

# The Window

October 2008

THE ANGLICAN-LUTHERAN SOCIETY

Issue no. 87

## Healing Memories

- A German family finds that life in a Team-Ministry in England is very rewarding but also has some very interesting moments

### Come and visit St Petersburg

- Extend your stay in Eastern Europe at the end of the 2009 Conference and gain a unique insight into this great city



## Forward to Finland

- The first of a series of articles preparing the way for the 2009 Conference in Turku - will we find Sauna, Sisu and Sibelius?

### Taking a Look at Luther

- A review of some of the recent literature

### Issues for Local Ecumenists

- American members raise issues to promote wider debate

## Members of ALS Guiding Research Initiative

*Gunnel Borgegård, our National Co-ordinator in Sweden, reports*

In 2005 a new research network was established for the Porvoo Communion of Churches to strengthen theological research on questions related to Porvoo. *The Porvoo Research Network* will support and work in close cooperation with the Porvoo Communion Contact group, the Anglican-Lutheran Society and the Anglo/Nordic/Baltic Theological and Pastoral Conferences.

The Network hopes to bring together researchers and scholars from different universities and research institutes to share their findings and

research themes with each other. Special attention will be paid to young scholars to give them opportunities for presenting their research.

The Network will provide information about ongoing research projects and funding possibilities. As a flexible organization the Network has no members but consists of individual researchers and scholars who share common interests.

Scholars from three different countries will meet annually and organize special research events. At present they are Johan

Dalman, Jeremy Morris, Jaakko Rusama, Lennart Sjöström, and me, Gunnel Borgegård, all members of the Anglican-Lutheran Society. The practical work of the Network will be coordinated by Ecumenism in the Nordic Countries (EIN).

A grant from the Thora Ohlson Foundation in Lund, Sweden, has enabled the network to organize a conference at the diocesan centre of Åkersberg, near Lund, Sweden, entitled *Together in Mission and Ministry*. It will be taking place between 16th and 18th October 2008.

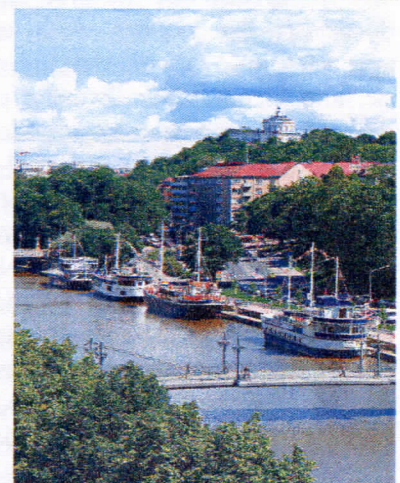
## All Aboard for the 2009 Conference

*Preparations are well in hand for our Turku gathering, as Jaakko Rusama explains*

The next Anglican-Lutheran Society Conference will be held in Turku, Finland, from 11 to 15 September 2009. The theme will be 'Keeping Connected' and the venue will be Turku Christian Institute just outside the city centre of the former capital and oldest town of Finland.

The Anglican-Lutheran Conferences always try to combine academic and practical church elements. Therefore, in Turku we will not only study together but will also meet local people in their own setting. An excursion by boat in the Turku archipelago is also on the programme. More details on page 3.

*The Riverside at Turku*





## Forward to Finland

*The first of a series of articles to help readers prepare for our 2009 conference. Roy Long offers an Englishman's view of Finland entitled*  
**Sauna, Sisu and Sibelius**

After years of waiting, I catch my first view of Finland from the decks of an overnight ferry from Stockholm. With three days of gruelling travelling by road across northern Europe and Sweden behind me, I stare at the skyline of Helsinki. Dominating the scene are two cathedrals. Straight ahead, a severely classical white church with a green dome and, to the right, a red brick building with onion domes, a reminder that Finland is the place where Lutheranism and Orthodoxy meet each other. The city is waking up to the heat of another glorious summer's day, with bright blue skies and temperatures that I had never expected so far north. And mosquitoes! Ahead of me, a week on the fringes of the Lutheran World Federation Assembly which, eighteen years after the end of the devastation of the Second World War, is meeting in the capital of Finland.

That might have been my first view of Finland, but not my first introduction to the country. As a teenager I fell in love with classical music, and I remember listening passionately to the stirring sounds of Sibelius played on an old reel-to-reel tape recorder in our sixth form common room. I genuinely grieved when Sibelius died. Now the long-promised next symphony would never come, but at least I could still listen to the rousing strains of *Finlandia* and *Karelia* or get lost in the mists of the *Swan of Tuonela*.

Then came Hothorpe Hall, an old manor house near Market Harborough, which for thirty years was the conference centre of the Lutheran Council of Great Britain. The first director, Lloyd Swantz, was married to a Finnish missionary, Marja-Liisa, and the whole ambience of Hothorpe was Finnish with international overtones. Deep in the English countryside, but surrounded on two sides by woodland, we might as well have been in Finland. Somewhat reluctantly I was persuaded to try the sauna and immediately became addicted. Later on, I discovered I could give my addiction a theological justification when I learned about the 19<sup>th</sup> century Finnish lay revival preacher, Paavo Ruotsalainen, who treated his many visitors to spiritual counselling in the sauna on his farm.

