an organic relationship and in a dialogical relationship with other human beings, the image of God being recognised only in mutually beneficial togetherness.

Westhelle, in this context, notes that Karl Marx actually described Luther as the first economist to identify the original egalitarian basis of cultivation. This, according to Marx,

Westhelle, in this context, notes that Karl Marx actually described Luther as the first economist to identify the original egalitarian basis of cultivation. This, according to Marx,

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## PARADISE TO PARADISE LOST : HOW?

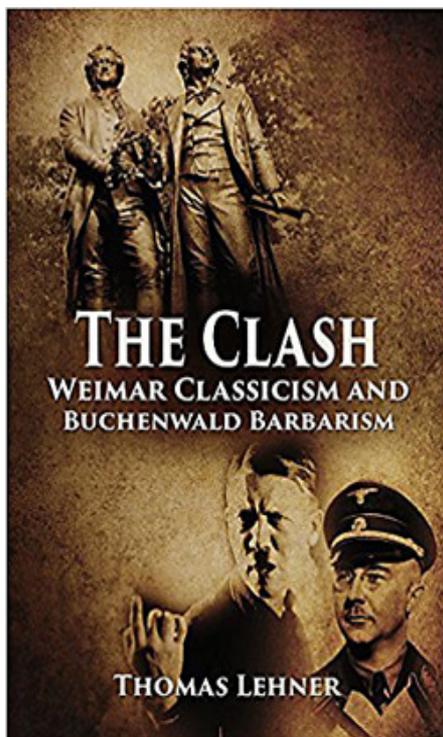
Dr John Arnold reviews 'The Clash: Weimar Classicism and Buchenwald Barbarism' by Thomas Lehner, Austin Macauley 2016 £12.99 ISBN: 978-1-78629974-1

On a sunny afternoon in May, 1974, I watched Archbishop Ramsey sign a visitors' book +Michael Cantuar and then write in capital letters CHRIST IS RISEN.

We had just left Weimar, the city of Goethe and Schiller, of Mozart and Liszt, of Herder and Cranach, and come up an escarpment into the beech forest or Buchenwald, which had given the place a name of omen. We passed through the gates of the concentration camp with their sinister message *Jedem das Seine* – 'To each his own'. We also experienced a sudden chill, such as I have felt elsewhere only at Babi Yar, the ravine near Kiev where Ukrainian Jews were slaughtered. Sometimes evil is tangible. We had come in a short time from a paradise of Christian and Enlightenment civilization to the paradise lost of Hitler and the Holocaust. How was that possible?

Thomas Lehner, Professor of Basic and Applied Immunology at King's College, London, goes a long way to answering that question in this exhaustive and passionate account of the history of German *Kultur* and of the record of the churches, the universities and the professions during the Third Reich (1933-45).

None escapes whipping. The churches



contributed two thousand years of animosity towards the Jews, reaching back into the New Testament itself; then the universities, led by Martin Heidegger ('a good philosopher but a bad man'), surrendered the heritage of Humboldt and of Heidelberg and put themselves at the service of Nazism; the legal profession simply accepted *Fuehrerjustiz* (the whims of Hitler in place of the rule of law); and Lehner's

own medical profession abandoned the maxims of Hippocrates ('do no harm') and the warnings of their own Hufeland in order to select prisoners for death, and to profit from immoral and illegal experiments on their living subjects.

Schiller himself had claimed that "German dignity resides in the culture and character of the nation and that both are independent of political vicissitudes. While the political Empire has tottered, the spiritual has become all the firmer and richer."

A century and a half later the Weimar Republic tottered but 'the spiritual' consisted largely of science without conscience, of culture without compassion and religion without discipleship, all equally devoid of empathy, at least for the Jews.

Lehner's most original and disturbing contribution to this eclectic work is his analysis of the psychopathology of Fascist personalities, who 'know right from wrong but cannot *feel* (my italics) the difference between the two.'

As Paul says, "If I understand all mysteries and all knowledge, and if I have all faith, ...but do not have love, I am nothing." That, I think, is as close to an answer as we are likely to get.

