

The Window

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THE ANGLICAN-LUTHERAN SOCIETY

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SOCIETY HAS TWO NEW MODERATORS

At the Annual Meeting on 9th March the Rt Rev Dr Michael Ippgrave and the Rev Dr Jaakko Rusama were elected as our new Co-Moderators.

Michael Ippgrave (right) is Bishop of Woolwich, in the Church of England Diocese of Southwark. He is married to Julia and they have three grown-up sons. He has episcopal oversight of 100 parishes and 35 Church of England schools in the London Boroughs of Southwark, Lewisham and Greenwich. Before becoming Bishop he was Inter-Faith Relations Adviser to the Archbishops' Council, then Archdeacon of Southwark and Canon Missioner at Southwark Cathedral.

Bishop Michael's early ministry was spent in the Leicester Diocese, where he was Bishop's Adviser on Inter-Faith Relations from 1990–1999, combining this with inner city parish ministry. He also served in parishes in Rutland and in Japan.

Bishop Michael has written and lectured extensively on inter-faith issues, Christian-Muslim relations, and religion and human rights. He is a member of the Archbishop's Commission for Dialogue with the Chief Rabbinate of Israel, the Anglican Communion Network for Inter-Faith Concerns and other inter-faith and ecumenical organisations.

Jaakko Rusama (left) lives in Helsinki, Finland with his wife Kirsti. They too have three grown-up sons. He is no stranger to the UK, having lived there for about seven years. His doctorate is from Cambridge University. He teaches ecumenical theology in Finnish universities,



and also lectures in Sweden, Germany, Denmark, France and the UK, and regularly attends theological conferences and consultations. Since 1996 he has held the Archbishop of Canterbury's Permission to Officiate as an Anglican priest and is a non-stipendiary priest in the Anglican-Episcopal Chaplaincy of St Nicholas, Helsinki, Finland (Diocese of Gibraltar in Europe, the Church of England).

Dr Rusama is Vice-Chairman of the Nordic hymnology network *NordiHymn* and Chairman of the Finnish Society of Hymnology and Liturgy. He has been Vice-chairman of the Finnish Union of Christian Culture, and General Secretary of the Finnish Ecumenical Council, and is a member of the steering committee of the international Anglican-Lutheran Porvoo Research Network. Dr Rusama has written extensively on ecumenism, liturgical matters, ethical issues and aspects of the history of the Finnish Church.

Our new Moderators bring a wealth of experience to the task and we look forward to their wise guidance and counsel over the coming years.



Jaakko Rusama writes:

The Anglican Lutheran Society is an international organisation which is part of the global ecumenical movement. Therefore, the ALS is open to wider ecumenism and is not restricted only to the two denominations. It also takes seriously the rapidly changing religious setting globally. Natural contacts and interaction can be developed with the Anglican Communion Office, the Lutheran World Federation, the Conference of European Churches, the World Council of Churches and the Global Christian Forum. Regional and national ALS committees may have useful working relations with the respective National Councils of Churches.

One of the main strengths is that within the ALS ordained and lay people from the two denominations can equally work together. As the whole ecumenical movement today lives in a transition period, from purely cordial church contacts and bilateral dialogues towards a more diverse networking, the ALS can serve as an innovative platform and forum for various ways to express the visible unity in Christ. It is also a positive challenge for the ALS that it has members from minority and majority churches and also from various strands in the Anglican and Lutheran church families. The encouraging process of the Porvoo Common Statement

GREETINGS FROM OUR NEW MODERATORS

can be used as a model in other parts of the world as well.

The future challenges for the Anglican-Lutheran Society may well include participation in various international and national ecumenical events (the German Kirchentag is a good example), new efforts to increase the visibility of the Society (with the help of electronic media, for example) and a determined effort to bring younger people regularly to our ALS events, not only just as participants.

Michael Igrave writes:

I am very honoured to have been asked to share with Jaakko as Moderator of the Anglican-Lutheran Society. As Bishop of Woolwich in the Church of England's Diocese of Southwark, I value greatly the contribution which Lutheran churches make to our life and mission together in the diverse and vibrant communities of South East London.

I live five minutes' walk from the Dietrich Bonhoeffer Church in Forest Hill (*Evangelische Synode Deutscher Sprache in Großbritannien*); in Rotherhithe, the Norwegian and Finnish Churches play a full part in the life of our deanery, and their clergy are licensed for ministry in the diocese; Southwark Cathedral has a longstanding link with Bergen Cathedral, and we are exploring ways in which that can develop into companionship between our two dioceses.

While Anglicans and Lutherans trace their formative histories to different parts of Europe, we are increasingly interconnected in a global city like London, and in many places outside Europe our churches have been growing into shared mission and ministry for many years.



I hope that the Anglican-Lutheran Society can grow in its reflection of, and its reflections on, that global interaction between our two traditions. That is, of course, quite a challenge given our limited resources and the practical constraints that govern our meetings, but it is encouraging to see how ALS sustains an international network of co-ordinators; I hope that we can see that strengthening over the coming years.

I believe that, as a voluntary society, we have a distinctive and significant role to play alongside the officially established and authorised national, regional and international dialogues between our churches. We can be more exploratory in our conversations; we can provide a safe place to explore difficult issues; we can be a reminder of the friendship, celebration and *koinonia* which must lie at the heart of all ecumenism.

And, one last point: I have over the years been particularly involved in Christian relations with people of other world religions - Muslims, Jews, Hindus, Buddhists and others. I believe that Anglicans and Lutherans each bring particular riches from their own traditions to the challenge of this wider inter faith encounter; and I would love to see ALS exploring what shared contribution we could make to this important area of our life together.

A REAL CHANGING OF THE GUARD

At the Annual General Meeting Dr John Arnold, Anglican President of the Society, paid tribute to our retiring officers

To paraphrase Oscar Wilde, Dr Arnold began, "To lose one of your officers may be considered a misfortune; to lose three looks like carelessness." I can assure you that it isn't, he continued, but today does mark a real changing of the guard; and I want to pay tribute to this quite exceptional trio of servants of our Society, who for a variety of reasons have felt it necessary to retire at this time from these positions, though not, I am glad to say, from active involvement in our ongoing life. To all we say "Thank you and God bless."

Bishop Jana

is a very Deborah among the Judges and a Mother in Israel to us all. She has gone well beyond the line of duty in her engagement in the executive work of the Society, notably in the planning and running of the conference in Salisbury in 2011. But she is a Mary as well as a Martha. I remember noticing, when returning with her on the train from a reconnaissance meeting and doing my bit for Anglo-Scandinavian relations by opening my copy of *The Girl with the Dragon Tattoo*, that she was reading the *Confessions of St Augustine*. I couldn't resist passing on a comment I once got from a Dominican to the effect that "the trouble with Luther is not that he was a Protestant, but that he was an Augustinian." She took it in good part with habitual graciousness and with that combination of lightness of touch with underlying deep seriousness, which has been characteristic of her ministry and, dare I say, of this Society at its best. Now is not the time to speak of her exemplary role as the only woman bishop in Britain, but it is the time to thank her warmly for all she has done and above all for all she has been to us in the ALS.



Rupert Hoare

has been Anglican Moderator since the start of this millennium, and the Society has flourished under his 'just and gentle rule.' Of course, as a bishop, he has exercised oversight of our affairs, but I at least have observed the decanal way in which he listens with equal attention and courtesy to every voice in the Chapter, and then tells us what we have agreed. And the old Theological College Principal surfaces from time to time in his care for students and for the young, his concern for the formation of the next generation in the right way, not least in the astonishingly bold and ultimately successful Mirfield Conference. When I rather exceeded my remit at our Bucer celebration last year at our Annual Meeting in Cambridge to praise the German wives of the Lutheran and Anglican Reformers, I must say that I was speaking also in the historic present; and I want to take this opportunity to thank Gesine as well for her unseen contribution to our common life and for being so generous in letting us have so much of Rupert.

Roy Long

has served as Secretary, which is no sinecure, as Tom Bruch could testify. We have benefited greatly from his diligence, attention to detail and willingness to embrace new technology (by which I mean not just the fountain pen and the telephone, but even e-mail). I have particularly appreciated his quiet championing of Lutheran orthodoxy and the unobtrusive way in which he has taught us, especially me in conversation, all sorts of things we would otherwise not have known, and the deft way in which he has kept before us the claims of Iceland and the Faroe Islands. He gave us notice a year ago that he would like to relinquish the role of secretary so that he could devote more of his time to the work he is doing in the Lutheran Church in Great Britain, and to his own researches and writing. He goes with our thanks and our blessings. The meeting has elected Canon Dick Lewis to serve as his successor for this coming year.



MEMBERS HEAR THAT SOCIETY IS IN GOOD ORDER

The Annual General Meeting on 9th March was very encouraging, as Dick Lewis reports.

The Lumen Centre in Tavistock Place in London, UK, is a delightful place in which to meet. There is a restaurant, chapel and quiet space, secluded garden and some light and airy meeting rooms. So, on arrival, everyone was greeted by steaming cups of coffee and tea, and then invited into the conference room.

The Business Meeting

The meeting was brief. Our **Moderators**, Rupert Hoare and Jana Jeruma-Grinberga, reported that 2012 had been a very successful year, a highlight being the conference for theological students and newly authorised ministers held at Mirfield, UK, last September.

The **Treasurer**, Erich Rust, reported that the finances were in good order. There had been a small loss on the general account of around £200 during the year, but a bursary and conference fund had been formed which was looking very healthy. The accounts, copies of which are available by request from Erich (email address on the back page), were approved.