### That's sauna and Sibelius - but whatever is sisu?

There I learned about *sisu*, that distinctive Finnish quality which has been summed up as

*"an inbuilt resilience to survive prolonged hardship ..... Even if all looks lost, a Finn with sisu will fight on valiantly until final defeat, and then he still won't give up. Sisu is a quality that is central to their being - a tough independent personality".*

I made many Finnish friends, but I never got beyond being able to say *hyvää päivää* (good day), just the sight of which warns you how impossible Finnish is (unless you are a Finn!).

These early contacts with Finland and things Finnish provided the basis for a lifelong interest in the country and its church. The church there intrigues me. Many years ago, I remember reading an article in *The Geographical Magazine* which had the title "The Most Lutheran Country in the World". Statistically, the country probably still merits that title, but what does it mean in real terms? It has strong theological traditions linked to such names as Lennart Pinomaa and the more contemporary Tuomo Mannermaa. It has a history of overseas mission work and lay pietistic movements. It is actively involved in the search for consensus between Anglicans and Lutherans that is synonymous with the *Poorvoo* Agreement. But is the church still alive and well and does Christianity still play a strong part in a nation which must be as secular and modern as the rest of Europe? I am hoping that our international conference in Turku in September of next year will at least begin to answer some of these questions.

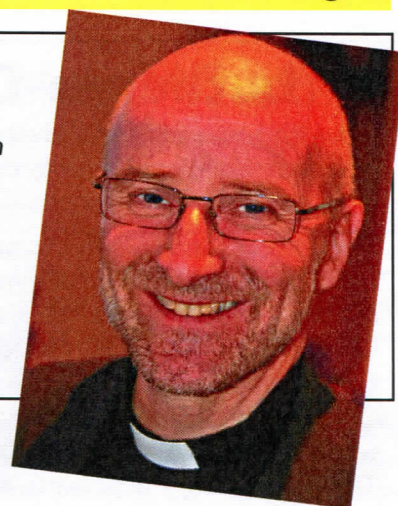
Since 1963 I have been back to Finland several times, either for private visits or as part of my work in education. My Finnish remains rudimentary, but my passion for *sauna* and Sibelius remains undimmed. I look forward to Finland 2009 as a week of stimulating relaxation. Now, there's a Lutheran paradox for you to mull over!

Roy Long is a Lutheran Pastor in England and serves on the Society's Executive Committee

## Keeping Connected

*The next Anglican-Lutheran Society Conference will be held in Turku, Finland, from 11th to 15th September 2009. The venue will be Turku Christian Institute just outside the city centre of the former capital and oldest town of Finland.*

*The conference organiser will be Jaakko Rusama, our Finnish Co-ordinator. With his help we shall be encouraged to use the wider Nordic geographical and political situation to examine how churches everywhere might make and maintain contact with people in all aspects of society.*



The 2009 conference will especially look at the Finnish Lutheran Church and at its efforts to serve the nation and reach out to people.

In Finland religious education is compulsory at practically all levels at school. Ninety per cent of all 15 year olds are attending Lutheran confirmation training and are being confirmed. But the huge challenge for the church is not to lose the young people later on, because only a few percent of church members regularly attend Sunday morning services (the Mass).

Revival movements within the church are extremely active, however, and these somehow manage to respond to the spiritual needs of the people. Every parish or local church has at least one full-time and well trained church youth worker supporting the church's educational task.

One of the consequences of all this is that there is no shortage of pastors in the Finnish Lutheran Church. They are all trained in the Universities and before ordination they are required to gain a Master's degree in theology. Each year only about 25% of applicants are accepted for theological studies in the Universities. At Helsinki University there are 2,100 theological students altogether, with an annual intake of 200 new students.

But despite these and many other

positive statistics, Finland is a very secularized and postmodern country with tremendous challenges for the Christian Church. Not all of them are negative. Quite the contrary; the Churches are no longer taken for granted in the society, so this means that they must strive to really engage in the life of the people, through spiritual counseling, diaconia and education, for example.

Finnish national and church history combines in Turku and around its Cathedral, which today is the mother church of the Finnish Evangelical Lu-



theran Church. About 82% of Finns are baptized and confirmed members of the Lutheran Church. Another 1.1% belong to the Finnish Orthodox Church. Western and Eastern forms of Christianity have existed on Finnish soil for almost 1,000 years. That's a very long time to practice ecumenism!

Today all the major churches, including the Roman Catholic Church, actively work together within the Finnish Ecumenical Council. It was al-

ready in being in 1919 and is one of the oldest national councils of churches in the world. It is also significant that in 1968 the Roman Catholic Church joined the Finnish Ecumenical Council as a full member. This was a major ecumenical challenge for many Protestant churches but active collaboration and mutual respect have since grown. So in Turku we Anglicans and Lutherans will be meeting with the Orthodox and the Roman Catholics as well.

As this will be the first time an Anglican-Lutheran Conference will have been held in Finland, there will be discussion on the geopolitical role of Finland and the churches in Finland next to the country which is now again called Russia. Finland, being culturally and from a religious point of view one of the Nordic countries, has throughout centuries been a meeting point for different political and cultural influences from East and West.

The Anglican-Lutheran Conferences have always tried to combine academic and practical church elements. Therefore, in Turku we will be able to combine studying recent Luther research with meeting local people in their own setting. And a highlight of the conference will be a cruise through the Turku archipelago, a treat not to be missed.

## Lutheran-Catholic Apostolicity Symposium

On 17th June a group of Catholics and Lutherans met at the International Lutheran Student Centre in London to discuss a report recently published by the Pontifical Council for Promoting Christian Unity and the Lutheran World Federation.

