

# The Window

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Newsletter of the Anglican-Lutheran Society

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## Annual report for 1999 by Bishop Gordon Roe

The Rt Rev Gordon Roe, former Bishop of Huntington in the Anglican Church, wrote the following co-moderators' report for the Anglican-Lutheran Society's annual general meeting (AGM) held at the Swedish Church in London on March 13. Unfortunately Bishop Roe was ill at the time of the meeting and was unable to attend. His report covers the Society's activities in the past year.

1. This has been an unsettled year because The Rev Ronald Englund, the Lutheran co-moderator, has been establishing himself in his two new homes – in Falmouth, Massachusetts, USA, and in Streatham, London, UK. We have relied on him so heavily in the past that this upheaval has had a disproportionately severe effect on our working. But he and Ruth now have a settled pattern of commuting between England and the States, and we are hopeful that the work of the Society will resume its normal vigour. We shall see how the new arrangements work. We owe an immeasurable debt of gratitude to Ronald for his enthusiasm, initiative and charisma. With the latest means of communication, the fact that he lives for most of the year on the other side of the ocean should not be a difficulty.

2. The committee has met three times.

3. Since the last AGM, two issues of our newsletter, *The Window*, have been published instead of the usual four. In compensation, the December issue was double-sized. We hope to return to our customary four issues this year.

4. The ALS study tour last June, based in Leipzig, Germany, was a great success. We stayed at the Leipzig Mission and visited Eisleben, where Luther was born and died; Wittenberg, the scene of some of the most dramatic events of the Reformation; and the marvellous Händel museum in Halle.

5. Plans are well advanced for the ALS Conference at Westcott House, Cambridge, England, from 10-13 September. The theme is "Justification: What it means for today"

6. The Bishop of Grimsby, Dr David Tustin, retires as our Anglican Co-President this year. As one who has been

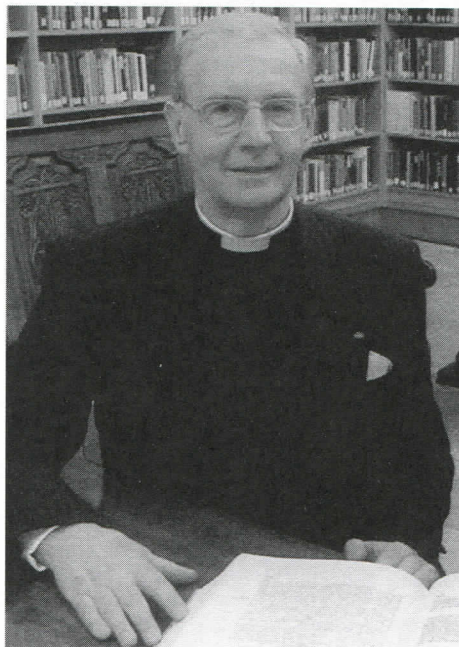


photo by Ted Ditcham, North News

The Very Rev John Arnold, Dean of Durham, England, the newly-elected Anglican President of the Anglican-Lutheran Society

deeply involved in international ecumenism for most of his ministry, he has been a great support to us. He has served as chairman of the Council for Christian Unity of the Church of England until this year, and has played a key role in important Anglican-Lutheran negotiations like Porvoo and Meissen. As Dr Tustin's successor, the Committee has nominated the Dean of Durham, the Very Rev John Arnold, who has spent much of his life in ecumenical discussions and has been a key Anglican negotiator.

7. After five years of service, the Rev Brian Coleman has retired as our efficient and ever-cheerful treasurer. We are deeply grateful for all he has done. Canon Guy Smith is nominated for election in his place.

8. Despite severe illness, Marianne Haig has worked hard to facilitate Committee meetings and to distribute *The Window*. We are grateful to her and continue to support her with our prayers.

9. All this activity and study need to be upheld by quiet and persistent prayer, especially for unity between Anglicans and Lutherans. There is so much common enjoyment, study and experience for which we are grateful. But progress in growing together in love is still slow.

## Arnold elected President of ALS at annual meeting

The Very Rev John Arnold, Dean of Durham, England, was elected Anglican president of the Anglican-Lutheran Society at its annual general meeting on March 13 at the Swedish Church in London. He succeeds the Rt Rev David Tustin, Bishop of Grimsby, England, who has retired after serving the Society for many years.

