

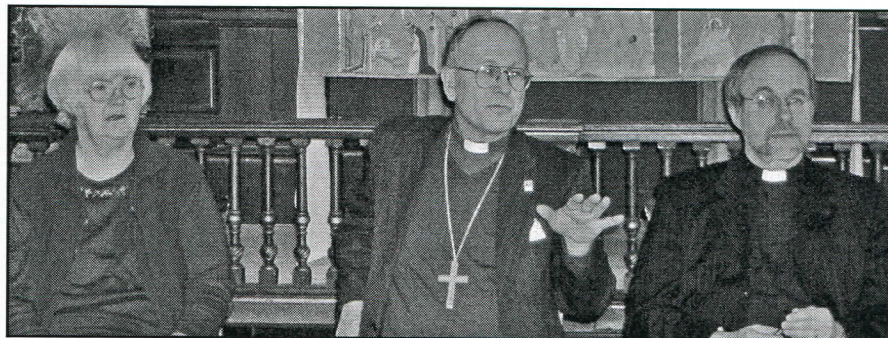
The Window

JUNE 2005

THE ANGLICAN – LUTHERAN SOCIETY

ISSUE No. 77

The Society's Annual General Meeting



Left to Right: Secretary Valerie Phillips, Anglican Co-Moderator Rupert Hoare and Lutheran Co-Moderator Tom Bruch at the Anglican-Lutheran Society 2005 AGM.

The AGM of the Anglican Lutheran Society was held on 12 March at the Swedish Church in Harcourt Street, London. The meeting was led by The Rt Revd Rupert Hoare, Dean of Liverpool Cathedral and Anglican Co-Moderator of the Society.



Above: The Swedish Church, London during a recent celebration. Below: ALS Membership Secretary Helen Harding.



The Lutheran Co-Moderator, the Revd Tom Bruch, introduced the members of the Executive Committee with a special welcome to Helen Harding as Membership Secretary.

Written reports were received from Norway, the United States and Finland. The Revd Jacob Frode Knudsen reported that he had recruited eight new members in Norway, "and I am convinced more are coming." The Revd Dr Scott Ickert stated that the North American chapter participated in the planning and execution of the Chicago conference "Anglicans and Lutherans: The New World Experience of Two Old World Traditions." *Editor's note: See last issue.*

The Revd Dr Jaakko Rusama reported on Anglican-Lutheran initiatives in Finland, including a number of ecumenical courses at the University of Helsinki. At the proposal of the ALS Co-President Dr Erik Vikström, a special ecumenical pilgrimage is planned from St Andrew's medieval church, Vantaa, to Porvoo Cathedral in August 2006.

The meeting welcomed Gunnel Borgegård as the new Swedish representative. Ms Borgegård reported that a new Porvoo research network has been established in Uppsala to organize connections between people involved in Porvoo links. This network will link with the Nordic Ecumenical Institute, formed by Sweden and Finland after the close of the Nordic Ecumenical Council.

Membership in the Society has increased to 248 members, 13 theological students and five honorary members. Members were asked to take personal responsibility for the recruitment of new members and for sending news to The Window.

Plans for the upcoming Tallinn Conference in September were discussed with great interest.

Thanks were expressed to the many members who continue to further Anglican Lutheran ties throughout the world. Special thanks were expressed to the Swedish Church and its pastor, The Very Revd Lennart Sjöström, for their fine hospitality.

Ed's note: the next issue of The Window will include news from the Grundtvig Celebration.

First Formal Anglican Parish Link with Iceland

In the spirit of the Porvoo Declaration, St Paul's, Covent Garden (known for its special ministry to the theatre community in London) and Grafarvogskirkja, Reykjavik (Iceland's largest parish), have begun a partnership of prayer, friendship and mutual learning.

The link between the parishes was celebrated at a Eucharist in St Paul's on Sunday 5th December 2004. This is the first formal link between a parish of the Church of England and a parish of the Evangelical Lutheran Church of Iceland.