The Report, entitled *The Apostolicity of the Church: Study Document of the Lutheran-Roman Catholic Commission on Unity*, completes the fourth phase of the Lutheran-Catholic world-level dialogue which worked from 1995 to 2006. Those attending the seminar also considered a paper that reviewed and critiqued the document.

The study document examines New Testament texts related to the apostles and the main aspects of 'apostolicity', considered from three perspectives: the church's confession and proclamation of the gospel taught by the apostles; the relationship of apostolicity to the church's ministry; and its relationship to the teaching that the churches require in order to remain faithful to the gospel.



Msgr Andrew Faley and Mr David Carter

A paper about the document was written and presented by Mr David Carter, a Methodist theologian, who commented on the main sections of the study document and raised several issues for discussion. He noted that Catholics acknowledge the apostolicity of the Lutheran Church, though understand Lutheran apostolicity as different from that of their own, and Lutherans acknowledge the apostolicity of the Catholic Church, though with restrictions.

According to Mr Carter there are two key issues. Can there be a 'differentiated consensus' about

the ministry of the gospel, allowing for it to be differently structured but, in both churches, regarded as valid? Following from this, to what extent can the Roman Catholic Church 'now recognise the Lutheran ministry as authentically apostolic?'

Responses to Mr Carter's paper were made by the Rt Revd Paul Hendricks, Auxiliary Bishop of the Archdiocese of Southwark, and the Revd Tom Bruch, general secretary of the Lutheran Council of Great Britain and Co-moderator of the Anglican-Lutheran Society.

The seminar was organised by the Lutheran Council of Great Britain and the Catholic Bishops' Conference of England and Wales (CBCEW). The chair was Monsignor Andrew Faley, Assistant General Secretary for Ecumenical Affairs and Interfaith Relations at the CBCEW. Participants included the Revd Dr Roy Long, Secretary of the Anglican-Lutheran Society, and the Very Revd Dr John Arnold, Co-President of the Society.

Dr Arnold comments: 'This study document completes the first phase (1995-2006) of the Lutheran-Catholic dialogue at world level. It is a worthy successor to such ecumenical classics as *The Gospel and the Church* 1972, *the Ministry in the Church* 1981, *Church and Justification* 1994 leading to the epoch-making *Joint Declaration on Justification* of 31st October 1999. It is a first-rate piece of work, characterised not only by profound scholarship and high seriousness but also by an evident desire for "significant steps ... toward the goal of full communion

between the Catholic Church and the Lutheran churches of the world." Above all, like the symposium itself, it breathes an atmosphere of magnanimity and of the attempt not so much to score points off opponents as to understand partners, "to speak the truth in love."

'Some Anglicans speak as if, by drawing closer to the Lutherans, we are in danger of moving further from the Roman Catholics. To judge both by this book and by the ensuing dialogue (scripture and tradition) nothing could be further from the truth. We have much to learn and to profit from this admirable convergence.'

The papers prepared by David Carter, Bishop Hendricks and Tom Bruch are available from the Lutheran Council of Great Britain. For copies, please telephone 020 7554 2900 or request email copies from [enquiries@lutheran.org.uk](mailto:enquiries@lutheran.org.uk)

### Do Spiritual and Solar Combine?

Guy Smith, the Society's Treasurer, spotted an article by Thomas Altmann in 'Die Kirche', 8th August 2008, the German Protestant Weekly, and Rupert Hoare, translated this extract

Renewable energy sources become more and more important. Nevertheless solar installations on church roofs remain highly controversial. While conservationists express anxiety about appearance and structural stability, friends of the environment are focused on the potential of churches to be beacons of good practice.

The sun rises in the East and sets in the West. In the main, churches show the mid-day sun a broad shoulder. A lot of roof, a great deal of space for a solar unit, provides a genuine opportunity to enable the Word from the pulpit about the integrity of creation to gain actual expression in the day-to-day world. Friends of Nature rejoice, business people do their sums and builders their measurements while, on the other side of the scales, conservationists express cautionary reserve.

In Zieko near Coswig, the "Hoffnungsgemeinde" (literally, "the Parish of Hope") has connected to the electricity grid. Here solar units have been placed not on the church, but on the parsonage outhouses next door. "We didn't just want to rake in the money, but also to do something for the environment", is how Pfarrer Dankmar Pahlings puts it. He is very satisfied. The installation cost 25,500 Euros. Credit arrangements run for 10 years. At the present each year between 300 and 400 Euros remain after repayments. So already you can get some idea of what the sun will beam into the pockets of the little local church on the banks of the Flaeming!

In other parts of Germany local churches have taken this step. The most famous example is the Nicolai-kirche in Leipzig. But church buildings experts in the Evangelical Church in Middle Germany view such developments with mixed feelings. Solar installations on church roofs are a difficult subject, says Bernd Ruettinger, the head church buildings adviser in Eisenach. He would not be against them on principle but is conscious of the conservation problems. Churches are often the dominant building in the middle of a village, and their appearance would be fundamentally altered by a solar installation.

So Middle Germany still awaits her first 'heavenly citadel', a church also serving as a power station. But do you know of any churches in your part of the world that provide their communities with electrical energy as well as spiritual refreshment?

## Full Communion - Now What?

Recently Laura Lincoln, National Coordinator in the USA, asked the Society's members there; "As people who care about ecumenism, what are three major concerns?"

Here are some responses.