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was upset only when certain people accumulated enough surplus to allow them to dominate and exploit others. Marx indeed regarded the development of surplus accumulation beyond ordinary needs as playing a role in economics analogous to that of original sin in Christian theology. Modern capitalism has distorted the original pre-lapsarian institution of natural economy, Westhelle argues, and it is the victims of exploitation that can help lead human beings to freedom. Three myths must be discounted: that of the autonomous individual, that of accumulation as progress, and that of private piety in which 'the atomized individual floats over the world by the power of a supernatural faith'.

Westhelle notes some similarities between the effects of Luther's Reformation and the rise of base communities and liberation theology in Latin America. Both attracted strong popular grassroots participation. Both read the Bible as em-

powering the poor and enabling a challenge to the prevailing structures of power. It is his view that Luther's famous dictum, 'A Christian is a perfectly free Lord, subject to none; a Christian is a perfectly dutiful servant, subject to all', is emancipating in both contexts.

Finally, Westhelle points out some important ecclesiological emphases, including the importance of Luther's seventh mark of the Church, the necessary suffering of the Cross in this world. He notes Chrysostom's warning to fifth century Christians that giving money for the poor was no substitute for real contact with them, and moves to a discussion of Luther's condemnation of usury.

This is a book full of interesting insights into Luther, well worth reading and re-reading by newcomers to Luther and those already knowledgeable about his life and teaching. It deserves careful attention both by Lutherans and other Christians concerned to learn from them.

# OVERWHELMING! EXTRAORDINARY! PROGRESSIVE! CROWDED! FULL OF HOPE!

“Even if I knew that tomorrow the world would go to pieces, I would still plant my apple tree” Martin Luther

Two years ago, the Rev Paulina Hlawiczka, Pastor of Trinity Lutheran Church in Nottingham and the Lutheran congregation in Corby, was invited by Bishop Martin Lind to plant a tree in Luther’s Garden in Wittenberg on behalf of the Lutheran Church in Great Britain. This summer she returned to staff the LCiGB stall during the Luther 500 Commemoration.

I had been told that Wittenberg is like a museum, a small town, and that one visit should be enough for the whole of your life. But when I returned just two years later, in the summer of 2017, I did not recognise Lutherstadt Wittenberg, and I almost missed my station. Everything is new, bright, spacious, and full of light.

There are seven different gateways opening into the town, and all of them are called the “Gates of Freedom”. Students from eight universities designed the space around them. The first one, the “Welcome Gateway”, welcomes visitors arriving at Wittenberg’s main railway station and invites them to climb a 25-metre Bible!



Close to the Luther House is the “Spirituality Gate”, its network of footbridges symbolising the Biblical climbing of the mountain. The area is conceived as a place of prayer or meditation. Next is the “Youth Gateway”, a labyrinth of wooden stelas (upright columns), dedicated to the themes of orientation, equal opportunities, the future and democracy. On the swan pond in the old town is the gateway “Justice, Peace and Protecting Creation”, focusing on asylum and migration with an art installation consisting of original and reconstructed refugee boats. Further along the way

you find the gate “Globalisation: One World”. Here it is all about the environment, climate protection and a sustainable approach to nature.

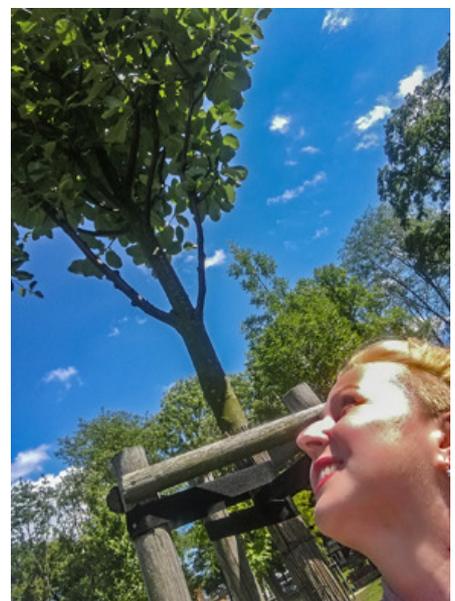
## Overwhelming! Extraordinary! Progressive! Crowded! Full of Hope!

Two special installations stopped me. First, the “Opening Doors House of Justice” created by the *Diakonie Deutschland*. It is the highlight of the campaign “Opening Doors: Living Justice”. Employees of the *Diakonie Deutschland* have illustrated their experience of justice on a door - just like Martin Luther, who has transformed doors to be symbols of righteousness. All the doors remain open and this metaphor is very strong.