Dean Arnold joins the Rt Rev Erik Vikström, Bishop of Borgå (Porvoo) of the Evangelical Lutheran Church of Finland, as a president of the Society. While the co-moderators and committee are engaged in the Society's ongoing activities, the presidents give overall leadership with their advice and suggestions. The Society has been blessed with presidents who give invaluable guidance.

Dean Arnold has long been involved in ecumenical work including support for Anglican-Lutheran relationships. He recently completed a term as president of the Conference of European Churches. He is also a member of the Ecumenical Commission for Church and Society. His involvement with ecumenism in Europe goes back more than 40 years.

Born in London, John Arnold studied modern languages and theology at Cambridge University. He was ordained a priest in 1961 and became an assistant curate in Sheffield, England. He served as chaplain and lecturer at Southampton University from 1963-72. From 1972-78 he was Secretary of the Board for Mission and Unity of the Church of England. Following two years as Dean of Rochester, he assumed, in 1989, his present position as Dean of Durham and member of the Council of Durham University. Married with three grown children, he enjoys music and singing, languages, literature and translating poetry.

Members of the ALS elected John Arnold as Anglican president unanimously and with enthusiasm. The members also expressed their deep gratitude to the departing president, David Tustin, for his splendid leadership through the years.

## Anglicans provide help to restore historic panels in Tallinn church



Interior of the Pühavaimu (Holy Spirit) Church in Tallinn, Estonia, where 57 Biblical panels adorning the gallery are being restored. Funds are being collected to complete the project.

The Earl of Carlisle, a member of the British House of Lords, addressed participants at the Society's AGM about a wonderful project. He is a leader in the fundraising project to restore 57 panels depicting Biblical themes in the historic Pühavaimu (Holy Spirit) Church, in Tallinn, Estonia. He writes:

The Anglican community in Estonia worships in the Pühavaimu Church in Tallinn, a city of the Hanseatic League. Its existence is first recorded in 1316 and its completion dates back to the 15th century. Until the Reformation the church also served as a hospice chapel.

Worship is conducted by the Lutheran Dean of Tallinn, the Rev Gustav Piir, and the Anglican Chaplain in Helsinki, the Rev Rupert Moreton. The church has forged strong links, since Estonia regained her independence in 1991, not least with the Anglican Dioceses of Rochester and of Portsmouth in England, but also with the Lutheran churches in Germany, Finland and Sweden.

The church hall was the scene of a historic event on 8 September 1996 when it played host to the celebration in Tallinn of the signing of the Porvoo Declaration. The Archbishop of Canterbury, Dr George Carey, led the congregation in the celebration with participants coming from England, Scotland, Wales, Ireland, Finland, Sweden, Norway and Iceland. Latvians, Ingrians and German-speaking

Lutherans from Russia also took part. The British community in Estonia, supported by the former British ambassador to Estonia, Charles de Chassiron, and the former Anglican Chaplain, the Rev Francis Chadwick, decided to mark this great occasion by repairing, cleaning and restoring, where appropriate, the 57 oil panels painted in the 17th century, which adorn the galleries of the church.

These 57 panels, painted by the German artist, Elert Thiele, depict events from

Old and New Testaments including the Creation, Passion of Christ and Resurrection. They have survived the Great Northern War of 1701-19, the First World War, the Second World War and, more surprisingly, the Soviet Occupations. Restoration work, carried out by the Soviets in 1970, was not successful.

The Headley Trust from Britain, the Hella Valner Trust from Toronto, Canada, together with several individuals have already provided funds which will enable about a third of the panels to be restored. This work is being carried out with skill, dedication and great love by Estonian experts on site. The cost of restoring each panel amounts to approximately £800 (\$1,320). Contributions from outside Estonia will be most gratefully received. To raise such a sum of money from a parish of 1,400 souls is not a practical proposition since the average monthly salary is about £200 (\$330).

The question arises, when there are cases of much hardship in a nation of people who have experienced great suffering over the past fifty years, whether much needed resources should not be devoted to other charitable enterprises. In fact we are doing so. The Anglicans, along with their brothers and sisters from other congregations who worship "rent-free" in the church, support the Tallinn Children's Hospital.

Any contributions to the restoration fund should be sent to "E.E.L.K. Tallinna Pühavaimu Kogudus", Hansa Bank, code 767, account number 1120200255, Kinga Street 2, Tallinn, Estonia. On completion of the restoration work, a Service of Rededication and Thanksgiving will take place – in the Spirit of Porvoo.