The Rector of St Paul's, the Reverend Mark Oakley, writes:

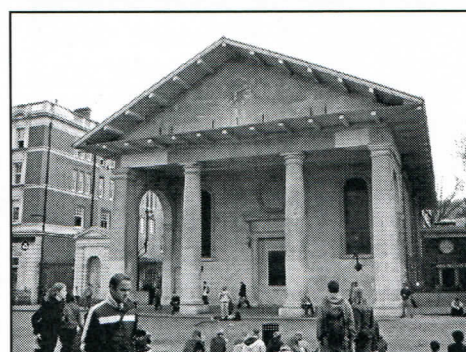
"The Victorian priest Sabine Baring-Gould, who introduced his generation to the richness of Icelandic literature and landscape, always told people to begin their travels to Iceland by buying the best map available in Henrietta Street, Covent Garden, next to St Paul's. This is the beginning of another journey and it is good to make friends with Icelandic Christians and to share experiences and insights. It is also reassuring to know that as churches miles away from each other we are remembering one another in prayer.

Our Eucharist together was called "Breaking Bread, Breaking Boundaries", a celebration of the remarkable surprises of faith that occur when we dare to look beyond ourselves and take catholicity and its relentless capacity for friendship seriously".

The Junior Church of St Paul's presented the Ice-



Above:
Grafarvogskirkja,
Reykjavik, Iceland.



Right:
St Paul's Church,
Covent Garden,
London.

landers with a large card made of prints of children's hands crossing the water in friendship and the Asterion Players, a group of actors associated with St Paul's, presented a tribute to Iceland in the words of the poet Borges.

Ed. Note: Mark Oakley has been appointed the Archdeacon of Germany and Northern Europe and Chaplain to St Alban's Church, Copenhagen. His new responsibility will include Anglican parishes in Scandinavia, the Baltic States and Germany.



Parishioners from Grafarvogskirkja parish joined the people of St Paul's at the service and agreed to pray for one another, learn from one another and befriend each other in the faith they share.

The relationship continues – on Sunday, 12th June, 2005 the Icelandic community in London celebrated Icelandic Independence day at a service in St Paul's, Covent Garden.

COMMON STATEMENT

Celebrating a Partnership between St Paul's Church, Covent Garden, London And Grafarvogskirkja, Reykjavik

We the people of St Paul's Church, Covent Garden, London, and the people of Grafarvogskirkja, Reykjavik, on the basis of our common understanding of the nature and purpose of the Church, fundamental agreement in faith and our agreement on episcopacy in the service of the apostolic work of the Church, and in the spirit of the Porvoo Common Statement of 1992, make the following acknowledgements and commitments:

We acknowledge one another's churches as churches belonging to the One, Holy, Catholic and Apostolic Church of Jesus Christ, sharing a confession of faith, and called together to work for reconciliation, peace and harmony.

We acknowledge the richness of experience that our churches have in serving Christ and our neighbours in London and in Reykjavik and that we are called to continue that service with imagination, faithfulness and joy.

We acknowledge our common desire to celebrate, learn from, and be enriched by, the arts in our journey of faith. We hope that members of the various artistic communities will continue to find a spiritual home in our churches.

We commit ourselves to a partnership of prayer, friendship, fun and mutual learning in the hope that God may be glorified in our unity.

We commit ourselves to welcome one another's members to receive sacramental and pastoral ministrations and to regard members of our partner church as members of our own.

We commit ourselves to deepen wherever possible our joyful acceptance of one another and to listen to what God might be teaching us through one another and in one another.

This statement gives us cause to celebrate and to give thanks to God for friendship within the Christian Church across the world. May he bless us this day, may he bless the peoples of London and Reykjavik, and may he continue the work he has begun.

Signed: The Reverend Mark Oakley
Rector, St Paul's, Covent Garden

Sr. Vigfús Þór Árnason, sóknarprestur
Rector, Grafarvogskirkja

The Northern European Cathedrals' Conference, Liverpool, January 2005

The Cathedral As Sacred Space was the theme of a consultation among clergy and lay staff of the major cathedrals in Northern Europe held in Liverpool this January.