After the **National Co-ordinators'** reports had been received it was time for the **election of officers**. This was significant because both Co-Moderators and our Secretary, Roy Long, were retiring. Our Anglican President, John Arnold, spoke warmly of the contribution each had made (as you can see on page 3) and they were given small gifts as tokens of our appreciation. Then Erich Rust was re-elected Treasurer, Dick Lewis was voted in as Secretary, Maggie Guilbaud was elected to the executive committee in Dick's place, and everyone was delighted that the Rev Dr Jaakko Rusama of the Evangelical Lutheran Church of Finland and the Rt Rev Dr Michael Ippgrave, Bishop of Woolwich, had agreed to be nominated as Co-Moderators of the Society (see pages 1 and 2). Their election was unanimous. Finally, thanks were expressed to the Executive Committee members.

The Worship

The meeting was immediately followed by worship in the Lumen Centre's beautiful Chapel. Bishop Jana presided at Luther's *Deutsche Messe* (in English). The singing was enormously rich and enthusiastic and there was a strong feeling of fellowship in the Holy Spirit as

people from so many different theological and liturgical traditions received communion together.



In a memorable sermon, based on Luke 18.9-14 and Hosea 5.15-6.6, Bishop Rupert began by warning against false pride in ecumenical attitudes. "Only when one's spirit is broken, one's heart is broken and contrite, (or, better, crushed), only then can the Psalmist say, 'Create in me a new heart, O God, and put a new and right spirit within me.' That's our only starting point, again and again and again."

He then turned to an exposition of the Hosea passage. "Until human beings begin to say to one another, 'Come let us return to the Lord, let us seek the healing which God the creative healer can bring to us all - we've made a mess of things, we've each gone our own way, we've been pursuing our own ends, caught up in our own little worlds and preoccupations, and the result has been confusion, disarray, alienation'. Until human beings acknowledge that fact, in a sense destruction *does* come from God, for God has made the world for unity and peace, cohesion and harmony, and when we don't go that way disintegration and death are going to follow, as night follows day." But there is hope, Hosea assures us. "He will bring together again what has been torn apart, separated out and therefore disintegrated. So, Hosea can see that after two days God will revive us. On the third day he will raise us up, and we will live literally before his face or in his presence."

The full text of the sermon can be found on the Society's website: www.anglican-lutheran-society.org

Lunch

After an excellent lunch in the Lumen Centre's restaurant the main topic for the day was addressed. In many parts of the world people are searching for spiritual meaning but do not seem to be finding what they are looking for in the traditional churches. All over the place new communities are springing up. Why is this? And what can the churches learn? The afternoon session consisted of two presentations, some small group work and a plenary.



COMMUNITY WILL ALWAYS LIE AT THE HEART OF CHURCH AND SOCIETY

Opening the afternoon session of the Society's Annual Meeting, Dr Petà Dunstan of the Faculty of Divinity in the University of Cambridge, UK, used her knowledge of Anglican Religious Orders to illustrate how, if they are to survive, Christian communities must relate to both Church and world.

Here Dick Lewis summarises her presentation which can be read in full on the Society's website.

How do we account for the enormous growth in Anglican religious communities in England in the nineteenth century? Dr Dunstan suggested that they were established as part of the response of the Church to a particular set of circumstances, political, sociological and aesthetic, that coincided in the 1840s.

Historical Context

The rise of a new liberalism in the early decades of the nineteenth century had a profound effect on the political scene. No longer would the British parliament be filled with Anglicans. People of other denominations could stand for election as Members of Parliament. Church members felt they had to defend the Church of England in the face of such radical change. It was this desire, amongst other things, that led to the Tractarian Movement, starting in Oxford. "In order to defend the Church," said Dr Dunstan, "you can't just be against things; you have to put a new way forward." The Tractarians found their new way, paradoxically, in a return to the old ways, to the Catholic heritage of the Church of England, and that included a revival of religious communities, the monasteries and convents that were such a significant part of Church life before the Reformation in England.

In sociological terms, one of the by-products of the Industrial Revolution had been a rapid movement of population from the countryside to the growing towns, which led in turn to a great deal of urban poverty. Dr Dunstan suggested that many parish priests simply didn't know how to deal with this new situation, so "the idea of having religious sisterhoods to nurse the sick and to minister to the poor was very important." Thus, sociological and economic influences helped to ease the way towards the founding of Anglican religious communities.

It was the rise of the Romantic Movement that provided further impetus. "The Romantic Movement was partly a rebellion against the rationalism of the eighteenth century," Dr Dunstan told us. "But part of it

was also an attempt to say that the Middle Ages were not times of superstition. There was a lot of glory and a lot of good in those times. As a result we have the neo-Gothic in architecture, and we have ideas of sentiment being very important in artistic endeavour. This meant that, if you were reviving religious life at the time these influences were coming on board, you were going to revive something that looked very much like the Middle Ages."



All Hallows Convent in Ditchingham, Norfolk, founded in 1855

Being in tune with Society

But Church and society in the mid-nineteenth century in England were not altogether prepared for a return to the Middle Ages, or a revival of Catholic practices and religious houses. The Evangelical Revival had resulted in the English church scene being somewhat Protestant. So a strategy was adopted that was designed to convince bishops and others, who might very well have condemned monastic vows and religious habits, that the new communities would not simply be houses of prayer but would have the underlying aim of serving the poor. "No-one could condemn anyone for looking after poor children, for nursing the elderly sick, or for running schools," said Dr Dunstan.

Changes in fashion associated with the Romantic Movement also helped. The new monastic buildings, like many city halls, courtrooms and, indeed, the Houses of Parliament, would be Gothic in style, and

the outfits to be worn by the religious sisters would mirror ladies' fashions of the day. "Sometimes when I give talks," Dr Dunstan told us, "and I have illustrations, I flash up a photograph and ask, 'Does anyone know which religious community this is?'"

And there are all these women with bonnets and long veils and trailing shawls and so on. And nobody can guess which community they belong to. And I tell them, 'Well, it's the founders of the Mothers' Union!' The fact is, that's how you dressed if you were a pious woman. You put a veil over your head, you wore a bonnet, and you kept your hair covered. So in that sense, in the mid-nineteenth century, monastic costumes for sisters were not entirely out of place with the fashions of the time ... So they very much blended in with the times."

Keeping up with the times



Alresford Union c1895

Of course, there is a danger in founding a movement which on the one hand harks back to a previous age but which on the other is closely tied to the political and social influences of the day. Times change, and unless the movement changes too it is soon regarded as out of date and irrelevant. By the 1920s and 30s Gothic architecture and putting on a habit, which had once seemed the height of fashion, simply seemed old-fashioned. Furthermore, the state began to take over the social, nursing and educational work the communities had been doing. Dr Dunstan offered this example. "By 1919 you have State Registered Nurses in Britain. What happened then? If you were a woman who wanted to be a nurse you didn't have to join a religious community to get a good training in it. And so gradually, gradually vocations diminished." She quoted a number of examples illustrating how numbers in Anglican religious communities declined dramatically in the period from the end of the First World War until the end of the twentieth century.

This decline was a source of grief to people who had spent their whole lives within those communities. "When I spoke to elderly sisters, when I first started

my work with them back in the 1980s," Dr Dunstan told us, "they would be full of grief over the fact that their community was coming to an end. And I said, 'You haven't failed. The fact that it is coming to an end is because you succeeded. You aroused the conscience of society around you to look after the poor, to nurse the sick. And then society took responsibility through government. It's just that that work's done. The work for a religious sister's life now lies elsewhere.'"

What of the future?

It is Dr Dunstan's belief that religious community life is an inevitable part of the Christian life because "it is living the Christian life in an intense and particular way, in order to serve others, to pray more fervently. And because of that it means you will always find religious life in every Christian denomination. It will take different forms, it will embrace different traditions, but it will always be there."

However, religious life only thrives if it is in the heart of the Church, she told us, if it's there challenging the Church to live the Christian life more intensely and more authentically. If it drifts to the edge and becomes something of a museum piece it's not going to attract vocations, or the vocations it will attract will be those who are of a quite eccentric and conservative mind which will not relate to the world around. "If religious life is going to challenge the Church and society, it has to be in touch with the society around it ... The religious today has to go out and be prepared to embrace the world as it is, and help to be the leaven that sanctifies it and revives the faith within it."

So Dr Dunstan painted a picture of how religious communities might develop in the future. In some parts of the world the socio-political situation will still encourage the growth of large, traditional religious houses. She quoted the example of Tanzania where, she said, the African Sisters of Mary (CMM) - pictured at Njombe Nursery School - have over one hundred sisters because, whereas we don't need hundreds of vocations to the religious life in order to staff schools



and hospitals, and so on, as we did in the 19th century, there they need sisters to do that kind of thing.

In Britain, she said, “communities are going to be smaller, but they’re going to be more intense, and I think they will tend to consist of small groups of committed people devoted to prayer and to different social service projects and ministries, depending on their membership.” But whatever forms religious communities take “they have to engage with the world, even if only in terms of their prayer life, if they are going to survive.” She felt that, while some people might continue to be drawn to an enclosed lifelong monastic life, changing attitudes to things like personal fulfilment and family commitment are demanding much more flexible arrangements for membership of communities than were available in the past.

Possible patterns of flexibility

“In some parts of the Anglican Communion,” she told us, “the tradition is that people go into a religious community for a set number of years. The largest Anglican community is the Melanesian Brotherhood. When you join them you are a novice for three years, you take vows for five and then you leave. And in that culture it works because your family will expect you to get married and give them grandchildren. So they encourage their young sons to go into the religious life at the age of 18 ... because they know that they will be leaving in the second half of their twenties and can then do their duty to their family. So, religious life there in Melanesia has adapted to the particular traditions of that culture.”