The Episcopal Church of the USA and the Evangelical Lutheran Church of America are in "full communion." Where does the relationship go from here - that is, this side of Heaven?

*With respect to the historic role of the diaconate, there are significant differences in how each denomination views deacons (an order of clergy v. a rostered office of lay ministry). Is there any common ground to be found between them so that they have comparable functions of word and service?*



Church of the Holy Apostles (Anglican/Roman Catholic Church), Virginia Beach, VA

Could economies of scale be achieved through merging functions like publishing?

*There seems to be a profound lack of information and knowledge of the history, theology and 'culture' of our partners.*

We don't really know what the issues are for our ecumenical partners in this changing atmosphere - some obvious ones are abortion and homosexuality - but how might we address the commonalities we actually share?

*Perhaps there is too much on our collective plates. Distance is a difficult barrier to overcome. Proximity is so important for our mutual growth.*

The professionals and those of deep interest talk a great deal and meet often, but little gets done.

*The local professionals who come together to celebrate ecumenism return*

*home and become encumbered with the really 'important' tasks of local parochial life. It becomes difficult for them to engender interest in their faithful.*

I would hope that the professionals would continue to pressure, in whatever way possible, their respective denominations, to DO ECUMENISM, not just talk about it. Make the ministeriums, the local clericus meetings include all brothers and sisters who are parish clergy. Prepare synodical and diocesan lists of supply clergy ... from all judicatories ... and urge that they be called to supply.

*Ecumenism doesn't just 'happen', it must be worked at, urged, pushed, and organized. Each time I supply at Holy Apostles' in Virginia Beach, the only Roman Catholic/Episcopal church in the world, and see and feel the spirit there, I know it can be done. However, sometimes I wonder if our Lord is still weeping over Jerusalem, and that's our fault, not his.*

### Laura Lincoln adds:

We in the United States are in the difficult position of having many formal ecumenical agreements but very little infrastructure for making good on them. As a result, it is up to each one of us to drive to the "other church", extend a hand, and start building relationships, just as our member responses above attest.

In February 2009, in Austin, Texas, there will be a forum for Lutheran and Episcopal clergy and lay leaders, asking the question, "Full Communion ... now what?"

Let us all pray that we overcome the inertia of "accomplishment" to find energy for the tough job of living out the promise.



## Half-Time: Eighteen Months in an English Parish

*The Rev Woldemar Flake describes some of the rewards and challenges implicit in making international ministerial exchanges*

The setting could hardly have been more ideal. When we moved from my German parish in Flöthe to Colne and Villages (Lancashire) we were welcomed into a Team Ministry which we already had known for some years. We knew with whom we would work and we roughly

This is a ministerial exchange under the conditions the Meissen Commission has set out and consequently under the restrictions of Canon B44 of the Church of England. My wife and I do funerals, baptisms and Eucharistic services. We cannot do weddings because

ample, I miss the extensive preparation for confirmation which is a key element of youthwork in Germany, but I am also impressed by the willingness of many adults here to deepen their understanding of the faith through courses and study groups. I enjoy the fact that worship is the centre of church life, but I miss the relative financial and - believe it or not - administrative stability of my German church.



knew what to expect from the five congregations.

Our children (now 4 and 6 years old) found it easy to make friends with other children at nursery and school and quickly were invited to their homes. Languagewise it took them about half a year to become integrated. We are very lucky to live in a village like Trawden (c.2000 residents). It was easy to make contacts with parishioners and villagers - having children admittedly helped a lot too. Trawden is right on the border with Yorkshire and is surrounded by beautiful landscape. It feels very safe and offers some community life where as church we can get involved. I work across the five churches of the Team and, even though I cannot formally be Vicar-in-Charge, I have a special responsibility for one of the districts.

we cannot act as registrars, and we cannot confirm as we do at home. These are small limitations which we had no problem with accepting.

When we came in January 2007 I decided to buy an alb and I got some simple stoles. I think this helped the congregations to understand that I am a Team Minister now and not a German guest anymore. I usually wear my black gown ("Talar") at funerals. Recently I have started to use it at some of the mid-week Eucharistic services and at Team services - to remind people that they have a Lutheran amongst them!

Of course we try to be open and not to compare too much. ("O, in Germany we do it this way..." is rarely a helpful comment!). But of course one does compare. For ex-

And then there are things that I genuinely do not understand. As Church of England the Anglican Church is the church for England. In other words, one of our main attributes is to be the church for others" as Dietrich Bonhoeffer put it. "We" provide a religious infrastructure and allow people to choose to what degree they want to get involved. But in Trawden "we" are only about 35 people. Of course there is a large fringe, like some people who decide to support us through our new "Friends" fundraiser. But on the whole 35 people are expected to maintain buildings, pay their share to the Diocese, keep the graveyard in good shape, and so on. We have about 70 old gravestones that are in need of being secured - and we are running out of funds even without that problem.

Should this small church be expected to cope with this? I wonder how the principle of subsidiarity is applied here where the government leaves certain communal tasks - like graveyards - to the church, but then sometimes gives financial support to fulfil these tasks.

Of course one compares!

Nobody would deny that it is worthwhile to have an exchange of ordained ministers, even with the

restrictions under Meissen. But an Anglican colleague did ask me: "Does it really make sense to put so much effort into parish links and to send a German Protestant minister into an Anglican Team? What does this contribute to the building of the Kingdom of God?"