And the second thing was “The House of One”, a wooden church built on pillars without the walls. Every chair carries the face of a different church minister, not only faces of Lutheran Pastors but also of priests from other denominations, and leaders of other religions.

The 500 trees of the Luther Garden are the stage for the gateway “Ecumenism and Religion” and they take your breath away. The focus is on peaceful coexistence of different species, common ground and encounters between religions and cultures. All the trees are alive and growing well. All the Lutheran Churches have adopted the park



as their project and have set themselves the goal of planting a total of 500 trees in the park and around the town before the end of 2017. Take a stroll through the park and you reach a special plaza in the shape of the Luther Rose. From here there are seven paths that symbolically lead out into the world. The trees along the avenues are from different continents and regions of the Lutheran World Federation.

Churches from all over the world and from all faiths and religious institutions, as well as communities, are invited to sponsor a tree and attend a symbolic tree planting. At the same time a corresponding tree must be planted at their home location and labelled with a reference to the partnership with the Luther Garden in Lutherstadt Wittenberg.

The gateway "Culture" forms the interface between art and religion. The site includes the important Castle Church, the Old Prison (the venue of the art exhibition "Luther and the Avant-Garde"), concert stages and much more. German musicians, actors and performers provide entertainment every day for the visitors, and there is no empty space in



the diary for 2017. Here you can see Kelly Glow in her hip-hop version of Luther's Small Catechism (photo: the Rev Lynn. A. Collins).

However, I have not described the main spectacular thing in gateway "Culture", and I am not going to spoil it for you. You have to go there yourself and let all your senses listen, feel, touch, see, and taste the great Reformation 500! And do not think I am only talking about the delicious Luther's beer! 😊



**Overwhelming!  
Extraordinary!  
Progressive!  
Crowded!  
Full of Hope!**

The gates of the town of Wittenberg are metaphorically opened for the World Exhibition on the Reformation, inviting visitors to address the subjects of their Church, their faith, and the current situation of the

world. Churches from around the world, international institutions, organizations, initiatives, and many creative artists are presenting their current perspective on the Reformation in discussions, debates, and panel sessions and in event

tents. Everybody is invited to change the world, society, and the Church.

The exhibition of the Lutheran Church in Great Britain was hosted in the "Heaven's Tent" belonging to the Lutheran World Federation and was sponsored by the Martin Luther Association (*Martin Luther Bund*). I was there presenting our Church life and activity in pictures, which was appreciated by all the tired



visitors, who had already had a lot to read during all the other exhibitions and presentations. My stand was placed between the Dutch Lutheran Church, Russian & Madagascan Lutheran Church, and the French Lutherans. It was a real pleasure and very refreshing to hear all the new stories about Churches I have never met before in my life.

The World Exhibition on the Reformation allowed us, the Lutherans, not only to commemorate the past but also to design the future. Luther didn't commit himself and the Reformation to the past, but he stood up and fought for the future of all of us to come!

## THE SOCIETY'S PRAYER

You will have read in recent editions of *The Window* how during an office move most of our archive of early records was lost. Your committee has made strenuous efforts to rebuild the archive by appealing to members who simply cannot bear to throw anything away to let us have copies of minutes, agendas, circulars and newsletters that they might still have. People have been rummaging in their lofts and down the backs of their filing cabinets and slowly the material has been coming in, and we are very grateful.

We now have two complete sets of *The Window*. They date back to 1984 when the Society was founded and going through them we found in one of the earliest editions this prayer, composed by our Co-Founder, Dr Ian Phelps:

'O God our Father, whose blessed Son  
prayed that all His disciples might be one in you:  
grant to us, your servants  
in the Anglican-Lutheran Society,  
such faith and love that we may find our unity  
in the fellowship of your Church;  
through the same Jesus Christ our Lord. Amen.'

It was used at every gathering of the members. Perhaps we could all use it in our daily devotions and when we meet.

## IRISH BISHOP AND ENGLISH PRIEST LEAD CROSS-CULTURAL MISSION TRAINING IN MYANMAR

In August the Association of Theological Education in Myanmar (ATEM) in Yangon held a training workshop focusing on cross-cultural mission and research approaches. It was attended by 25 of Myanmar's theological educators.