Members of the Melanesian Brotherhood at Tabila

Here, in the UK, the idea of ‘alongsiders’ is developing. People are invited to join a community in a very loose way, and to be part of that community without making a specific commitment at that point. Dr Dunstan spoke of a Benedictine novice who told her that he’d never envisaged being a monk but had felt the need to spend a year finding out more about his own spiritual journey. “So he asked to be an ‘alongsider’ at a Benedictine Abbey. He felt, as that year went by,



more and more in tune with what was going on there and with the way of life, and he asked to stay longer and eventually he said ‘this is where I belong’.” She also spoke of a Franciscan community that had welcomed families and individuals to share their life for a few months at a time.

Then there are the ‘Third Orders’, lay people who do not take religious vows, but who live according to the ideals and spirit of a religious order and participate in the good works of the order. Their increasing popularity is an indication of the extent to which vocations these days are more to do with connection to the world rather than withdrawal from it. “The Society of St Francis, for instance, is now 2000 strong, just in the UK,” Dr Dunstan told us. “These are people sharing an understanding that religious communities should be engaged in the evangelisation of the society around, and knowing it can’t be done by being on the edges, but by being at the heart of what’s happening both in society and in the Church.”

Finally, Dr Dunstan spoke of the growth in vocations to the single consecrated life, people living a traditional celibate religious life, but living it in their own homes. “They live a very disciplined life, they live singly, and are symbols within the environs of their own communities, their own streets ... In the last Anglican Religious Year Book in 2011 [which Dr Dunstan edits – editor] we listed 29, and this time when it comes out in the summer this year, two years afterwards, there will be 44 people in the single consecrated life.”

Conclusion

There are signs, at the beginning of this twenty-first century, of the beginnings of a growth in vocations to the more traditional celibate monastic life, Dr Dunstan told us, but “I don’t believe that it will become huge, as it was in terms of numbers in the nineteenth century, because that’s not what’s needed now ... But I don’t believe that the religious life will ever die in the Church of England. It will continue to manifest itself in some of the various different ways that I have outlined.”

COMMUNITY OFFERS LITURGY FOR DAILY LIFE

Until recently Dr Dominik Klenk was Leader of the Offensive Junger Christen based in Reichelsheim in Germany. Following on from Dr Dunstan's presentation he told our Annual Meeting how this Christian Community was started and how it has developed flexible forms of membership, as Dick Lewis reports.



The Beginnings

The *Offensive Junger Christen (OJC)* is a movement that started in Germany as a response to the student riots of 1968. Christian young people were generally confused by all that was happening. Some felt very defensive. It was as if they were required to apologise for being Christians. Others were aggressive. They wanted to join the protest and bring about political change.

A Christian couple, Horst-Klaus Hofmann and his wife Irmela, felt compelled to offer them some kind

“At that stage there was no intention of starting a community,” Dr Klenk told us, “And nobody thought that they were going to build a new monasticism or something like that.”

But things happened quite quickly.

Dr Klenk told us that the Hofmanns were deeply influenced by something one of the early Church Fathers, Chrysostom, had said. When he was asked, ‘What would you do if a young person came to you and said, “I want to become a Christian”?’ Chrysostom replied, ‘I

would invite him to live with us for one year.’ So that’s exactly what the Hofmanns did, and the young people helped to organise more conferences. These became more and more

popular, and more and more young people wanted to move in. Soon the Hofmann’s home was too small. After several moves over the years they eventually found a permanent home in Reichelsheim in Northern Bavaria. “From the early beginnings of the student conferences we have now built up a very big work,” said Dr Klenk. “There are now 120 people living together, 70 people working full-time, and 45 people have made a lifelong commitment to live and work in the community.”

What’s in a Name?

The growing movement needed a name. *Offensive Junger Christen* was chosen, but Dr Klenk was quick to point out that it is not easily translated into English. “If you were to say something like ‘Young Christians on the Offensive’ it sounds a little bit like a crusade!” he said. What they were aiming for was a group of young people IN the offensive: “When we use the word *Offensive* we always think of Romans 1.16 where Paul said, ‘I am not ashamed of the Gospel; it is the power of God for salvation to everyone who has faith’.”

Confronting Issues

The 1960s were a time when young people rebelled against their elders. The main question they were asking was, ‘How can we change? How can we break with the old traditions that hinder life for us?’ The Hofmanns started to dialogue with these young people, we were told. “Together they experienced the Christian life, not going with Chairman Mao’s Little Red Book but with the New Testament. They put both on the desk and said, ‘OK, what’s your question? Let’s see, which is going to help us better, the Mao “bible” or the New Testament?’.”

Over the years the issues raised by young people have changed, but the aim of the community has always remained the same: to create and train a united revolutionary team, a



The OJC permanent home in the castle at Reichelsheim

of support. Horst-Klaus worked for the YMCA and was in daily contact with young people, many of whom were in sympathy with the student rioters. Together with Mother Basilea, founder of the Evangelical Sisterhood of Mary in Darmstadt, they decided to hold a conference for young people. It proved popular, and very quickly six more conferences followed. Their theme was simple: being a Christian has to do both with personal lifestyle and with taking a responsibility for society.

force to relate people closely to God, and to effectively solve the burning problems of our modern world.

Today, in the 2010s, one of the biggest challenges facing society is the increasing speed of our social life. Dr Klenk quoted Hartmut Rosa's book *Beschleunigung* [to be published in English as 'Social Acceleration: a New Theory of Modernity' Columbia University Press in June 2013 – Ed]. Rosa suggests that over the past 60 years the pace of social life has doubled every 20 years. Dr Klenk offered some simple illustrations: "How many letters did your grandmother receive 60 years ago? How many emails do you receive daily now? How many phone calls did you have 60 years ago? How often does your mobile ring now? Or watch a film from 1985. For five or seven seconds someone walks along the floor in the same direction and nothing else happens! Today, after just 1.3 seconds the shot changes, and again, and again, and again. The speed of life is increasing enormously, and we don't realise it."

The result of this tremendous acceleration in the pace of life is that people are beginning to feel uncomfortable. Dr Klenk suggested that it's as if centrifugal forces build up that throw us away from each other. "The reality of broken relationships is a global experience for young people," he told us. "One German psychoanalyst says we are living a paradox – many contacts but a poverty of relationships."

So the main question for young people today is, 'How can community succeed? How can relationships succeed?' "We held a youth conference with 3,200 young people for three days," Dr Klenk continued, "And on one afternoon we did 60 workshops. We thought

that each workshop might attract 50 young people. But 800 of them chose the workshop on Community Life. We were really amazed about that."

Community Life

The OJC community is now 40 years old. It has changed from a small group of young people living together for a limited period of time into a community with an inner circle that has made a lifetime commitment. Around them are people who live in the community for up to six years. The third grouping is the young people who live there for one year, and the fourth is formed by the many, many young people who experience the community for just one day or for any period up to three months.

There is a strong social service perspective. Youth work is undertaken in Reichelsheim, there are international projects in Madagascar and Congo and Mexico. The German Institute for Youth and Society has been created where research is undertaken. "We also do a lot of counselling in the community," Dr Klenk informed us, "Especially with sexually damaged people. We didn't choose that, but the people chose us so we developed that work. When people need a place to stay, a place to change, we invite those people to live with us."



The Community gathers in the Chapel at Reichelsheim

The community is ecumenical. Most are Lutherans, but there are also Roman Catholics, Reformed, Baptists and so on. "We are men and women, singles and couples, and people from different generations ... We all live and work together."

The Community comes under the umbrella of the Evangelical Church of Germany (EKD), and Bishop Johannesdotter is their bishop, but they are financially independent. "We never know if we will have enough money for the next year," Dr Klenk said ruefully. "We don't have any millions set aside in case donations stop. But we feel very well cared for by our friends. We have about 20,000 people supporting the community, people who have got in touch with the community because their children have attended a conference or stayed with us, or even by simply reading our magazine."

The Secret of Success

"What is the secret of this community?" Dr Klenk asked us. "We call it *The Liturgy of Daily Life*." He described how every morning begins with one hour calm and prayer time. "For the young people who join us for a year, most of whom are between 18 and 28 years old, this is really hard – to get up at 6 o'clock in the morning every morning, this is what they're not used to doing! But if they leave after a year they will not lose that, and they create small communities where they ask others to join in this practice."

There are small, single sex groups meeting once each week where issues are shared and prayer offered together. Midday prayer is offered in five different centres when a strong liturgy is followed by free prayer. "What's really interesting is that when many of the stu-

dents leave they take the practice with them and start midday prayer groups in their universities and wherever they are, with the same liturgy.”

The Lord’s Supper is shared once a week using Luther’s German Mass, so the community is actually very traditional and very Lutheran. Dr Klenk told us that when young people leave they are invited back once a year for a meeting and when asked, ‘What are you missing most?’ they often say, ‘The *Deutsche Messe*.’

There are Bible Studies every week, and a retreat day every month. “Businessmen always say, ‘You’re crazy!’” chuckled Dr Klenk. “But I would say that this *Liturgy of Daily Life* is what carries the community from one step to the next, and the strength for all the work comes out of it. So I encourage you to try the *Liturgy of Daily Life*. It really gives you a firm foundation in your life. This is our experience.”

Dr Klenk concluded: “We don’t have the Rule of Benedict which was written for monks, and we couldn’t find a Rule for communities with families and so on, so after 40 years we wrote one ourselves. It’s called ‘The Grammar of Community’. It came out four weeks ago, so if you are able to read German you are welcome to have one.” Details can be found on the OJC website: <http://www.ojc.de/home>



OJC project in Mexico

WHAT COMMUNITIES CAN TEACH THE WIDER CHURCH

Following Dr Dunstan’s and Dr Klenk’s presentations at the Annual Meeting groups were formed and much lively discussion followed. Each group was asked to produce one question for our panel where our speakers were joined by our Society’s Presidents, Bishop Jürgen Johannesdotter and Dr John Arnold.