The Earl of Carlisle (right) with members of the Society: From left - The Rev Paul D Schmiege, pastor of the Lutheran Church of St Anne & St Agnes, London; the Rev Tom Bruch, general secretary of the Lutheran Council of Great Britain; and the Rev Dr Jaakko Rusama of Helsinki.





The Rev Dr Per Hansson (right), director of the Peter Fjellstedt Foundation, Uppsala, Sweden, chats with the Rev Philip Chester of London at the Annual General Meeting of the Society.

## Introduction to Nordic Churches at Uppsala: October 16-20

A four-day conference to introduce the Nordic churches, especially for Anglican clergy, will be held at the Peter Fjellstedt Foundation in Uppsala, Sweden, from October 16-20.

The participants will debate topics such as spirituality in the Nordic churches, liturgical tradition and development, church organisation, disestablishment of the Church of Sweden, parish life and the role of the priest. There will be study visits to Stockholm and the medieval Cathedrals of Uppsala and Strängnäs. All sessions will be in English.

Lecturers will include the Most Rev Gunnar Weman, former Primate of the Church of Sweden; the Rev Dr Johan F Dalman, Porvoo contact person for the Church of Sweden; the Rev Timothy Lawes, a Church of England priest working as a curate in the north of Sweden; and the Rev Dr Per Hansson, director of the Peter Fjellstedt Foundation.

Participants will stay at the guesthouse of the Foundation which was named after Peter Fjellstedt (1802-1881), Swedish biblical scholar and missionary. The conference will help to develop the Porvoo Agreement between British and Irish Anglicans and Nordic and Baltic Lutherans.

For further information, please contact:

The Rev Dr Per Hansson,  
Peter Fjellstedt Foundation,  
Östra Ågatan 6,  
S-753 32 Uppsala, Sweden.  
Phone: +46 (0)18 161100.  
Fax: +46 (0) 18 161110.  
E-mail: per.h.hansson@fjellstedtska.se

## ALS plans International Conference at Westcott House in Cambridge, England, from September 10-13

"Justification: What it means for today" is the theme chosen for this year's ALS International Conference, to be held September 10-13. Members from across the Anglican-Lutheran world are expected in the ancient university town of Cambridge to learn about what relevance the idea of *Sola Fide* ("by Faith alone") might have in the run-up to the twenty-first century.

There could be no better place for ecumenical debate than Westcott House, one of two Anglican theological colleges in Cambridge, and a founding member of the ecumenical Federation of Theological Colleges there. The so-called "Cambridge Federation" is a ground-breaking ecumenical initiative, which co-ordinates the theological formation of Anglican, United Reformed, Roman Catholic, Methodist, and Orthodox students preparing to receive Holy Orders in their respective denominations. "With a Roman Catholic institution as a full member, our compass is broader than that of the World Council of Churches", Andreas Löwe, who is a student at Westcott House, tells us. A centre for Jewish-Christian studies has recently joined the federation. This exciting step opens the way to inter-faith dialogue and encourages students to be more aware of the religious world outside their own faith.

For the students of the Cambridge theological federation to think ecumenically means to do all those things together which can be done together, especially sharing worship, resources and staff. While the end result is not always greeted with equal satisfaction by all involved, it still speaks of an important step in the right direction: only by getting to know the other's habits and peculiarities can real ecumenical progress be achieved. "It isn't always learning the gentle way", another Federation student tells, "but it brings you in touch with what makes people's faith tick."

While the late Victorian walls of Westcott are not exactly seeping with ecumenism, the college's vision is one shared by ALS, and one which should inspire the conference's discussions and debates. At the heart of the matter will be a theological problem that has been bothering theological thinkers since St Augustine first touched on the matter in a response to notorious heretic Pelagius: "Justification by faith" will also set the minds of speakers and participants of the ALS conference going. We seek to encourage discussion and dialogue, and to come to an

understanding of the theological problem at hand which can be taken back into the world in which we live — for it is by faith alone and not theological concepts that we are justified.

The conference will therefore not only seek to debate and give meaning to one of the great stumbling-blocks of ecumenical dialogue, but has planned events that will deepen our own friendships — something for which ALS has become renowned. A film-evening as well as expeditions in and around Cambridge will see to the fact that no-one will need to grapple with theological issues all day. "The Westcott Arms", the only fully licenced bar in the Cambridge Theological Federation, will provide for those spiritual needs that may not be covered by lectures, plenary sessions or our communal worship.