The four-day event was led by the Church of Ireland's Archbishop of Dublin, the Rt Rev Dr Michael Jackson (Anglican Co-Patron and a member of our Society) and the Rev Dr Joshva Raja, a Church of England vicar from the Diocese of Birmingham, UK.

ATEM provides faculty development for 34 member schools, organising training, workshops and seminars, providing resource material, and helping to develop theological college libraries. Archbishop Michael said that he had 'learnt a lot' while speaking about cross-cultural training to the lecturers from Myanmar.



Participants at the workshop held at the Association of Theological Education in Myanmar training complex in Yangon. Photo: the Rev Dr Joshva Raja

'This training went beyond my expectations introducing the areas that are discussed globally and regionally,' Dr Lal Tin, the director of ATEM, said. 'It is timely and excellent training for our lecturers, exposing new areas of cross-cultural mission.'



ECHOS commissioners meeting in Sibiu, Romania. © Albin Hillert/WCC

## YOUNG PEOPLE HAVE AN IMPORTANT ROLE IN ECUMENISM

'What has become very clear during this meeting is that the experiences and perspectives of young people today are very different from what they were in the past, and that it's important that the WCC realistically acknowledges this, and works with young people to carry the ecumenical movement forward.' She continued, 'As a commission, we see youth concerns cutting across all areas of the work of the WCC, and we're not interested in the number of youth representatives in different places; we want to find ways in which we as youth can take the fellowship of churches on a journey with us, and empower youth to have a more active voice.'

'One thing that strikes me,' Martina Kopecká reflected, 'is that this youth commission has not focused on the creation of abstract and beautiful narratives, but heads for concrete issues from our local contexts and our shared experiences.'

'What we can offer to the WCC,' suggested Ramy Farouk from the Coptic Orthodox Church in Egypt, 'is to be the connecting chain between the ecumenical movement and the grassroots level of the church. While the clergy form the official links at the ecclesiological level, we as youth can bring the voice of "the life of the church on the street". I believe this is a good complement to the work of the WCC fellowship, and that we can bring something different into the future of the Church, to promote ecumenical work and promote Christian unity together.'

The future of ecumenism lies in the hands of young people. A World Council of Churches (WCC) youth commission, ECHOS, met from 17th-20th August in Sibiu, Romania, and the Moderator, Martina Viktorie Kopecká from the Czechoslovak Hussite Church, who is also a member of the WCC Executive Committee and of the WCC Ecumenical Officers Network, welcomed the group saying, 'As ECHOS commissioners we are all called by God, who has sent us on the most important mission, which is to proclaim the good news. Part of this journey of love is to visit wounds and repent, to move forward, but also to be moved in our hearts, as we are all on the pilgrimage together.'

A key point of focus for the young commissioners was on how to be strategic in encouraging youth representation and securing the active engagement of youth in the ecumenical movement in the future. When the event was over Emily Evans from the Uniting Church in Australia said,

## REFORMING THEOLOGY, MIGRATING CHURCH, REFORMING SOCIETY

*Our Editor, Dick Lewis, on a conference he is too old to attend – except online!*

'If I see a madman driving a car into a group of innocent bystanders, then I can't, as a Christian, simply wait for the catastrophe and then comfort the wounded and bury the dead. I must try to wrestle the steering wheel out of the hands of the driver.'



Those words, highly relevant for today, were addressed by Dietrich Bonhoeffer to his sister-in-law, Emmi Bonhoeffer, as he tried to explain the apparent mismatch between being involved in the plot to assassinate Adolf Hitler and his Christian beliefs. Fr Heikki Huttunen of the Conference of European Churches quoted them in his address to an audience of some 130 young theological students from all around the world. 'Look at Europe and the rest of the world,' Fr Huttunen said, 'and you might think we are in a car driven by a madman!'

The students are part of the Global Ecumenical Theological Institute (GETI), an organisation that offers opportunities for theological students to mix with others from a broad range of cultures and Christian traditions. They had met up in Berlin

on 24th May for a conference that included a visit to Wittenberg to join in the Reformation Anniversary activities there.