The first group asked the key question, *What can the wider church learn from the communities?* Dr Klenk was emphatic. “The ‘Liturgy of Daily Life’ makes all the difference,” he said. “Sunday worship only is not enough. Every individual must find time for God in every part of every day. This spiritual awareness is something that has been lost in many churches.” To this Dr Dunstan added, “Communities teach us that prayer and community service go together.”

Bishop Johannesdotter spoke from his own experience of growing up in a home without religion. One of the most important communities is the local congregation, he told us. “The big need is to get the community of the parish talking with young people.”

The second group had been interested in how few communities seem to survive the death of their founder. So their question was, *How do communities survive the death of a charismatic leader?* Dr Dunstan smiled. “Founders should retire at an opportune time to empower the

membership to carry on,” she suggested. There was general amusement because we were meeting just after Pope Benedict XVI had announced his resignation. Dr Klenk agreed, adding that “the whole community has to create a charism that is not connected to the founder or any individual leader.” A member of the *Bruderhof* Community in Nonington, Kent, UK insisted: “If Jesus is the centre of the community it will survive. If its focus is the leader or the organisation itself it won’t.”

Something that had concerned the third group was, *How does a community establish oversight that can be trusted?* Dr Dunstan reminded the meeting that Anglican religious communities have an Advisory Council which recognises and advises them. They are not regulated by Canon Law as is the case in the Roman Catholic Church. Bishop Johannesdotter told us that many Lutheran communities in Germany have good relationships with their bishops, but the big question is, *what makes a legitimate community?* He told us that those recog-

nised by the churches in Germany are listed in a booklet which is updated regularly. Dr Klenk commented, "Roman Catholic communities have clear lines of oversight. They relate to their bishop and to the parishes. The Protestant churches are learning new ways and patterns of oversight. Their communities are not institutionalised but are being shaped."

The fourth group had been discussing issues of group dynamics. *What is the scope for conflict and conflict resolution between those who join communities for a short period of time and those who are 'lifers' with regard to decision making that affects the whole community?* Dr Klenk responded that in the *Offensive Junger Christen* they had no fixed lines on this. "Those visiting for short periods are like people invited to visit a

family. They share its life but should not try to tell the family how it ought to behave." But he admitted that there are sometimes conflicts. In the OJC they ask associates to spend three years finding out how the community works. After that they are welcome to suggest changes. Dr Dunstan reminded us that the Rule of St Benedict suggests that differences between members should be sorted out between the two of them, perhaps with the help of the abbot. Other people should not be involved because it is destructive of community when people take sides.

The fifth group had also focused on issues of interpersonal relations. *"How quickly can a new person change a community?"* Dr Dunstan replied, "A newcomer is like a new

baby in a family. It must be listened to and adapted to." Dr John Arnold remarked that "The smaller the group the bigger the impact a newcomer has on it." Dr Klenk thought that change was not in itself a negative thing. He spoke of a community which was in decline where a change of leadership led to an influx of new recruits. After a few years there were more newcomers than established members." He added, however, that "in many circumstances 'culture beats everything'." Bishop Johannesdotter issued a warning note. "Goodwill on its own is not enough to keep communities together. There are circumstances in which the proper thing is to allow a voluntary split, in the hope that the two communities that result will work at re-establishing good relationships and come together again."

LWF GENERAL SECRETARY VISITS DESTROYED CHURCH BUILDING IN TANZANIA

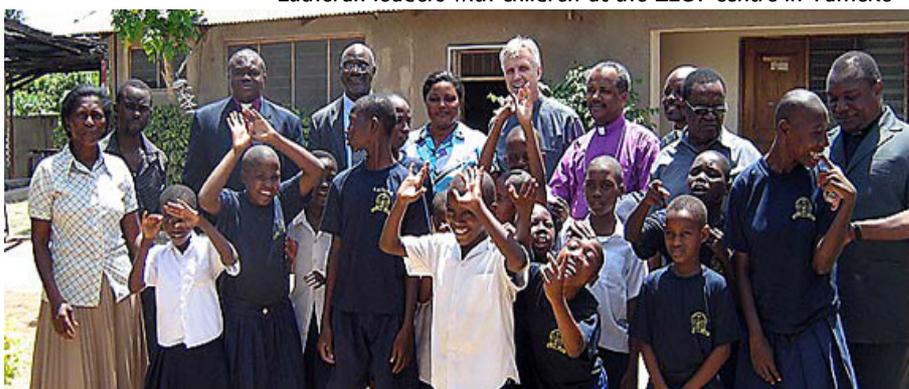
In October 2012, following an incident in which a young boy was accused of desecrating the Qu'ran, Tanzanian Lutheran Churches in the country's coastal region suffered a number of attacks. Islamic extremists were suspected. One of the parishes affected was Mbagala where the church was burned and the altar and parish offices extensively damaged. So in February this year the General Secretary of the Lutheran World Federation, the Rev Martin Junge, the President of the Ethiopian Evangelical Church, Mekane Yesus, and the Director of the LWF Department for Mission and Development, visited the parish.

"Violence leaves indelible marks on communities, but it should never be allowed to paralyze communities," Mr Junge said. He commended the congregation on the way they were responding to the tragedy. "Their plan to address with strong resolve issues of poverty and lack of opportunities among the youth, and to make their congregation a place of interfaith encounter and cooperation, has impressed me deeply. It tells about the vitality of the Gospel of Jesus Christ in the midst of this congregation,"

Last October the Evangelical Lutheran Church of Tanzania's bishops had urged Christians not to retaliate. "Set an example in showing God's great love for humankind," they said. "The most important thing Christians should do in such situations is to comply with the commandment to love one another, and continue to be law-abiding citizens. Preserving peace and tolerance should be prioritized and taught to children and to the public at large."

When the church building is restored the Mbagala congregation plans to preserve some of the damaged sections as a reminder of what happened there, so as to strengthen their resolve to say 'Never again!'

Lutheran leaders with children at the ELCT centre in Tameke



AN ANGLICAN-LUTHERAN PROJECT IN THE UNITED STATES

In 1999, after 34 years working as a priest in the Church of England, the Very Rev Richard Giles crossed the Atlantic Ocean to serve in the Episcopal Church of the USA. He recently retired and moved back to the North-East of England. Of all the many things he encountered in the Episcopal Church none was more satisfying than a renewed connection with the Lutheran tradition which provided many opportunities to work, not just talk, together.

It was good, first of all, to be immediately reminded of the considerable Lutheran presence in North America and, as someone engaged in liturgical renewal, that there are in the Western Church three, not two, players at the liturgical table; Roman, Anglican and Lutheran. Years ago, as a student at Cuddesdon Theological College near Oxford, UK, I had taken part in a joint theological colleges' visit to churches in Denmark and Sweden, led by Canon John Toy. That visit left a lasting impression upon me.

The Church of Sweden became a particular favourite because it seemed to me an 'identical twin' to the Church of England in so many ways; less confessional than national, a church of a people and a culture, and maintaining throughout its Reformation a grasp of, and love for, ancient Catholic practice. Sweden made a better job of it, with far less wanton destruction, yet our paths seemed uncannily aligned and I felt immediately at home there.

I had imagined that all that lay firmly in my past, but my move to America brought my love for the Swedish Church very much alive, in ways which I could not have imagined. It was my good fortune that I arrived in the United States just as the Episcopal Church and the Evangelical Lutheran Church in America were entering into full communion with each other via the 'Call to Common Mission' concordat. Why, our local Lutheran Bishop even had a Swedish name!

My task there was to serve as Dean of the Episcopal Cathedral in Phila-

delphia, and I was further blessed by finding two bishops - Charles Bennison, Bishop of Pennsylvania, and Roy Almquist, his Lutheran counterpart - who were determined to enter fully into all that the Concordat made possible.

The cathedral had a special part to play in moving things forward as the obvious venue for events liturgical, social and educational, where members of both communions could celebrate this new beginning. As well as joint services there, the Lutheran Synod, having no cathedral of its own, used the Episcopal building to host its own special events, such as a gathering of the Synod to welcome to Philadelphia the presiding bishop of ELCA, Bishop Mark Hanson.

A radical re-ordering of the cathedral in 2002 greatly facilitated this role of being 'home' to both synod and diocese. This project meant it ceased to look like a typical Episcopal interior, or a Lutheran one for that matter (indeed critics said it 'looked like a mosque' which was fine by us), and instead recreated a spacious and uncluttered worship room redolent of the first basilican buildings of the early Christian Church. Ambo and altar table stood on the floor of the nave, with the bishop's chair at the east end. It was a space which proclaimed the primacy of the assembly, liberated

from its labels of 'Episcopal' or 'Lutheran', and recalling its inheritance as the holy priestly community of God's people.

The creation of this notable re-ordered space was in itself a joint project, thanks to the close relationship forged from the outset with the Lutheran Theological Seminary at Philadelphia, where the internationally-renowned liturgical scholar Gordon Lathrop was professor of liturgy. Gordon, and his wife Gail Ramshaw, herself a liturgist of international repute, became actively involved in the life of the cathedral, helping us to think through the priorities of the new space, with Gordon serving as Lutheran Pastor at the Cathedral in the critical early period. It was



The re-ordered interior of Philadelphia Cathedral

Gordon who spoke of the need to establish a 'liturgical pavement', level and unhindered throughout, upon which the people of God might move and sing and dance the liturgy, the sacred work of the people of God.