The speakers invited to set participants thinking are experts in their own field. Many of them are well known to ALS members. The Cambridge diocesan bishop, Dr Stephen Sykes, will start off the conference on September 10. Dr Sykes will be retiring from the helm of the diocese of Ely at the time of the conference in order to become President of St John's College, Durham, England. Other speakers will be the Rt Rev Hans-Christian Knuth, Bishop for Schleswig, Germany, who chairs the Meissen Commission and the Lutheran-Catholic dialogue in his country; the Rt Rev Rupert Hoare, Anglican Bishop of Dudley, England, and a former principal of Westcott House; and the Rev Dr Jaakko Rusama, our Finnish Correspondent and a graduate of Selwyn College Cambridge, will speak on developments in his country. While our focus will mainly centre on Anglican and Lutheran concepts of justification, our discussions will be rounded off by a special lecture given by Dr Richard Rex, the lecturer in Ecclesiastical History at the University of Cambridge. Dr Rex, himself a Roman Catholic, will talk to us about the recent Lutheran-Roman Catholic dialogues on justification.

The total cost for the conference at Westcott House will be £160, including room and full board. As space at Westcott is fairly limited, please inform the society's treasurer before too long if you would like to attend the conference: The Rev Canon Guy Smith, 11 Church Walk, Arley Kings, Stourport-on-Severn, DY13 0AL, Worcestershire, UK. A warm welcome is extended to all members and friends of the Society. The committee hopes to see many old and new friends this autumn!

## Reflections on 'Called to Common Mission'

BY NORMAN A. HJELM

Readers of *The Window* have been kept up to date regarding discussions in the United States between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA). A "Concordat of Agreement" – a proposal for the establishment of "full communion" between the two churches and the product of more than thirty years of fruitful bilateral discussion – was considered by the two churches in 1997. This proposal passed the General Convention of the Episcopal Church with more than a 90% affirmative vote; it failed, however, to attain the required two-thirds vote of the ELCA's Churchwide Assembly by a mere six votes, nearly a thousand having been cast. The ELCA Assembly, nevertheless, then asked for the formulation of a revised proposal which could be considered by its Churchwide Assembly in 1999 and by the Episcopal Church's General Convention in 2000.

A draft proposal, "Called to Common Mission" (CCM), is now available in the form which will be brought to the ELCA Churchwide Assembly to be held in Denver, Colorado, in August of this year. Again requiring a two-thirds vote for passage, it will be accompanied by constitutional and liturgical amendments which the ELCA would of necessity adopt upon favourable action by the Assembly and a comparable decision in 2000 by the Episcopal Church.

CCM has been prepared, with extensive reaction from various individuals and groups within the ELCA, by a six-person team chaired by Professor Martin Marty of the Divinity School of the University of Chicago. Two Lutherans joined Marty on the drafting team: Professor Michael Root of Trinity Lutheran Theological Seminary in Columbus, Ohio and Professor Todd Nichol of Luther Theological Seminary in St. Paul, Minnesota who alone within the drafting team has not agreed to the text. Three members of the Episcopal Church were also part of the drafting group: the Rt. Rev. C. Christopher Epting, Bishop of Iowa; the Rev. Canon J. Robert Wright, professor at the General Theological Seminary in New York; and the Rev. William A. Norgren, former Ecumenical Officer of the church.

Commentators have generally agreed that CCM is a clearer document than the former Concordat, and its emphasis on *common mission* as a consequence of full communion between the two churches has been widely hailed. Significant clari-

fications have been made in asserting that each church would maintain its own integrity in respect to key structural matters, such as an agreement that the ELCA could retain its present practice of electing its bishops for specific and renewable terms of office.

There would, further, be agreement that a bishop is invariably to preside at all ordinations to the priesthood/ministry, a point of contention for some Lutherans. There is no mention of the "three-fold ministry" of bishops, priests, and deacons in CCM.

### Two significant actions

Undoubtedly, however, the two most significant actions are still (1) a pledge by the Episcopal Church to enact a temporary suspension, in this case only, of the seventeenth-century restriction, found in the Preface to the Ordination Rites (Book of Common Prayer, p. 510) that "no persons are allowed to exercise the offices of bishop, priest, or deacon in this Church unless they are so ordained, or have already received such ordination with the laying-on-of-hands by bishops who are themselves duly qualified to confer Holy Orders." The purpose of this action, declaring this restriction inapplicable to the present clergy of the ELCA alone, will be to permit the full interchangeability and reciprocity of clergy between the churches, that is, to allow all ELCA pastors to function as priests or presbyters within the Episcopal Church without any further ordination or re-ordination or supplemental ordination whatsoever, subject always to canonically or constitutionally approved invitation.