Professor Philip Sheldrake told the assembly "The 'great churches' such as cathedrals are 'texts' in the sense that we can "read" their sign systems and thus seek to interpret their meaning. Because, classically, cathedrals were intended to be acts of worship in themselves, as well as a space for liturgy, it is not unreasonable to say that their art and architecture are directly at the service of theology and spirituality." Sheldrake stated "Cathedrals are truly themselves if they facilitate a risky 'movement beyond' – a movement outwards to seek again and to encounter the sacred even in the ambiguities of the streets."

The Dean of Christ Church Oxford, Christopher Lewis, issued a warning to those whose obsession with



cathedrals may overshadow the risen Christ.

"What then, in the light of the resurrection, is the role of holy places, being defined as those places to which people are drawn? I would answer that it is to act as common ground, hallowed by God, to which people may

freely come and, crucially, from which they go away."

"There are three related diseases from which such places suffer: inflated claims, possessiveness and the failure to send people away with an enthusiasm similar to that with which they are welcomed."

Lewis continued: "The Lord is risen. He can be met everywhere and anywhere. He had nowhere to lay his head on earth and now he is everywhere, although especially to be met in bread and wine and among the poor and those in need."

(Contact: helen.wilson@liverpoolcathedral.org.uk
for the above papers by e-mail.)



Anglican-Lutheran Society's
International Conference
September 9–13, 2005



Living with Boundaries, The 2005 Conference in Tallinn Estonia

This is your last opportunity to register for the September 9-13, 2005 International Conference of the Anglican-Lutheran Society.

The Conference will introduce you to the ways Christians in the former eastern block are adjusting to independence after the fall of the Soviet Union. You will experience how Christians in the much-occupied nation of Estonia are witnessing in the midst of major social, economic and political change.

You will meet leaders of the local Lutheran

and Orthodox Churches and hear informed speakers from Estonia, Sweden, Russia, Great Britain and America.

You will also meet Estonians from many walks of life and visit both urban and rural parishes.

Time has been set aside for sight-seeing in both Tallinn and the Baltic sea area just outside the capital where the conference will take place.

Because of space,

numbers are restricted to 50 participants.

The Conference fee has been set at £370. This includes housing, all sessions, all meals (except lunch on Sunday) and all visits and excursions.

Transport to and from Tallinn will be the responsibility of individual participants.

(In Europe, low-cost airline easyJet flies to Tallinn from London Stanstead and Berlin Schoenefeldt)

See you in Tallinn!

To register contact Canon Dick Lewis,
Tel.:+44(0)1923 672240 or Email:
vicarage@ccwatford.u-net.com

ESTONIA: With the collapse of the Soviet Union in 1992, Estonia regained a freedom it had enjoyed from 1918 until 1940. For centuries before Estonia had been ruled by the Danes, the Swedes and the Germans.

Population: 1,332,893 people live in the country; 65% Estonian, 28% Russian and 7% other.

Government: Estonia's democracy is based on a unicameral parliament, elected by the people. The President and Prime Minister are elected by Parliament. Estonia joined both NATO and the European Union in Spring, 2004.

Religious affiliation: Evangelical Lutheran 95%, Orthodox 3%, Others 2%

Evangelical Lutheran: The dominant religious tradition in Estonia is Lutheran. Estonians were Christianized by the Teutonic Knights in the thirteenth century. During the Reformation adherence to the Augsburg Confession took hold, and the church was officially established in 1686. While the majority of Estonians are nominally Lutheran, the

population generally tends not to be very religious, partly because religion through the nineteenth century was associated with German feudal rule. In 2003 there were 165 Lutheran congregations in Estonia with an estimated 250,000 members. The Estonian Evangelical Lutheran Church is a member of the Lutheran World Federation.

Orthodox Christianity: Orthodox Christianity is the second largest faith, with eighty congregations and about 15,000 members in 1992. Forty-three Orthodox congregations are Estonian, twenty-five are Russian, and others are mixed. In 1992 the Estonian Orthodox Church, despite local Russian objections, requested autonomy from Moscow. The Russian Orthodox Patriarch, Aleksiy II, born in Estonia and at one time the Metropolitan, granted the Estonian Orthodox Church autonomy.