Philadelphia at that time boasted several stars in the Lutheran firmament, some of whom worked closely with us at the cathedral, notably Dirk Lange, Gordon's successor as professor of liturgy and now at the Luther Seminary at St Paul, Minnesota, and Norman Hjelm, a Lutheran elder statesman who has served Fortress Press and the Lutheran World Federation with great distinction. Their active ministry at the cathedral modelled the interchangeable nature of ordained ministries at the heart of the Concordat, rendering obsolete the denominational labels of the past.

The fruits of this Anglican-Lutheran joint ministry were seen in the foundation of the Philadelphia Liturgical Institute, founded in close collaboration with liturgists from the Roman Communion, chiefly Fr An-

drew Ciferni of Daylesford Abbey and Br Joseph Dougherty of La Salle University. This

broke new ground in a rather chilly ecumenical climate, by organising training days and other events when participants from diocese, synod and archdiocese could come together to learn from distinguished

speakers and from each other the power of renewed liturgy to change lives and to reconnect Christian communities.

Philadelphia was an interesting setting for all this because the area had first been settled by the Swedes in the 17th century with the result that several church buildings (known as 'Old Swedes' churches) had been inherited by the Episcopal Diocese from their Swedish spiritu-



The author, Richard Giles (left), with fellow-Dean Hakan Wilhelmsson of Lund cathedral.

al forebears. In our own day, the Philadelphia Seminary had established strong links with the Church of Sweden, hosting an annual visit of Swedish clergy, led by Peter Bexell of Vaxjo and Per Hansson of Uppsala. This for me was the icing on the cake, and in due course led to invitations to speak at liturgical seminars in the dioceses of Vaxjo, Uppsala and Harnosand, and to friendships forged with kindred spirits across that wonderful country. Home again!

DANISH YOUNGSTERS THINK IT 'MORE OK TO BELIEVE IN GOD'

After 30 years of falling confirmation numbers the European Protestant News Network reports that an upward trend that started in Copenhagen and other parts of Denmark in 2008 is continuing

Confirmation Day has been part of most Danish 13-year-olds lives since it was introduced by royal decree in 1736. But secularization and the arrival of many Muslim immigrants in Copenhagen have seen confirmation numbers steadily decline. But no longer! Since 2007 the percentage of young people being confirmed in the city has risen from 40.7% to 42.8% while national figures have risen from 71% to 73%.

What's in it for me?

Explaining the trend Leise Christensen, of the Theological Education Centre, says, "Young people today live in a changeable society that is hard for them to grasp. They face a number of choices and challenges for which there is no given response. So they test themselves by joining confirmation classes to find out what Christianity can offer. 'What's in it for me?'

they think. When I ask classes why they might want to be confirmed not surprisingly the most popular reasons are the presents and the party, but number three in their rankings is 'To be blessed on Confirmation Day'. That came as a surprise to me."

Against all predications

Confirmation figures for the dioceses of Ribe and Haderslev in west Denmark have risen from 75.4% to 80.0%. Soeren Oestergaard of the Centre for Youth Studies and Religious Education in Copenhagen says: "Religion has acquired a greater importance for young people. Musicians are also showing a greater interest. It's become more OK to believe in God. They're not following any pattern – in fact they're going against all predictions. If the trend continues, there's no saying how the future church will relate to Danish society."



'TO LOVE AND SERVE THE LORD' : DIAKONIA IN THE LIFE OF THE CHURCH

The latest document from the Anglican-Lutheran International Commission (ALIC) bears the title 'The Jerusalem Report', a name that gives it a certain gravitas and importance which Jana Jeruma-Grinberga, our recently retired Lutheran Co-Moderator, thinks is entirely justified by the contents of this slim, 60 page volume.

In the 40 years or so since the initial international dialogues between Anglicans and Lutherans and the first, groundbreaking Pullach Report, our shared Christian life has changed out of all recognition. The very first paragraph of Pullach says this: "In spite of occasional contacts and a common awareness of great areas of affinity of doctrine, worship and church life, Anglican and Lutheran Churches have in the past lived largely in separation and in relative isolation from one another. One painful manifestation of their separate existence has been the absence of *communio in sacris* [sharing in the sacred liturgy - Ed] ... apart from that enabled by regulations concerning different grades of intercommunion between the Church of England and various Scandinavian Lutheran churches."

In 2013, thank God, it is no longer possible to say that Anglicans and Lutherans live in separation and isolation from one another, and the continued existence of the Anglican-Lutheran International Continuation Committee, as ALIC was known in 1986, is both witness to growing closeness and an instrument to achieving greater understanding and convergence. This, the third ALIC report following on from the Niagara Report on episcopate (1987) and "The Diaconate as Ecumenical Opportunity" (Hannover, 1996), includes theological and historical analysis, together with recommendations for further action at all church levels, from inter-Communion to local parish groups.



In the past six years, several people with connections to our Society have served on or worked with ALIC, including our Lutheran President, Bishop Juergen Johannesdotter (top right), our Lutheran patron, Bishop Munib Younan (bottom 2nd from right), our previous Lutheran Co-Moderator, Dean Tom Bruch (top centre), and several members and previous speakers at ALS events (the Rev Dr Charlotte Methuen, Bishop Gregory Cameron, Canon Alyson Barnett-Cowan and Bishop David Tustin).

'To Love and Serve the Lord' has four main sections: firstly, an analysis of *diakonia* as part of the *Missio Dei*, with the consequence that our common baptismal, apostolic commission inevitably gives life to the ministry of *diakonia* that belongs to every believer. Partly in deference to John Collins' work re-interpreting the meaning of *diakonia*, the report broadens the scope of diaconal work beyond that of humble service: so "Diakonia takes the forms of prophetic witness, advocacy and empowering action, as well as compassionate care." The second part discusses briefly the range of gifts that the church brings to service in the community, springing from its worship and witness, while the third section outlines both Lutheran and Anglican historical approaches to *diakonia* and the diaconate.

It then goes on to note in summary the ways in which *diakonia* has been treated during 'the journey to unity', in both Anglican-Lutheran and other dialogues. The concluding substantive section, on Diaconia and the Ministry, builds on the previous sections to examine how the role that deacons and diaconal ministers play helps to ensure that the worshipping and witnessing church also meets the needs of the world, concluding with the words:

"Deacons and diaconal ministers will have a particular role in ensuring that the needs of the world and the community are brought into the worship and the minds of God's people. They will also have a particular role in helping God's people to respond to the challenges of diaconal ministry. In its true manifestation, then, the diaconate stands on the cusp between the Church and the world, serving the needs of the world and proclaiming the Kingdom even as Christ did, and empowering and encouraging others in the exercise of their diakonia: "Go in peace to love and serve the Lord."

A notable and interesting feature of the report are the Case Studies that are highlighted throughout; nineteen cases in total, illustrating the text with 'worked examples' or living stories of diaconal work, some of them shared between Anglicans and Lutherans. They range from shared theological education to prophetic and political *diakonia* and back to more traditional service, such as care for HIV/AIDS families, by way of innovative foot washing in post-tsunami Japan. They illustrate some of the best in Anglican Lutheran co-operation in praxis, as well as telling the stories of innovative, useful and faith-filled diaconal projects. These stories are both inspiring and challenging, and help to bring the report to life, although at times they do seem to sit rather lightly to a more tightly-defined view of *diakonia*.

On page 7, the report speaks of the projects described in these rather wider terms: "In all these places, people speak of their daily work as participating in the work of Christ,

reflecting a commitment to his gospel. The Church calls this *diakonia*."

The recommendations at the end of the report "seek to address the attention of our churches, at all levels of their lives, to the diaconal work in which they can join together". We can only hope and pray that the report and its recommendations reach the levels and institutions of the church, locally, nationally and internationally, where they can be discussed and acted upon, rather than gathering dust on church leaders' shelves.

Finally, I wonder also whether this is a challenge to the Anglican-Lutheran Society. The Jerusalem Report affirms that worship, service and witness belong together, and that *diakonia* is an expression of *koinonia*, communion with and in

Christ, saying (page 7) that "We gather for fellowship, teaching and sacrament and are sent out for service and witness." Of course the ALS is not a church, or even an ecclesial community, but we do gather, as Christian brothers and sisters, to study, worship, pray and enjoy fellowship together. Is the element of service lacking in our work, especially if *diakonia* is a bridge that links together worship and witness? Alternatively, as the Lutheran World Federation says in the report "*Diakonia in Context*", published in 2009, "The present use of the word [*diakonia*] has largely been shaped by how Christians have tried to be faithful to the biblical call to be a neighbo[u]r throughout the history of the Church." Can we then consider the work of the ALS as a form of diaconal work in bringing together people across the denominational divide? Perhaps this is a stimulus for further discussion, as the report is intended to be.

ANGLICAN EXCLUSIVENESS : A CONFESSION IN LENT

Last year Dr John Arnold, our Anglican President, was invited to give a talk on Anglican Inclusiveness at the University of Hamburg. There he concentrated on the concept of 'comprehensiveness' from the time of King James I to the present day and on the Meissen and Porvoo Agreements. In this article he crosses over to the shady side of the street and points to four missed opportunities to be genuinely inclusive, one in each century since then.

It was at the time of the Restoration settlement that the Church of England in effect gave up the struggle to be the church for the whole nation and, by accepting the Act of Uniformity 1662 and a series of discriminatory Acts of Parliament, established nonconformity as a lasting feature of English life. Charles II had reneged on the Declaration of Breda 1660, offering 'liberty to tender consciences', but some redress was made (though not to Roman Catholics) by the Act of Toleration in 1689 under William and Mary. Still, an opportunity had been lost to accommodate at least moderate Calvinism, and the results of this failure have persisted to the present day.