I felt slightly embarrassed and for a moment wondered how to answer - when he turned away, presumably to get the Archdeacon another cup of tea! But is the answer not obvious? Do not all those who work ecumenically see the Holy Spirit at work? Have our links not helped to create hundreds of personal friendships across the channel?

And what about a visible statement that reconciliation between nations is possible? Our parish links contribute a great deal to the "healing of memories". We have seen people of the war generation standing up in church and declaring in tears that, having been bombed out several times, they had never thought that they would ever talk about their experience to German friends.

Remembrance Sunday last year was one of the more emotional events in Trawden so far. As the local minister I led the service, the procession to the cenotaph and the civic ceremony which included reading out the 76 names of the fallen of two World Wars. We had discussed beforehand with members of the Church Council whether they thought that I should do this, or step back and let one of our Readers (lay ministers) lead that day. But in the event it felt a natural thing for me to do. Everyone understood that I had come to the cenotaph not as a German but as their local minister. (False servility also forbade itself. I did not want to pretend not to be German. That is why I wore the red poppy *and* my black German "Talar".)

At this stage it is important to have ministerial exchange between "ordinary" parishes like Colne and

villages and Flöthe. We are widening our horizons by realizing that a German Lutheran can be pastor to English folks and vice versa. And why is that so? Because it hardly matters whether you are German or English, or what your understanding of ordination is, when you are dealing with a family who have lost their mother, or you tell a Bible story at school assembly - or you invite people to the Lord's table!

At the moment ecumenism may not be the top priority on most agendas. But at parish level we have the chance to show that it can work and that there are real benefits.

In the near future I think there might be two alternative approaches to ministerial exchange.

One would be to have appointments to existing parish jobs for longer than four years. At the moment this would have to happen in the context of a Team Ministry and a Meissen Local Ecumenical Project (LEP). One of the most difficult parts of my job so far has been to understand how administration in the Church of England works. Without the Team I would have been entirely lost.

The other way would be to use our respective strengths more. For example, we have ministers with special skills in theology and teaching, youth work, pastoral care or liturgy. Still based in a parish with a Meissen LEP people could get involved in such areas of work at a Deanery or Diocesan level.

LEPs are an interim solution. The long term perspective should remain the full exchangeability of ordained ministers between the Church of England and the Evangelical Church in Germany. We cannot achieve that with our current ministerial exchange. But we can use the existing possibilities to their full extent, at the same time reminding one another that more needs to be done to achieve full visible unity.

## Estonia Church Unity Move

*The Very Revd Lagle Heinla, Dean of the Estonian Evangelical Lutheran Church in Britain, on recent developments*

From its beginnings in 1917 the Estonian Evangelical Lutheran Church (EELC) consisted of congregations in Estonia and abroad, wherever the community existed. Soviet occupation after the Second World War forced many people into exile and led to the formation of the Estonian Evangelical Lutheran Church in Exile. Both churches (home and in exile) are members of the Lutheran World Federation. There was no official separation of the churches and the separation has only ever been administrative and geographical.

As soon as Estonia regained her independence in 1991, discussions about reunification of the churches began. Many congregations abroad already benefit from clergy trained and ordained in Estonia and new congregations have been formed in Helsinki, Riga and St. Petersburg, with congregations in Brussels and Dublin perhaps following soon.

On 27 May 2008 representatives of the two church governments, together with Archbishops Andres Pöder (Church in Estonia) and Andres Taul (Church Abroad), met in Tallin to finalise an agreement for reunification. The hope is that the process will have been completed at the end of September.

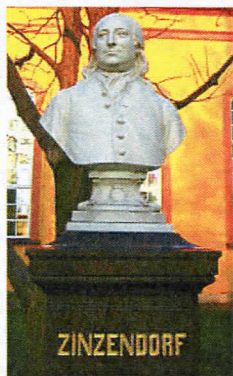
If all goes ahead the Archbishop of the Estonian Church Abroad will step down and become a bishop of the diocese abroad while the Archbishop of Tallinn will become the head of the united church. Both Archbishops stressed that in practice the day-to-day life of all congregations should remain as it has been, but that this step should ease the movement of clergy between the churches and simplify employment opportunities.

## Christian Living in a Post-Communist Era

*Gwen Knighton, a Methodist, belongs to the International Ecumenical Fellowship, a grass-roots community of Christians from countries across Europe bringing together Christians from all traditions to worship, pray, study and enjoy fellowship. There are regional groups in Belgium, the Czech Republic, France, Germany, Great Britain, Hungary, Poland, Romania, Slovak Republic, Spain, and individual members in a number of other countries. Between 28th and 31st July a Regional Conference was held at Herrnhut, Oberlausitz, Germany.*

Herrnhut ("The Lord's protection") is an attractive small town in the Oberlausitz area of Eastern Germany and close to the Czech and Polish borders – an ideal place, therefore, for a meeting primarily for members of the German Region (approx 50 participants) and the Czech, Slovak and Polish Regions (approx 25 participants in total). There was one other British participant, Martin Conway (formerly WCC), who had been persuaded by Hans-Georg Link to drop in for a few days and help with translation.