Other Traditions: There are Baptist, Methodist Seventh-Day Adventist and Pentecostal congregations, a small Roman Catholic community - and a Jewish synagogue in Tallinn. Since independence, a number of evangelistic movements have targeted Estonia.

Highway Churches in Germany

A Resting Place for the Soul

If you drive along the German highways chances are you may well see a sign indicating that you are approaching an Autobahnkirche, a highway church.

Highway churches were started in the late sixties through local or regional initiatives. There are 26 highway churches throughout Germany, spread from the far northern city of Rostock (on the Baltic Sea) to the southern part of Germany outside of Munich.

The Autobahnkirchen are usually located near service stations or rest areas for petrol, food, and lodging.

The current 26 churches and chapels comprise eleven Protestant, eight Catholic and seven ecumenical places of worship.

Several more sites are under construction or in the planning stage. As "service areas for the soul", highway churches attract many visitors especially during the summer holiday period as well as the Christmas and Easter holidays.

The number of visitors who visit highway churches has

been estimated at about one million annually according to the Academy for Brotherhood Aid in Kassel. Interestingly enough, about two thirds of the visitors are considered either "unchurched" or only maintain a distant relationship with the church.

A number of highway churches are large church buildings; others are small



chapels or spaces for meditation and prayer. The larger churches offer worship services for the local congregation as well as for travel groups and visitors.

Special worship opportunities are offered for truckers and motorcycle riders. The small chapels offer a space for quiet, prayer and rest for body, mind and soul.

As I entered the Catholic Highway church of "Saint Christopher's" (the patron saint of travellers), near Baden-Baden, I was immediately taken by the quiet of the space. I was able to leave behind the craziness of high speed driving one has to deal with

on German highways and, within a few minutes, the tranquillity of the room let me settle down and I began to pray. On another trip I visited the "Maria, patron saint of travellers" highway church between Munich and Stuttgart. A guest book showed many entries and prayers for loved ones, remarks about world events or petitions for God's peace for an upcoming business meeting.

I resumed my journey in a much more relaxed and calm manner, which also contributed to road safety.

The names of some of the highway churches are worthwhile sharing: "Maria along the way"; "Jesus, Bread of Life" chapel; "Emmaus" chapel; "Light along our way" church. The responsibility for upkeep, worship and other events rests with the local community or congregation.

Next time you travel to Germany and ride along the highway, take time out and look for signs for the Autobahnkirchen. You will find them to be a most inviting and spiritual space.

Written for EKD News Service by:
Pastor Michael Bastian,
Holy Trinity Lutheran Church, North Easton, Massachusetts, USA

New Book:

Anglican-Lutheran Agreements: The Texts...1972-2002

The Anglican Consultative Council and the Lutheran World Federation have just published a compendium of reports and agreements achieved by Anglican-Lutheran dialogues at regional and international levels. This is the first time that the texts have been published together, and the volume is a practical reference book for readers interested in this area of ecumenical theology. *Anglican-Lutheran Agreements: Regional and International Agreements 1972-2002* is published as LWF Documentation No 49/04 (ISSN 0174-1756; ISBN3-905676-31-1)

The volume includes an introductory essay by Bishop David Tustin and Professor Michael Root, the Pullach Report (1972), Niagara Report (1987), Meissen (1988), Porvoo (1992), Hanover Report on the Diaconate, Reully, Concordat of Agreement (1999), Waterloo Declaration (2001), Common Ground (Australia), African Developments, Growth in Communion (report of the Anglican-Lutheran International Working Group 2000-2002).

All the key Anglican Lutheran dialogues and agreements of recent years are covered. The book is also available from LWF in a parallel German-language edition.

The book is available online from:
www.anglicancommunion.org
for UK £15; US \$24; Can \$31;
or Euro €22.