Then, by acts of omission rather than commission, the eighteenth century church failed to understand what treasure it was being offered through the ministry, vigour and hymnody of John and Charles Wesley. Its unimaginative self-restriction to inherited diocesan and parochial structures meant that it was incapable of accepting Methodism, which is essentially

societal, as its own home and foreign mission society, and forced it to become yet another church, when we already had too many. And Methodists became nonconformists, at least sociologically, despite the devotion of many of them to the Book of Common Prayer.

In 1861 William Booth left the Methodist Church and in 1871 founded the Salvation Army. The Church of England, seeing its success in the fields of mission and service, responded in 1882 by founding the Church Army as a rival, rather than as a partner. Perhaps that was all it could do in those pre-ecumenical days; but it remains a tragedy. Lutheran folk churches fared better by letting their Pietists develop diaconal and evangelistic work through 'Inner Missions'. I remember talking with a Russian Orthodox priest at the European Youth Assembly in 1960, the first ecumenical event in which the Russians were able to participate. I asked him about his impressions of the Western churches. He said, 'Byest I laik Armee of Selvayshon. Zey mek tcheerful moosik end vurk wiz ze

pur.' Since then I have always included 'cheerful music and work with the poor' in theological conversation with Lutherans, whenever discussion got round to 'the marks of the church.'

Finally, in my own lifetime, I bitterly regret that we failed to give a warm enough welcome to immigrants, especially from the West Indies, many of whom were Anglican and many of whom either lapsed or founded their own much jollier churches. We would have been enriched by the gifts they brought, by their cheerful music and work with the poor; but we did not recognize the things that make for peace nor did we know the hour of our visitation. The Roman Catholic Church has done better with Irish immigration for nearly two centuries and it seems to be coping with Polish immigration today, if not without inevitable strains and tensions. What can we do together to assist the much smaller Orthodox churches to welcome Romanians and Bulgarians next year? And who will help the Roma and Sinti?

FROM SORROW TO JOY

Solveig Nilsen-Goodin, an interim pastor in the Oregon Synod of the Evangelical Lutheran Church of America, describes helping members of Bethlehem Lutheran, Portland, Oregon, to say goodbye to their church building, in an article first published in The Lutheran Magazine on 29th January 2013

Centerpieces adorned the flowered tablecloths that night for the council meeting. A welcome, visual distraction from peeling paint, pipes coated with dust, closets of unused Sunday school supplies - and the thermostat, which reminded us of the original furnace, monthly four-digit oil bills and the Sunday everyone wore their coats the entire service. My suggestion that they snuggle up with the person next to them fell on deaf (and cold) ears.

Three months after calling me as half-time interim pastor, the council was preparing for the second in a series of congregational meetings: past, present, future. The first meeting, "The Past", went well. People easily recalled memories of beloved pastors, bell choirs and Janet's famous coleslaw. Then they discussed the 1960s split over remodelling, the 1970s split over the widening freeway and the 2000s split which, like the others, proved impossible to mend.

To prepare for the second meeting, "The Present", I spent hours meticulously poring over financial and membership records. What I presented was the clearest and most accurate description I could give: "The money will run out in nine months, six months if our biggest giver (an elderly member) dies."

Silence. Disbelief. They knew they were operating on a thin budget, quickly shrinking an already too-small savings account. But nine months?

More silence. Then anger. "I know how much we give, and it's not easy for us, so if everyone would just give their fair share, we wouldn't be in this situation." "You know who's

doing everything ... it's the people sitting around this table. I'm tired!"

More silence - and then grief. Not just about Bethlehem, but deeper grief. The tears began to flow. "I came to this church 50 years ago because my children liked Sunday school. Now, not one of them goes to church, and my grandchildren only go when they visit me."

On the surface, churches and denominations are in a frenzy, working madly to reverse financial deficits and declining membership or alter themselves to fit demographic changes. But beneath the surface lies profound grief: "I don't understand. My church means everything to me, but nothing to my children."

How could we have known how fast our culture would change, how quickly the visions we held of church would become threadbare, obsolete? Yet we have clung to a powerful, silent assumption that our children will receive, accept and pass on to their offspring the faith we treasure, the church we love.

For many of us in the church today, no amount of desperate mending can stitch together those hopes and dreams, nor assuage our loss and grief. However, when grief is recognized and honoured, felt and released, something like resurrection happens.

Six months after that meeting, the Bethlehem congregation held its

final weekly worship service in their building. Then they joined other congregations for worship and took time to decide about their building and life together. Nine months later, not without tears, but truly without regret, they gave their building to the synod, trusting that the profits from its sale would become a blessing to future generations.



Bethlehem Lutheran, Portland, Oregon

"We give you the church of our past for the sake of the church of the future," the council president said to the bishop. The Bethlehem community now is asking bold questions about what it means to be the church today, while experimenting with being a house church - meeting monthly in homes for food, communion and sharing stories of faith with their children.

Facing their challenges and grieving their losses, the people of Bethlehem uncovered a naked truth: We can't control what of our most treasured heirlooms of the faith - buildings, traditions, even the institution itself - will be received and what will be rejected, what will survive and what will be lost. And at the same time they discovered freedom and fearlessness, joy and new life. This good news is their true legacy.

'I WAS A STRANGER AND YOU WELCOMED ME' The Blessings & Struggles of Immigrants in Palermo

Christine McRitchie has been a member of the Holy Cross Anglican Church in Palermo, Sicily, for about 40 years.

She recently read Jo Jan Vandenheede's article about our Society in "The European Anglican" and thought you would like to know about the link between the Anglicans and Lutherans in her city which, she says, has grown quite naturally over three years.

The World Day of Prayer (WDP) is an annual event organized by women and held around the world on the first Friday in March. This year's WDP followed the theme chosen by the Women of France: "I was a stranger and you welcomed me". It was celebrated in Palermo on March 1st at the *Collegio Casa San Francesco*.

This is the third year that Holy Cross Anglican Church and the Lutheran Church have united to organize this event in Palermo, and this year it also involved members of *i Focolari*, and a group from *Sant'Egidio* and *San Saverio*.

The choice of location was a natural, considering this year's theme on immigrants, since the *Collegio* is a local organisation which receives refugees and migrants in Palermo (see: www.insiemecooperativa.it).

The movement's motto, "Informed Prayer and Prayerful Action", means prayer and action are inseparable. The director of the *Collegio*, Dr Gaspare Sieli, was pleased to open the doors to us all and optimistically set out 80 chairs, but it turned out that they were not enough and many gentlemen were left standing!

We heard eight different languages, but Italian was common to us all, and our ages ranged from Matteo 6 to a mature 80 year old.

We interpreted this year's theme "I was a stranger and you welcomed me", based on the Gospel text of Matthew 25:31-46. The artwork (left) was painted by Anne-Lise Hammann Jeannot.

She portrays the theme by translating the idea of a stranger using only greys - separate because it is different. The colours and light are in contrast: a white light comes from the sky, it shines on the stranger who is enclosed by warm, welcoming shades. The encounter is festive and open to others.

We meditated for a few minutes on this painting and many people took the microphone to briefly comment on what they saw and



Holy Cross Anglican Church in Palermo, Sicily

thought (if you would like to see the painting in colour go online at: www.worlddayofprayer.net).

Inspired by this interpretation we acted out a scene of six ladies wearing brightly coloured shawls who opened their circle to include the Lady in Grey who walked across the hall. They read from St Matthew and led prayers. The administrator of the Centre, Filippo Gulotta recited the part of the king.

Elena Pastore helped in choosing the music and singing. She selected pieces from *Gymnopédie* by the French composer Erik Satie to create a soft atmosphere and enhance the experiences being told about arriving in a new country. Encouraged by these warm, friendly surroundings some ladies were prompted to tell their story.

Deborah from Ghana was "adopted" by Rebecca and William Ofori of Holy Cross. She now lives in Palermo and is engaged to Isaac. Giselle from French Congo has been here for 8 years and works



part time so she can continue her scientific studies at university.

Martina (below) from Peru came with her son when he urgently needed a liver transplant. A moving story with a happy ending, she hopes to go home soon as her husband and other twin son are waiting for them.



Sara works at *Padre G. Puglisi Centre* in Brancaccio. She chose to tell how much she received from a Romanian family she had helped while Adele from Cuba had been received warmly by the German community when she married into a German family.

Maria had one parent from Somalia and the other from Italy. She told the long story of how she learned to live with a double culture and found peace when she was converted from the Muslim faith to Christianity. A lady from Brazil told a sad story of family bereavement and consequent loneliness.

There was plenty to talk about before we closed the evening, as we do each year, with the hymn, "The day Thou gave us Lord is ended", which we sang in Italian, English and German. Everyone was invited to stay for cake and soft drinks.

Gaspare has invited us to return and organize a multi-cultural evening later this year.

Before this Women's Day of Prayer service we had lots of discussions, several rehearsals, and a lot of collaboration and fun in borrowing and transporting equipment. So by the time the evening was all over we had formed a team of people from both our churches who think it would be a good idea to get together again!

On a practical note - at the evening we collected €315 which will go towards projects to bring "strangers" out of isolation in France - such things as courses introducing them to the French way of life and offering help with preparing legal documents for political asylum, language courses, and accommodation.

WOMEN WITH ENERGY AND VISION

Dr John Arnold, our Anglican President, comments on Three Generations – with Energy and Vision: 30 Years Ecumenical Forum of European Christian Women 1982-2012 (Eds Cornelia Goksu, Martina Heinrichs, Gabriele Kienesberger, tr Sheila Brain, Jill King, European Forum of Ecumenical Christian Women 96pp)

By 1990 ecumenists like me realised that we had made a bad mistake in assuming that the end of the Cold War would lead to a golden age of Christian unity. Exactly the opposite happened. The leaders of the Roman Catholic and Orthodox Churches fell out, old ethnic and religious animosities re-merged from under the sea of Communist misery, and hot war returned to Europe for the first time since 1945. In conflict situations women suffer most: they are also the first to pick up the pieces and clear up the mess made by men. So it was in the Balkans – one example among many of the pioneering work of women of faith in, for example, reconciliation, interfaith dialogue, the environment and opposition to trafficking.