(2) The ELCA, for its part, would agree that all its bishops, subsequent to the enactment of CCM, would be installed/ordained (different terminology is used by the two churches) with the participation in the laying-on-of-hands by at least three bishops from churches within the global Lutheran communion which already maintain "historic succession" (e.g., the Churches of Sweden, Finland, or Tanzania) and/or the Episcopal Church.

These two actions, if taken, would validate the CCM call that each church make fundamental changes in its structure and self-understanding *for the sake of unity in the gospel*. Neither church will remain the same.

Debate within the ELCA concerning this adoption of "the historic Episcopate" is intense, at times bitter, and – in the present view – not always marked by a

well-informed view of either Lutheran historical or confessional warrants. At root, on the one hand, a case can be made that the proposals of CCM regarding episcopacy are favoured by those who view the 16th century Lutheran Reformation as an emergency action which *for the sake of the gospel* resulted in the adoption of patterns of ministry and oversight outside the historical precedents of the Western catholic tradition. For these persons the ecumenical imperative which leads through the historic episcopacy is convincing. Those who oppose CCM, on the other hand, tend to regard the Reformation as a legitimate establishment of Protestant denominationalism. For these persons, the ecumenical imperative is clearly most often something less than "full communion."

Two arenas where these issues have been debated are worthy of mention. On December 9, 1998 a joint "study day," sponsored by the Lutheran Theological Seminary in Philadelphia and the General Theological Seminary of New York, was held in Philadelphia on the theme, "The Revised Concordat and the Evangelical Office of the Bishop." Main lectures were given by Professors Root and Wright. Professor Root, in his paper, emphasized that the historic episcopate can be adopted by the ELCA with no forfeiture of the historic Lutheran conviction that there is but one ordained conviction ministry of Word and sacraments. Professor Wright provided historical evidence for the fact that the historic episcopate has always been, in the words of Anglicanism's Chicago-Lambeth Quadrilateral, "locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into unity of His Church."

Both speakers – along with other theologians who addressed the conference – emphasized the appropriateness of defining the desired episcopate as an *evangelical* one. The office of the bishop is always to be seen, by both Lutherans and Episcopalians, as totally in the service of the gospel. Apostolicity – which each church acknowledges as already present in the other – encompasses more than episcopacy, and the historic episcopate stands, in the words of the Faith and Order document, *Baptism, Eucharist, and Ministry*, as "a sign but not a guarantee" of authentic apostolic faithfulness.

A second location where this debate concerning the CCM proposals has been carried out is in the most recent issue of the American Lutheran theological journal, *dialog* (Winter 1999). Again, Robert

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continued from page 4:

Wright has provided the central essay, "An Episcopalian View of the Historic Episcopate." With a deep understanding of authoritative Lutheran confessional writings – especially the crucial Article 7 of the Augsburg Confession and the equally crucial Article 14 of the Apology to that confession – Wright irenically suggests that the historic episcopate, as "culturally adapted" in the United States by the Episcopal Church, would enrich the life of the ELCA, even as, for example, he makes a strong case that the Episcopal Church stands in need of a deepened appropriation of the classic Lutheran doctrine – "by which the church stands or falls" – of justification by grace through faith.

#### Lutheran responses

Three Lutheran responses to Wright in *dialog* demonstrate great receptivity to the proposals of CCM; two responses – marked, I think, by basic misreadings of Lutheran history and tradition and by a regrettable tone of panic and anger – are strongly opposed.

Since CCM is, in point of its origin, a proposal for full communion from within the ELCA, the present debate is centered within the Lutheran family. It remains to be seen how the Episcopal Church will react to what many hope will be a positive action by the ELCA in August of this year.

The debate within American Lutheranism has thus far centered on whether or not the Lutheran confessional tradition *allows* an episcopacy in historic succession. Many of us, convinced that this is neither a theological or ecclesiological problem, wish that more discussion concerning the positive *desirability* – for the sake of unity and as one sign, though not a guarantee, of apostolicity – of such an episcopal structure marked the debate. Emphasis should not be on the problem but on the gift and its potential for unity and mission.