The Window

It is the purpose of this newsletter to support each member of the Anglican - Lutheran Society in better understanding of our different traditions and social contexts - so that we can more faithfully proclaim God's love and justice together in the world.

We encourage all members and readers to inform us about ecumenical thoughts, events or activities that reflect the common ministry of both our traditions - to share the Good News in our various communities.

John A Evenson

The Anglican-Lutheran Society
30 Thanet Street, London, WC1H 9QH, UK
Telephone: +44 (0) 207 554 2900
Email: enquiries@lutheran.org.uk

Patrons:

The Archbishop of Canterbury
The President of the Lutheran World Federation

Presidents:

The Very Revd Dr John Arnold OBE-Anglican
The Rt Revd Erik Vikstrom - Lutheran

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National Co-ordinators:

The Revd Birgitte Thyssen, Denmark
BITH@KM.DK
The Revd Dr Jaakko Rusama, Finland
jaakko.rusama@abo.fi
The Revd Holger Harrack, Germany
Holger@Harrack.com
The Rev Jacob Knudsen, Norway
jacob.frode.knudsen@bkf.no
Gunnel Borgegård, Sweden
gunnel.borgegard@sigrunastiftelsen.se
The Rev Dr Scott Ickert, USA
ssirlc@hotmail.com

Editor - The Window

The Revd John A Evenson - Lutheran
Editorial Address: 22 St Mary's Road,
Hemel Hempstead, HP2 5HL, UK
Phone: +44 (0) 1442 257058
E-mail: angluthwindow@hotmail.com
j.evenson@ntlworld.com

Window Book Review: Grace that Frees : The Lutheran Tradition

Bradley Hanson, Grace that Frees - the Lutheran Tradition, (Darton, Longman and Todd, 2004, £9.99) ISBN 0232 52479 3.

Lutheranism is probably the least well known in Britain of the major Christian traditions. While the world-wide number of Lutherans is more than sixty million, its actual presence in Great Britain is small. Partly through the energetic work of Tom Bruch, the Secretary of the Lutheran Council of Great Britain, its ecumenical profile here is being raised.

Developments over the last two decades have resulted in British Anglicans, Methodists and Reformed finding themselves in communion with varying proportions of world Lutheranism. It behoves all three churches to come to a fuller appreciation of their new partner and its spiritual traditions.

It is in this context that this short book, written by an American Lutheran scholar, will be particularly useful. Though it is in Darton, Longman and Todd's Christian Spirituality series, *Grace that Frees* also contains a considerable amount of helpful general information on Lutheranism; thus, for example, we are told that the hierarchy of sources of doctrinal authority within the tradition is, first, Scripture, then the classic Lutheran confessions and, thirdly, the practice of the primitive church and the writings of the early Christian fathers.

The importance for Lutherans of the core doctrine of justification by faith - in the light of which everything else is to be judged - is well brought out. This explains, for example, the Lutheran attitude to the cult of the saints. They are to be admired

for their quality of Christian living, but not to be invoked lest this either come to be seen as a necessary and meritorious work, so diluting reliance on the free grace of Christ alone.

A feature that may surprise many British Protestants, formed as they have been by largely a reformed ethos, is the strong emphasis upon sacramentality, in which respect, according to Hanson, Lutherans are closer to Roman Catholics and Orthodox than to many of their fellow Protestants. Luther's emphasis upon the objectivity of the Word and the sacraments and their indispensability is contrasted with the subjectivity and interiority of some forms of free church Christianity.

However, in an excellent final chapter in faith in daily life, Hanson virtually treats faithful obedience within one's own vocation as an additional means of grace in a manner rather reminiscent of the Wesley's with their emphasis upon works of mercy as grace bearing and in accordance with Charles' couplet,

'All who hear or read are blessed If Thy plain commands we do'

This last chapter also contains a very helpful account of the Lutheran understanding of the 'two kingdoms' and of the complex evolution of Lutheran understanding of their relationship with social ethics.

This book is strongly commended - as are its publishers for keeping it, in an age of alarmingly expensive paperbacks, to the reasonable price of £9.99. *David Carter.*