The story goes back to the struggle to have their willingness and ability to contribute fully to the life of the churches recognised in the 1960s. We are painfully reminded how recent are attitudes in Christendom which we now condemn in Islam. Women have consistently supported the churches more than the churches have supported women. The pioneers were mostly Protestant, Germanic and Western European, but the focus has shifted to the East and

South East and to Roman Catholic and Orthodox women, who speak of the importance of seeing the possibilities of a different life, sometimes through study abroad but more often simply through friendship and fellowship and the opportunities for consultation and action afforded by the Forum, founded in 1982 and given that name precisely because men feared that any other word, like committee or council, might imply that it actually had any authority.

Luke tells us that Jesus was thirty years old, when he began his work. Let us hope that for his female followers in Europe the best is yet to come.



SEEKING GOD'S WILL ON MERSEYSIDE

Is it part of God's plan for him that Jo Jan Vandenheede should become an ordained minister in the Lutheran tradition? As part of the process of discerning God's will Jo Jan, who lives in Gent in Belgium, has temporarily left his home and a teaching job to undertake a placement in the Gustaf Adolf Kyrka in Liverpool, UK.

By the time you read this, we will have already celebrated Easter - and I will have done so in Swedish (not that I speak Swedish, nor any other Nordic language for that matter). I am fully immersed in an international and ecumenical church placement, serving as a Lay Minister/Temporary Custodian/Church Intern with the Nordic community in the great city of Liverpool on the River Mersey.

My situation is international in that Christians from all the Nordic countries are housed under the same roof, and it is ecumenical in that part of the work, administrative or more 'fieldwork', is done together with the lovely people of the neighbouring Anglican parish team (apparently a first for this city).

Bishop Jana Jeruma-Grinberga of the Lutheran Church in Great Britain put me up to it. She had been in contact with the congregation at the *Gustaf Adolf Kyrka* who are in the process of applying for mem-

bership of the LCiGB. As I was looking for a place to gain more practical experience after finishing my MTh, the two seemed to overlap auspiciously.

So in October 2012 I came over for a flying visit (and people who know me, know how much I detest flying) and met its lovely and very welcoming Church and Cultural Committees. Their contributions to the Congregation and Community are vital, energetic and selfless, and for my part I would like to extend a personal heartfelt 'thank you!' to all their members. Even though I am a Scandinavian 'illiterate', they agreed I could join them for a while and cover for the Building Custodian, whilst at the same time earning my stripes, as it were, preaching, connecting to people and getting a feel for the general workings of a congregation.

It is indeed a buzzing place to be, and besides the (almost) weekly Sunday services, there are loads of social and cultural activities that take place in the building: the Arts and Crafts Group on Saturdays; the Coffee Mornings on Wednesdays (they are actually a buffet lunch) which include a short meditation/presentation by yours truly; the Language Courses on Thursdays; the fortnightly Finnish School; the monthly Film Club; the guided tours for groups; and of course there are occasional passers-by who call in because they are interested in the building or are fans of Arthur Dooley (a local artist who created two statuettes in our chapel). And to top it all, there is the Bed and Breakfast downstairs which generates some of the necessary funding to supply all these events with their much needed tea/coffee and cakes/waffles! Oh, and I

should have mentioned how much people like their raffles with their lunches!

It has been a fantastic, eye-opening and yet very confirming experience. After all, they do not have courses in changing light bulbs or dealing with faulty electrical appliances and fickle computers at Theological College. They should have! A placement like this does wonders for a theological student's sense of reality and puts the theory of university or seminary in a very positive perspective; it puts God and the people of God together.

Being here has also introduced me to a part of England and a city which - apart from its Football Club - is unknown to most Flemings, and it has also given me the opportunity to meet loads of new and interesting people and to visit new parts of the UK like Leeds, Nottingham and Newcastle... all just a train-journey away (though the way fares are calculated in the UK still mystifies me!).

The congregation at *Gustaf Adolf Kyrka* has been very generous. They didn't inundate me with work straight away, but gave me time to 'ease' into this learning experience. What I have learned is that to me parish ministry feels 'right'; it's another litmus test passed in the sense that it has confirmed that, whatever the future outcome may be, it is right for me to be exploring this route. I'll be going back to Gent on 2nd May for a week. Then, after that, I will have to see whether or not I shall return to Liverpool, go somewhere else, or simply have to stay put for while. Please remember me in your prayers as I continue to seek God's will and purpose for me.



Arthur Dooley's statuette of Mary

SPECIAL, WONDERFUL AND CHALLENGING!

A problem getting a visa prevented the Rev Hilda Kedmond Kabia, of the Msalato School of Theology in Tanzania, from attending the Society's Mirfield Conference last September. So arrangements were made for her to visit England at the beginning of February this year. Here she reflects on some of her experiences.



A number of challenges faced me during my preparations for my trip from Tanzania to England. There were the flight costs (flying within and from Africa is so expensive), travel insurance, and the application for an entry visa for the UK. But the leadership of the Anglican-Lutheran Society was wonderful, and the advice, prayerful support and constructive ideas they offered helped me to overcome all the obstacles. I was humbled by this spirit of team work, and the Lord was in control of everything and it all worked out smoothly for His own glory.

Looking back, my fourteen days of touring England is a highlight of my life, full of amazing, special and wonderful experiences. I can never thank God enough for the privilege He, in his kindness and grace, has granted me. It was evident from the very first day when I landed at London Heathrow airport on 31st January, 2013. There was Bishop Jana, the Lutheran Moderator of

the ALS, waiting to meet me. The weather was very cold for me! I come from the sunny and hot region of Dodoma in Tanzania. Dodoma is characterised by a long dry season extending from April until early December. It depends on a short single wet season, and its annual average rainfall is unreliable and unpredictable in frequency and amount. The photo at the bottom of the page shows what it's like in my community this particular rainy season. Your prayer is much needed, as the situation is the same in almost all villages of Dodoma.

The train trip into London was nice and enjoyable, and Bishop Jana shared different stories about the tour I was just starting and offered advice about how to cope with my first English winter. I had not experienced such cold weather! I had only learned about it at school, and sometimes watching different channels on television when the news about the global weather is on, so I am thankful to the ALS for improving my

geography and shifting my knowledge from theory to practical experience!

Bishop Jana took me on a short tour in the centre of London. It was then that I realized that the winter would not be the only challenge for me. I hoped that it would not take me long to get used to the cold and to feel comfortable, but so many other new things awaited me, and I felt alien among people of different languages, civilization, faiths, tongues, perceptions and traditions. It was amazing to see a few of the city sights in London, including St Mary's Church and St Anne's and St Agnes Lutheran Church, not knowing at the time that I would return to St Anne's to preach at the Kiswahili worship on 3rd February. I also saw St Paul's Cathedral at evensong.

Later, after having hot chocolate at a coffee shop, Bishop Jana took me to the home of Mr and Mrs Kiondo. I am grateful for their hospitality during my stay in London and, regardless of their busy daily schedule, they spared time for talk, chat and laughter. They offered to let me use their phone to call home and talk to my mother, nephews and nieces during my stay in London, which I very much appreciated.

Sally Barnes took me on a wonderful tour of London which gave me many new experiences. The good infrastructure of London, the Tower of London, the huge official and business buildings, large shopping centres full of vast numbers of tourists, and other outstanding buildings both old and recent, some belonging to the state, others to companies and organizations, including the



The corn growing at St Paul's Church Chalinze, Tanzania, on 17th March

Church, all reminded me of St Matthew 5:13-16: 'You are the salt of the earth... You are the light of the world. A town built on a hill cannot be hidden... In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven'.

However, I did begin to wonder whether the huge profits made every day by large shopping centres all over England benefit all the people in England. I have to commend the ways in which the people of the United Kingdom have succeeded in salting and lighting the world socially, economically, politically and religiously. I admire their success in emerging from a poor infrastructure, ignorance, poverty, and other issues like sickness that can impact and endanger people's lives. Yet I could hardly believe that in the centre of London, during my tour, I saw a number of homeless people, young and old, male and female, who slept in the cold the whole night through outside these huge buildings. Sally explained some of the reasons, including abuse, that contribute to the people living like this. I was shocked, and I started to rethink my initial positive impressions. Despite the reality that the people of the United Kingdom, including the Church, have put much effort into their achievements in many spheres, still more efforts are needed by them to improve the situation.

In the sermon that I preached at Kiswahili Worship at St Anne's and St Agnes Lutheran Church on 3rd February, based on Matthew 5:13-16, I stressed that the Church has not yet preached the Gospel to its full extent if many are still homeless and sleeping in this terrible cold throughout the night! The huge achievement of the United Kingdom can only be complete when every person in it has a home to live and sleep in. I appre-

ciate the work done at St Martin-in-the-Fields with homeless people in London. However I think both the Church and the State need to think more so that the challenge of the homeless people is prioritized.

I wondered too about the technology in many parts of England, for example the self service technology at coffee shops, gas stations, banking and other areas. It shows great technological development, but to me it appears to be more useful for the owners than for the customers, who have to play the part of both customer and attendant. At the gas station, for example, a customer works as an attendant too; so the technology has taken the job of a person.

Going to worship on the Presentation of Christ in the Temple (Candlemas) at St Paul's Cathedral on 2nd February was another remarkable and interesting experience. I was very impressed by the welcome note in the Order of Service booklet which reads:

'We are a Christian Church within the Anglican tradition (Church of England) and we welcome people of all Christian traditions as well as people of other faiths and people of little or no faith. Christian worship has been offered to God here for over 1400 years. By worshipping with us today you become part of that living tradition.'