It needs to be admitted, nevertheless, that the present Lutheran debate seems often to reach a strikingly low level. Opponents of CCM seem the better organised – with a website on the internet captioned "The Word Alone: For the Word, against the historic episcopate in the ELCA," with conferences on "Upholding Lutheran Confessions," and with petitions which call for the rejection of the proposed full communion. These opponents to CCM, centered largely in ELCA synods and institutions of the upper mid-west, have on occasion adopted a style of argument – personal, procedural, and traditionally Protestant – which often has

not elevated the discussion.

It is certainly not easy for non-Lutherans to understand the depth of this American Lutheran debate. More than theology or ecclesiology is involved. The forms of faith and church life which marked particular 19th century immigrant groups of Lutherans, especially from Norway, continue – even at the dawn of the 21st century – to shape basic attitudes.

The anti-clericalism which marked some expressions of Lutheran pietism generations ago has now taken on anti-episcopal tones. A contentment with American denominationalism, with the Lutheran church being no more than one among several mainline Protestant churches, restricts the ecumenical insight and passion of many who oppose CCM. In this debate considerable disagreement has surfaced in respect to such traditional Lutheran concerns as adiaphoron and the phrase *satis est* ("it is enough") in the seventh Article of the Augsburg Confession, even as new and potentially fruitful discussions have emerged concerning the meaning of apostolicity, catholicity, and, obviously, the historic episcopate. There is, however, in spite of the depth of these discussions reason to suspect that the ecumenical decision to be taken by the ELCA in August 1999 – no matter the outcome – might leave deep wounds.

Yet, in the mind of the present writer, "Called to Common Mission" does present a *kairos* to both the ELCA and the Episcopal Church. Years of committed theological discussion, marked by serious prayer and concern for mission, have brought these two churches to an acknowledgment of common faith in the Trinitarian apostolic gospel. Full communion between these two limbs in the one Body of Christ would be a faithful response to the prayer "that all may be one" and would auger for renewed faith and mission in the secularised, pluralistic, and religiously gnostic society which is the United States. Full communion is not meant to be simply theological or ecclesiological agreement. It is the establishment of a new life together in ways not yet shown by God. Our ecumenical capacity for moving towards the visible unity of the church is being put to the test.

[Norman A. Hjelm, a pastor of the ELCA, has served as Director and Senior Editor of Fortress Press in Philadelphia, Director of Communication and Acting Deputy General Secretary for Planning of the Lutheran World Federation in Geneva, and Director of the Commission on Faith and Order of the National Council of the Churches of Christ in the USA. Now retired, he lives in Wynnewood, Pennsylvania.]

## Anglicans and Lutherans forge local links in USA

The author of our feature, Norman A. Hjelm, has also contributed this report on the practical implications of *Called to Common Mission* in his home-state of Pennsylvania:

The Episcopal Diocese of Pennsylvania and the Southeastern Pennsylvania Synod of the Evangelical Lutheran Church in America are remarkably similar in many respects. They cover the same geographical area - five counties in the greater Pennsylvania area - and have virtually the same number of parishes and communicant members. Relations between the two bodies are close, and they are both looking for the adoption of *Called to Common Mission* and the establishment of full communion between their two churches.

As a way of making present relationships even closer and planning for full communion, the Diocesan and Synodical Bishops, Charles Bennison and Roy Almquist, made arrangements in February of this year for their staff to spend a day together to discover common concerns and strengthen common mission. About 20 officials met in suburban Philadelphia and discovered many points where work can be best done together. The development of a common urban strategy for mission and evangelisation, opportunities for shared chaplaincies in hospitals and social service institutions, the desirability of joint ministries at colleges and universities, the necessity of an ecumenical witness in areas of urban life such as public education – these were central issues in wide-ranging discussions.

One Episcopal priest has, largely as a result of this meeting, been asked by the Lutheran Bishop to help develop a new programme of spiritual direction for synodical clergy. Further meetings of the group are anticipated, and a pledge has been made that regardless of national church decisions, this diocese and this synod intend to live and witness together in deep and imaginative ways.

The proposal for full communion, *Called to Common Mission*, stresses that the visible unity of the church – "that all may be one" – is for the sake of mission – "that all the world might believe". Full communion between Episcopalians and Lutherans in South-Eastern Pennsylvania is taking solid shape as church leaders, clergy and laity increasingly learn to get to know one another and also develop common strategies of mission, thus giving to their faith, life and witness a new depth of koinonia and unity.