There were two strands to the gathering. Firstly there was the history of Herrnhut itself, founded in the 18th Century when Unity of Brethren (or Moravian) Christians were given refuge on land belonging to the (then Lutheran) Count Zinzendorf. The town largely reflects this history to this day: the central church is the Moravian "White Room", the newly refurbished Conference and Retreat Centre where we were staying belongs to that church, and no visit is complete without seeing "God's Acre" where flat gravesones are identical, reflecting the equality of all (rather reminiscent of some Quaker graveyards) - although the tombs of Zinzendorf's family are in fact higher! Apparently, on Easter Sunday morning a procession accompanied by trumpet music makes its way to the hillside graveyard where a service is held. We were given historical background on the first evening by the



Herrnhut Moravian minister, and several of their number attended or led sessions. For me, a Methodist, there was also the opportunity to research the Wesley links and to see copies of John Wesley's letters to Zinzendorf in the Town Archive. His diary for 12th August 1738 records his reluctance to leave "this happy place". Sadly, it seems that the initial happy fellowship with the Moravians which had so influenced Wesley was later challenged by doctrinal difference. I was nevertheless conscious of continuities of ethos and emphasis as well as practice with our own tradition (as well as glad that my journey hadn't taken quite as long as the 6 weeks it took Wesley to reach Herrnhut!).

The theme of the conference was "Lord, give us courage to build bridges: Christian living before and after the political changes of 1989." People were urged to be open and courageous in their dialogue with each other (the German participants themselves, of course, also represented former East and West). Historical and theological input were provided by a retired Protestant bishop of Silesian Oberlausitz, who

talked of experiences in the church in East and West, and Professor Glaeser who shared a Polish and ecumenical perspective on the changes of 1989. Two other speakers, a Czech pastor and a Slovak teacher respectively, spoke from their personal points of view about how these changes had affected them. The mornings were always rounded off by lively plenary discussions. Afternoon workshops picked up on aspects of Herrnhut history or delved deeper into the conference theme. On the last morning a Liturgy of Reconciliation was held in



the Moravian church which had many moving aspects. Representatives of the Regions brought forward

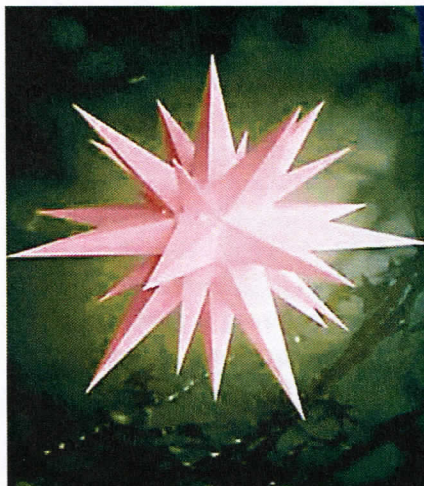


heavy stones denoting pain and guilt from their histories and laid them on the table. Frau Irmgard Weth (known for story telling and a Children's Bible) reflected in depth on the story of Jacob and Esau - reconciliation is costly and Jacob was left with a permanent wound. Participants shared bread and salt (agape meals have a long established place in Moravian tradition). Each day began and ended with a short act of devotion led by members of the different regions. Evenings were free for informal conversations or an "international evening" with the usual mix of humorous sketches and community songs or the German region AGM.

The Herrnhut history and the theme of the gathering came together in that the Moravians at the beginning were a community of people of many different traditions and they retain that ecumenical and reconciling emphasis today. (They are now affiliated to the main Protestant Church in Germany as well as the Free Church Councils). They are also a church which developed from a mission imperative - their first overseas missionaries were usually lay craftsmen but their slave converts were not easily assimilated into the churches of the slave owners and so their own ministers were ordained to serve those congregations. The discussions following the conference lectures gave interesting insights into grappling with different forms of mission in the post-communist or secular societies of today.

One example was of churches in the former German Democratic Republic using organ recitals as an opportunity to include a meditation and explanation of the role of music in Christian worship. Elsewhere some struggling village churches on a tourist cycle route had designated themselves as "Cyclist Churches" and were developing a ministry in that way. I was wishing we could have continued some of these discussions and shared more examples.

In Germany the influence of the Herrnhuters, as they are often known, is also felt in the use, far wider than just their own church, of their Losungen or daily texts and their distinctive Advent Stars



(Angela Merkel apparently has one in her office!). Those stars and Bible verses seemed to surround our gathering.

## Developments in Unity

*Alex Faludy points to some possibilities following July's meeting of the Church of England General Synod*

This July's decision by the General Synod of the Church of England to endorse the ordination of women to the episcopate (while making pastoral provision for objectors) has important ecumenical implications. Although the detailed enabling legislation will not go before the synod until next year, it may be confidently expected that it will include provision for deepening intercommunion with all the Porvoo Churches whose female bishops, and clergy ordained by them, are not presently covered by the agreement on interchangeable ministry. The



step similarly removes a long standing obstacle to closer relations with the Methodist Church throughout the UK.

'Expansion' as well as 'deepening' is a topic of the moment for the Porvoo churches. From early on they have had to consider whether their intercommunion should embody a particular sort of historic affinity between the episcopally ordered churches of northern Europe or a basis for Anglican-Lutheran unity in a wider sense: in other words should membership be limited to the original signatories or open to new entrants? In the coming months the question will be to the fore in meetings of the Porvoo Contact Group and related bodies, with special reference to the Evangelical-Lutheran churches of Russia and Poland who are keen to participate and already share much in common with the existing members.

Last May also witnessed the conclusion of a four year long consultation between the Church of England's Council for Christian Unity and the Lutheran Council of Great Britain. The Lutheran Council represents the shared interests of the ten different LWF churches operating in Britain.