This welcome note suggests that St Paul's Cathedral is called to be salt and light for all people of God from all over the world, regardless of

their diversity in faiths. May God bless his work in the hearts and lives of those who have become part of this living tradition. Let them be filled with the knowledge of God's will in all spiritual wisdom and understanding, leading lives worthy of the Lord, fully pleasing to him and bearing fruit in every good work and increasing in the knowledge of God in order that, in everything, Jesus Christ might be pre-eminent in our shared world of different faiths, tongues, traditions and perspectives.

The schedule of visits to colleges of theological education and to the Interfaith Forum Offices was remarkable because so much was relevant to the work of God in which I am involved at Msalato School of Theology Teaching Centre at St John's University of Tanzania. The times that were given at every visit for sharing, listening, questioning and interacting, not forgetting time for refreshment, eating and laughter, were appreciated very much.

I visited Manchester between 4th and 7th February, and stayed at the home of Bishop Rupert Hoare and his wife, Gesine. They took me to the College and Community of the Resurrection at Mirfield where, after evensong and dinner, I was privileged to talk to a group of BA students about the work of God at Msalato School of Theology. I was impressed to see God in a different way, through the snow, and at evensong led by the Principal of the College and a group of the monks. They too were interested in the work of



Hilda enjoying a break during her stay at the College of the Resurrection, Mirfield

God at Msalato, highlighted by the College Principal's response to Msalato's daily schedule of morning devotions, class's hours, fellowship, sports, manual work, and pastoral care groups. He seemed interested in adopting the practice Msalato uses for its pastoral care groups. The students also showed their interest through some constructive questions and comments about the work at Msalato, and about Christian and Muslim relationships in Tanzania.

On 6th February the Saddleworth Chamber Concert Society at Millgate Arts Centre, Delph near Oldham, gave me an exciting and new experience of listening to music.

From 7th to 9th February I visited Birmingham, where I stayed in Smethwick at the home of the Revs John and Renate Wilkinson. John took me to the Queen's Foundation for Ecumenical Theological Education, Birmingham, where I was invited to join in a

Response' topic I teach at Msalato. Later I gave a talk on my work at Msalato School of Theology.

An afternoon visit to the Faithful Neighbourhoods Centre, Birmingham, had impressive relevance to the work I do at Msalato and at the Christian Council of Tanzania Department of Mission, Evangelism and Interfaith Relationship. The Faithful Neighbourhoods Centre is a government-funded programme administered through the Church Urban Fund, the Church's charity to tackle poverty, and it aims to bring people together to meet, build friendships and work together to improve their local area.

Besides all this, I was very impressed with the work of The Feast, a youth work charity with an innovative approach to youth work with young people of different faiths. They learn to explore faith in healthy ways, including listening to what everyone has to say, being honest in what they say, speaking positively of their own faith rather than negatively about other people's, and respecting other people's views - even if they disagree. I learned valuable lessons from The Feast, from the history of St Hilda's Church in Warley Woods, from the evening Bible Study, and by talking to a group of theologians at John and Renate's house. All these strongly demonstrated the im-



Primary school children at the Greengate Street Mosque

We visited the Greengate Street Mosque in Oldham on 6th February and observed the talk by Mr Fazal Rahim, Co-ordinator of Oldham Interfaith Forum, and Mufti Helal Mahmood, Development Officer at Oldham Mosques' Council, for primary school children. After this talk, we had a conversation with the Interfaith Forum Group, Fazal, Mufti Helal, the Rev Andrew Dawson, and Bishop Rupert, in the Inter-faith Forum Office in St Patrick's Presbytery. We had another conversation at St Mark's, Glodwick, with the Rev Graham Hallwood, Qari Shakir of the Khadija Centre, Glodwick, Andrew Dawson and Bishop Rupert about the importance of helping people of different faiths in all parts of the world to come together regularly for dialogue, to develop friendships and to strengthen neighborhoods to improve life around the world.

Seminar for MA students on Inter-Faith Engagement, which was led by the Rev Ray Gaston. The topic was 'Presence and Proclamation in a Multi-faith Context', the highlight for me being the guidelines for good practice, which seemed very relevant to the 'Islam - Christian



With Qari Shakir, Bishop Rupert, Andrew Dawson and Graham Hallwood

portance of all people of different faiths and ages participating in conversations about issues that affect all people in the world. They also showed the importance of salting and lighting the thoughts of people of all ages, including the youth, with the advice that talking about issues that benefit all people is necessary and healthy for the ongoing relationship of all people in the world, including Tanzania. Everyone, regardless of their differences, is called to be salt that adds taste to the lives of all people, and to bring light to the world by joining with people of different backgrounds and faiths. Unity and combined efforts, regardless of people's differences, are important for that significant task.

of Westcott House. We quickly ran out of time because of our energetic discussion, based on remarks from me and James Monro, and the constructive questions from the students and the Principal, which demonstrated their interest in the topic. Then, after lunch, I had a tour of different colleges of Cambridge University. I did not realise how tired I was until I was on the train on my way back to London!

On 13th February I prepared for my trip back to Tanzania and Sally took me to visit the Parish Church of St John the Evangelist, West Hendon. I was impressed by the work of the Barnet Project and Interfaith Forum. I was very grate-



Hilda (centre) with Modupi, Rose, Dorothy and Ngozi at Golders Green Parish Church

Sally took me to Golders Green Parish Church in London for worship on Sunday 10th February and also on Ash Wednesday, after having dinner with the family of the late Professor Fred I. A. Omu. These two visits gave me further new experiences of worshipping God in ways that are different to the ways I am accustomed to in Tanzania.

Finally, I visited Westcott House, Cambridge, with the Rev James Munro, and talked about Muslim and Christian Relations in Tanzania with a group of MA students doing Mission Studies under the Principal

ful to Sally for driving me to London Heathrow on 14th February for my flight home to Tanzania.

I had a great time in England. Now I hope that all members of the ALS have enjoyed a great and happy Easter celebration. My Principal, the Rev Canon Moses Matonya, the Assistant Acting Principal, Dr Joshus Rutelle, the Staff, Students and my mother Aksa, my father Kedmond, my nephews, Emmanuel, Onesmus and Festo, and my nieces Nuru and Jenifa, all join me in wishing you God's richest blessings.

TRAINING MINISTERS IN TANZANIA

The Rev Hilda Kabia is on the staff of Msalato Theological College where she is Dean of Students. The College is an Anglican institution, set up in 1961 by the late Bishop Alfred Stanway as Msalato Bible School, with the aim of training lay people as catechists and evangelists. In 1990 the 'School' became a 'College' offering a two-year certificate course for people seeking ordination.

Training of the laity moved in 2001 to the Bishop Madinda Christian Formation Centre, newly established in the village of Matumbulu, and in 2004 the 'Bible College' became Msalato Theological College, part of St John's University of Tanzania, offering a three-year Bachelor of Theology degree.

In the middle of the road leading into the campus stands the chapel, a reminder that the College's mission is to educate and to foster the spiritual formation of leaders for the Church in Africa. The community's life is grounded in prayer, and every member seeks to live out their faith, to play their part in the reconciling mission of the church, and to be transformed more and more into the likeness of Christ.

"We believe that all Christians are given authority by virtue of their baptism to be ministers of the church," says the Principal, Canon Moses Matonya. "The main aim of our college is to enable men and women, called either to the ministry of the laity or to the ministry of the ordained, to be well-equipped servant leaders who will represent Christ and His Church and bear effective witness to Him in their chosen vocations wherever they may be."

The Window

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

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THE COLLECTED SERMONS OF DIETRICH BONHOEFFER

This book (editor Isabel Best, 214+xxviii, Fortress Press Minneapolis, ISBN 978-0-8006-9904-8) is one that Dr John Arnold recommends as being good for your spiritual health

Preaching in London in 1933, the 27 year old Bonhoeffer took his congregation into his confidence: "When a preacher opens the Bible and interprets the word of God, a mystery takes place, a miracle: the grace of God, who comes down from heaven into our midst and speaks to us, knocks on our door, asks questions, warns us, puts pressure on us, alarms us, threatens us, and makes us joyful again and free and sure. When the Holy Scriptures are brought to life in a church, the Holy Spirit comes down from the eternal throne, into our hearts..."

This admirable volume vindicates his typically Lutheran view of the real presence of God in word as well as in sacrament; and this quotation gives something of the flavour of his own preaching, clear, confident and with consummate mastery of theology and of pastoral psychology. The clue is that he preached just as much to himself as to his hearers. He took texts which he found difficult, even hateful, wrestled with them, expounded them in the historic present and forced them to offer up meanings, which are as challenging now, as they were then.

Isabel Best, who led a skilful team of translators, has made a judicious selection of thirty-one sermons from 1928-33, the only period during which he could preach regularly and then mostly abroad in London and Barcelona. She also provides a useful Introduction and each sermon is given its *Sitz im Leben*, its context in the life of the Church and of the Confessing Church. Like the music of Schubert and, indeed, the words of Jesus, these are the works of a young man, mature but not precocious, astonishingly prescient about the time of trial which was coming upon his people. As early as 1933 he speaks of the debilitating effects of fear in society as well as in the individual; after the Night of the Long Knives in 1934 he preaches on the Galileans, whose blood Pilate mingled with their sacrifices; and he deals pastorally, as well as politically, with the nihilism at the heart of the Third Reich.

This is not a book to read through like a novel; but readers could take a sermon a day as the iron rations of a disciple and be a lot healthier by the end of a month.

Luther Proclaiming the Good News by Lucas Cranach