## Archbishop of Church of Sweden enthusiastic about church-state separation in his country

The Most Rev Dr K.G. Hammar, Archbishop of the Church of Sweden, spoke positively about the coming separation of church and state in his country at the annual general meeting of the Anglican-Lutheran Society held on March 13 at the Swedish Church in London. Cedric Pulford of Geneva-based Ecumenical News International (ENI) attended the meeting and interviewed Dr Hammar afterwards. Following is his report, reprinted here with permission of ENI:

The disestablishment of the church is "inevitable" in advanced Western nations, according to the primate of the Church of Sweden, Archbishop K.G. Hammar of Uppsala, whose church will cease to be linked to the state officially next year. In an interview with ENI during a visit to London, the Lutheran archbishop said the present established status of the church brought "only disadvantages". The archbishop was attending the annual meeting of the Anglican-Lutheran Society in London, where he briefed members on the establishment issue.

The establishment of the reformed Church of Sweden dates from the 17th century Lutheran Reformation, with the king as head of the church and parliament enacting its confessional and legal basis. Bishops and cathedral deans are appointed by the government. This will change next year when the church takes over responsibility for choosing its own leaders and enacting its own legislative ordinances.

Dr Hammar told ENI that he was "excited at the opportunity to be part of this historic change. It leads us to relate to people in a new way. Instead of telling people, we must listen, and, if we listen, we may find we have something to share with them."

Despite the disestablishment of the church, Dr Hammar told ENI that the church's income appeared to be secure. The government would continue to collect a compulsory church tax, renamed as a fee, from all members. He did not agree that having the government collect a compulsory fee would compromise the new independence of the church. Although non-members will no longer have to pay tax to the Church of Sweden – at present they pay three-quarters of the member's rate – the church has a dominant position in the country. The archbishop reported that 75 per cent of infants were baptized in the church, and 45



Archbishop Dr K. G. Hammar of the Church of Sweden (left) lecturing at the annual general meeting of the Anglican Lutheran Society. The Very Rev Lennart Sjöström, rector of the Swedish Church in London (right), introduced the Archbishop.

per cent of the children were being confirmed.

Dr Hammar told ENI that the Swedish experience suggested that disestablishment was, sooner or later, "inevitable" in advanced Western nations. (Countries with an established church include England, Scotland, Norway and Denmark.) "We also had great opposition (to disestablishment) in the 1980s," he said, "yet the final decision was backed by 95 per cent of the church assembly."

He was confident that disestablishment would help ecumenism. "It must become easier to create new relationships. There is an expectation among the free (non-Church of Sweden) churches that it will mean something." Dr Hammar's greatest wish is that liberating the church from its state links will "help to resolve the contradiction between power and the Christian faith based on love."

During his visit to London, Dr Hammar welcomed a group of Swedish pastors who attended a course on Anglican spirituality and church practice under the Porvoo agreement, which established communion between the Anglican churches in Britain and Ireland, and Lutheran churches in the Nordic and Baltic region, including the Church of Sweden.

Dr Hammar described Porvoo as "perhaps the greatest ecumenical achievement so far". He said: "It must grow on a local level to be important for the future. It is not the end

of the process, but a step on the way. I hope it will inspire others in the world-wide church."

### Sjöström preaches at Canterbury

Ecumenical history was made on February 21 when the Very Rev Lennart Sjöström, Dean of the Swedish Church in London, preached at Canterbury Cathedral. It was the first time that a Swedish priest had preached during a main service on a Sunday morning at the Metropolitan Cathedral at Canterbury since the signing of the Porvoo Agreement. It was probably the first time ever for a Swedish Lutheran to take part in this way. The Porvoo Agreement means that the British and Irish Anglican churches and the Lutheran churches of the Nordic and Baltic countries are in full communion with each other.

More than 100 members of the Swedish congregation travelled to Canterbury from London to attend the service. The Dean of Canterbury, the Very Rev John Simpson, welcomed the congregation. The dean invited the Swedish congregation for drinks at the deanery after the service and gave the Swedish Church a gift. Dr Jan Erik Ahlberg, chairman of the Church Council of the Swedish Church, thanked the dean and reciprocated the dean's gesture by a "Lutheran" gift. The service was arranged by Canon Roger Symon

## Rusama reports on ALS in Finland during 1998

Following is the report given by the Rev Dr Jaakko Rusama, the ALS National Correspondent in Finland, at the Society's annual general meeting:

ALS has taken its place alongside other Anglican-Lutheran contacts in Finland. Since 1929 there have been a series of Anglo-Scandinavian (now Anglo-Nordic-Baltic) Theological Conferences, and from the 1970s a series of Anglo-Scandinavian Pastoral Conferences with a Baltic dimension. Apart from these ongoing programmes many other links exist between the Finnish Lutheran Church and the Anglican churches in the Porvoo Agreement.