Some member churches, (such as the ex-patriot chaplaincies of the Churches of Norway and Sweden), are already covered by the terms of the Porvoo agreement while others like the indigenous Lutheran Church in Great Britain (LCiGB) are not. The discussions had particular regard to how ties between the latter and the Church of England might be strengthened. Publication of a report (hopefully in 2009) containing recommendations on the way forward is eagerly awaited by ALS members in the UK.

## Celebrating 1908 Exchange Visit

'British and German Identities in the New Europe from a Christian Perspective' was the somewhat daunting title of a one-day conference held on 28 May at the Royal Foundation of St Katherine in London, writes Roy Long. It was attended by some fifty British and overseas delegates drawn from across the ecumenical world. Chaired by Dean John Arnold in his usual impeccable style - "The ideal pope is one who sits in the papal apartments, writing books about Jesus and playing Mozart on a Bechstein" being one of his memorable quotes of the day - the conference was part of the celebrations to mark the centenary of the Anglo-German Ecumenical Exchange Visit of 1908.

The four main speakers, Anglican, Lutheran, Roman Catholic and Methodist, linked this historic visit, whose fruits were so tragically blighted by the outbreak of the Great War six years later, with contemporary visions of the "New Europe". Excellent presentations and good discussion stimulated plenty of reflection on both the positive and negative aspects of relationships between Christians of international good will and the "powers that be".

The next day the Anglo-German party travelled to Cambridge as our predecessors had done a hundred years ago, to be guests of the Faculty of Divinity. We were treated to memorable lectures by Jürgen Moltmann and to lunch and evensong in Kings College. The festivities ended with a convivial meal and some forward thinking for next year. The Arbeitsgemeinschaft Christlicher Kirchen (ACK) is planning a conference for younger participants in Heidelberg; and since the British delegation travelled to Bremen by steamer in 1909, there will be a reunion there in association with the Kirchentag in May.

Particular honour was paid at the conference to Dr Keith Clements, a pioneer in working to improve British-German church relations in the latter part of the 20<sup>th</sup> century. Readers who might wish to know more about the original exchange will find an excellent description in the background paper provided by Dr Clements for the conference. Entitled *A Notable Ecumenical Anniversary: The Anglo-German Churches' Exchange Visits of 1908-09*, the document is available from Churches Together in Britain and Ireland (020-7654-7232).

## Diary Dates

The next issue of **The Window** will be prepared for publication in February 2009. The editorial committee welcomes contributions from members, preferably by e-mail but also by post, to the addresses on the back page no later than 25th January.

The **Executive Committee** will meet on Tuesday 25th November in 2008 and Tuesday 3rd February 2009. Members are invited to notify the secretary at ALS@lutheran.org.uk of any issues they would like discussed.

Next year's **Annual General Meeting** will be on Saturday 7th March 2009 at The Augustana Centre, 30 Thanet Street London WC1H 9QH from 10.30am-4pm. It will provide an opportunity to consider Anglican-Lutheran relationships from an African perspective.

## Hungarian-Slovak dialogue on minorities

Alex Faludy reports

Since March this year conversations have been taking place between representatives of the Lutheran Churches in Hungary and Slovakia about the welfare of minorities. Twentieth century border changes left both countries with minorities of the others ethnicity.

Today the number of Slovaks in Hungary is small (0.4% of the population) but that of Hungarians in Slovakia substantial: around 10% of the inhabitants. Minority welfare is a highly contentious political issue both within and between both of the countries and sadly this tension has sometimes been reflected in church life.

Most Hungarians in Slovakia are Roman Catholics, but they also make up about 4% of Lutheran church members. For several years the church has experienced a severe shortage of Hungarian speaking ministers which has resulted in a number of pastoral difficulties. Easing these difficulties is a priority in the present discussions.

Amongst the options understood to be under discussion is the possible appointment by the Slovakian Lutheran church authorities of a permanent advisor on Hungarian minority matters.

Another possibility might be to try increase co-operation with the Reformed Church in Slovakia (which is mainly Hungarian speaking). At the moment relationships between the two churches are less dynamic than is usual in these post Leuenberg days.

## Developing mutual understanding

*Jacob Knudsen, our National Co-ordinator in Norway, tells of a visit to Bergen by people from Southwark Cathedral, London*

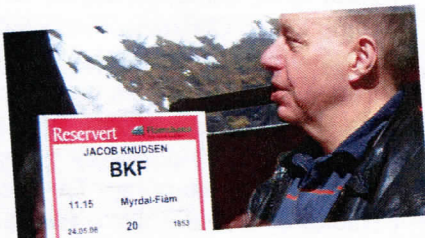
Since the autumn of 2000 Southwark Cathedral has been twinned with Bergen Cathedral in Norway. Many exchanges have been made since then. One of the objectives has been to include ordinary parishioners, so that is not just a "clergy thing".



Rolf Eriksen talking with Carla Stevens and Wendy Evans

Last May 15 parishioners from Southwark Cathedral visited Bergen, some of them for the first time. By staying in private homes, friendships developed. People really got to

know one another, sharing their faith and developing mutual understanding.



We had one day exploring Western Norway 'in a nutshell', going by train and seeing some really wonderful sights.

On Sunday the group participated in the Eucharist and later went to Lyse Monastery singing Evensong together. The Lyse Monastery, just south of Bergen, was founded in the 12<sup>th</sup> century from Fountains



Abbey in York. Today it is just ruins, unfortunately!