There were keynote addresses by Prof Ivana Noble from Prague tackling issues of secularism and religious pluralism; Fr Heikki Huttunen considering the role of ecumenism in helping to shape Europe; Prof Veli Matti Karkkainen from Fuller Theological Seminary, Pasadena, California, on Secularism and Pluralism and the need for a constructive theology for a pluralistic world; Prof Gioacchino

Campese from the Roman Catholic Pontifical Urburniana University challenging our migrant Church to face the challenges presented by other migrants; Bishop Heinrich Bedford-Strohm considering issues of reformation and reform; and Prof Corinne Lanoir of the Institut Protestant de Théologie in Paris on the power of theology to reform society.

Whilst far too old and insufficiently theologically astute to attend a GETI event, I was able to enjoy the lectures online and follow the progress of the conference. You can listen to those presentations if you wish at <http://www.geti-17.de/program/lectures>.

When the event was over, I spoke with Dr Andrew Pierce of Trinity College, Dublin, Ireland, who was Dean of the GETI Conference. He told me, 'It was a wonderful event in many ways, though often the less-official moments were more inspiring and helpful than the official ones: I suppose that is often the case at these gatherings.' I wish I could have been there to be inspired by those enthusiastic young theologians.



*Berlin, May 19 – June 1, 2017*

## COMMITTEE MEETS IN MODERATOR'S NEW HOME



When Bishop Michael Ipgrave, our Anglican Moderator, became Bishop of Lichfield in the heart of England, he and his wife Julia moved into the Bishop's house in the Cathedral Close. It is a very gracious house and has a lovely garden and Michael very generously invited your committee to meet there at the end of May.

When the business had been done they gathered in the garden for a photograph. Here you can see, from left to right, Tom Bruch, Jaakko Rusama (Lutheran Moderator), Dick Lewis (Secretary), Michael Ipgrave (Anglican Moderator), Helen Harding (Membership Secretary), Christine Allsopp, Erich Rust (Treasurer), Sally Barnes, Roy Long, Eliza Zikmane, Phillip Swingler (Roman Catholic Observer) and John Arnold (Anglican President).



### 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](http://www.anglican-lutheran-society.org.uk)

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The Anglican-Lutheran Society

### The Anglican-Lutheran Society

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## CANADIAN LUTHERANS TAKING 'WONDERFUL STEPS' IN INTERFAITH RELATIONS WORK

The Evangelical Lutheran Church in Canada (ELCIC) held its 16th Biennial Convention, 6th-9th July, in Winnipeg. During the proceedings Archbishop, Fred Hiltz (right), Primate of the Anglican Church of Canada, celebrated the full communion relationship between the two churches, and praised the ELCIC for providing leadership on interfaith relations.



He had noticed that the Lutherans were considering motions to "affirm our respect for people of the Muslim faith and for Islam" in Canada, and were also adopting a new resource to help congregations and individuals foster respectful interfaith relationships. The Archbishop said that in doing these things the Convention was "taking wonderful steps." He felt that his own Church and "indeed, all the churches in Canada, could take a very good lead from your initiative."

He also thanked the Lutherans for their support during the Anglican Church's turbulent General Synod last year, where, after several days of highly-charged debate, members considered a motion on whether or not the church should allow same-sex marriage. Stress was further compounded when, due to a technical error, the vote was announced to have failed before a recount carried out the next day made it clear the motion had passed first reading!

"The United Church and the ELCIC remind me that there is life beyond this [same-sex marriage] debate," the Archbishop said. "There is life beyond a preoccupation with what, for many people, simply seems a pastoral matter that ultimately works itself out locally."

Since the Waterloo Declaration of 2001 which established full communion between the Church of Canada and the ELCIC, it has become customary for the Anglican primate and the Lutheran national bishop to be invited to offer remarks at each other's national meetings.



The Archbishop stressed that close bonds do not just exist at the national level. A particularly good example of grassroots collaboration could be found in Guelph, Ontario, where the congregations of St. Paul's Evangelical Lutheran Church and St David and St Patrick's Anglican Church have merged to create a new church, "All Saints Lutheran Anglican Church", to serve their local community.

In 2013 the ELCIC and the Anglican Church held a first Joint Assembly. They had planned another joint meeting in 2019, but that has now been put back to 2022. Both the Archbishop and Bishop Susan Johnson, ELCIC's national bishop, found that decision "hard and disappointing", but it was due in part to the amount of work each body needs to accomplish in 2019.