This combined excursion and pilgrimage strengthened the bond between the two Cathedrals, but what is even more important is that it made us realize the universality of the Church of Christ.



## Visit to St Petersburg

*Canon Guy Smith, recently Anglican Chaplain in St Petersburg, and his wife, Mary, invite you to explore that wonderful city after the 2009 Conference in Turku.*

Would you like to explore the "real" St Petersburg, the parts the tourists rarely see? And see "inside" the Orthodox Church there?

Well, if you are coming to the Society's Conference in Finland next September why not extend your stay in Eastern Europe and come with us? Numbers would be limited to a maximum of eight, on a first come, first served basis.

We would stay in a small basic hotel in the city centre, and travel around on public transport, which is an experience in itself. On the Sunday we would join the Anglican congregation, which meets in the Swedish Lutheran church, and some of the local church members would show you around. We might sample

some of the rich (and often inexpensive) musical culture of the city, and visit the Lutheran Seminary on the banks of the river Neva.

Staying from Wednesday 16<sup>th</sup> to Monday 21<sup>st</sup> September would cost in the region of £320 per person (at 2008 prices) for visa, train journeys, bed and breakfast, but not trips or lunch and dinner. Tourist visas are quite simple to obtain, and we would tell you how to get one.

If you are interested, when you book for the conference please include a note to us, Canon Guy and Mrs Mary Smith, 11 Church Walk, Stourport, DY13 0AL, UK or if you really can't wait you can phone me on 0044 (0) 1299 828 120 or e-mail to mandgs36@tiscali.co.uk

## Luther Booklist

*See article on back page*

**Wilson, Derek;** *Out of the Storm: The Life and Legacy of Martin Luther*, London, Hutchinson, 2007. ISBN: 9780091800017.

**Lindsay, Thomas;** *Martin Luther: The Man who started the Reformation*, Fearn, Christian Focus Publications Ltd., 2004. ISBN: 1-85792-261-1.

**No named editor** *Through the Year with Martin Luther: A Selection of Sermons celebrating the Feasts and Seasons of the Christian Year*, Peabody (Mass.), Hendrickson Publishers Inc., 2007. ISBN: 978-1-59856-123-4.

**Braaten C & Jenson R;** *Union with Christ: The New Finnish Interpretation of Luther*, Grand Rapids, William B. Eerdmans Publishing Company, 1998. ISBN: 0-8028-4442-1.

**Mannermaa, Tuomo;** *Christ Present in Faith: Luther's View of Justification*, Minneapolis, Fortress Press, 2005. ISBN: 0-8006-3711-9.

### The Window

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

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

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## MARTIN LUTHER

### A REVIEW OF CURRENT LITERATURE

by Roy Long - details of the books can be found on the previous page

For churches which are so consciously centred on Jesus Christ and the good news, Lutherans appear to give Martin Luther a pre-eminence that some other Christians find troubling. Luther himself was aware of the dangers of this and urged his followers simply to call themselves Christians for, he said, it was not Luther who had died and been resurrected but Christ. Nevertheless, Luther remains important because the radical nature of his re-discovery of the Gospel continues to throw up challenges to contemporary Christians, so it is refreshing to see that new studies of the reformer continue to appear.

For many readers the standard biography of Luther was Roland Bainton's *Here I Stand*, which first appeared in the 1950s. Well researched and full of contemporary illustrations, it presented a lively portrait of Luther in his contemporary setting. Now there is a worthy successor in Derek Wilson's *Out of the Storm: the Life and Legacy of Martin Luther*. By no means so copiously illustrated as Bainton's book, it is an improvement in one respect because it has a much stronger section dealing with Luther's later years. Incidentally, there is an appendix which includes the *Ninety-five Theses* which everyone knows about but few people have read! It is interesting to compare Wilson's book with a re-print of Thomas Lindsay's *Martin Luther: The Man who started the Reformation*. This first saw the light of day in 1900 before the great period of Luther study connected with names such as Karl Holl. Nevertheless, it is a good read which, at the same time, makes a few criticisms of what the writer, who was Principal of the Free Church College in Glasgow, sees as the failings of Lutheranism in becoming too closely allied to the state.

Reading Luther himself can be quite daunting, because his views of society and the world often seem quite medieval to us moderns, but readers can get a good feel of Luther as a preacher with the recent publication *Through the Year with Martin Luther*. It is subtitled *A Selection of Sermons celebrating the Feast and Seasons of the Christian Year* and offers a selection of Luther's sermons from the beginning of Advent through to Trinity Sunday. For anyone fortunate enough to have a precious copy of the small 1950 volume compiled by Margaret Steiner and Percy Scott, *Day by Day we magnify Thee*, which contained daily meditations from Luther's writings, this new book of sermons will be a very welcome addition. These sermons do raise the question of how Luther's preaching, which is quite demanding, would go down with congregations today!

Looking forward to our next international conference in Turku, two books are of immediate interest. The first is *Union with Christ: The New Finnish Interpretation of Luther*, in which the respected American Lutheran theologians Carl E. Braaten and Robert W. Jenson provide a useful introduction to a number of papers by contemporary Finnish Lutheran scholars, including Tuomo Mannermaa, who has been in the forefront of Finnish Luther research for the past twenty years. A seminal work by Mannermaa, *Christ Present in Faith: Luther's View of Justification*, is currently in print and brings readers face-to-face with an understanding of Luther which is somewhat different from that of German scholars with whom they are, perhaps, more familiar.