### Anglicans in Finland

The Anglican Church in Finland is a chaplaincy within the Church of England Diocese in Europe. With about 100 members, it is an active member in the Finnish Ecumenical Council and widely seen as a sister church to the Evangelical Lutheran Church in Finland. Increased financial aid from the Finnish Lutheran Church saw to the appointment of a new chaplain: the Rev Francis Chadwick was succeeded in the autumn by an Irish-born priest, the Rev Rupert Moreton, whose induction service took place on Advent Sunday and was attended by Anglican and Lutheran clergy.

### The Porvoo process

The Finnish Lutheran Church is represented in the Porvoo Agreement Contact Group and in a Porvoo monitoring group. At the Finnish group's initiative, a symposium on Canon Law was held in London in January last year at which legal experts finalised a common interpretation of the commitments contained in the Porvoo Declaration. The Finnish monitoring group prepared the necessary amendments which will be taken into account in Finnish Lutheran Canon Law and Church order. Final decisions will be made at a General Synod in 1999.

All churches which so far have ratified the Porvoo Declaration unofficially also have adopted a joint name for the region – the Porvoo Communion. The first consultation of church leaders from the members of the communion was held in Turku, Finland, in March. At the consultation a number of ecumenical observers from the Orthodox, Roman Catholic, Old Catholic and Reformed Churches were also present.

At their consultation, the bishops of the Porvoo communion affirmed their commitment to address some of the challenges facing people in Europe together. Challenges include the erosion of traditional values,

which is often accompanied by an inarticulated search for spirituality. There was a strong conviction among the prelates that churches, as an integral part of society, can work in partnership to meet some of the major changes. There was also a review of changing patterns of the relationships between church and state in the countries concerned. The church leaders also ratified the findings of the Canon Law symposium in January.

A highlight symbolizing the growing together within the new communion of churches was the celebration of the Eucharist with the people of the city of Turku in the cathedral on 15 March. The preacher was the Archbishop of York, the Most Rev David Hope. Clergy from several countries administered Holy Communion. New co-chairmen were elected to the Porvoo Agreement Contact Group: the Bishop of Oslo, Dr Andreas Aarflot and the Bishop of Grimsby, Dr David Tustin (retiring Anglican president of the Anglican-Lutheran Society) were succeeded by the Irish Bishop of Cashel and Ossory, John Neill, and the Finnish Bishop of Borgå (Porvoo), Dr Erik Vikström, who is also co-president of the Anglican-Lutheran Society.

The consecration on Pentecost of the new bishop in the Archdiocese of Turku, Dr Ilkka Kantola, was attended by a number of foreign bishops, including the Anglican Bishop of Dover, Richard Llewellyn. In December, Dr John Vikström was succeeded as the new Archbishop of Turku and Finland by the Dean of Turku Cathedral, the Rev Dr Jukka Paarma.

Three Finnish Lutheran pastors were licensed to officiate as priests in the Church of England in 1996. All are members of the Anglican-Lutheran Society: Dr Heikki Kotila (editor of a Christian newspaper); the author (assistant director of the Academy of Finland); and Dr Henrik Smedjebacka (former director of the Finnish Evangelical Lutheran Mission, now retired). In 1998 the Rev Matti Amnell of Agricola Church, Helsinki, received a similar licence. They all led Anglican services in Agricola Church.

### The universities

In the theological faculties of the Finnish universities, at least two doctoral studies were conducted on Anglican themes – one on the Porvoo Common Statement and Declaration, and another on Archbishop Michael Ramsey. In October, the church history department of the Helsinki Theological Faculty organised a course on church and culture in Britain, focussing especially on the Church of England.

### 'The Window'

*The Window* has been a helpful instrument in informing about Anglican-Lutheran relations and the activities of the Society. Apart from members of the Society, the newsletter was sent to key people in the church and media.

### Membership in Finland

By the end of 1998 there were 16 members in Finland, compared to 13 members in 1997. Out of nine Lutheran bishops in the country, two are members of the Society. Efforts are being made to bring more people into membership.

Lively international lunch-time conversation at the London AGM: From left, the Rev Olle Lidén of Tåsjo, Sweden; the Rev Holger Harrack of Wilhelmshaven, Germany; Gesine Hoare of Cradley Heath, England; and Dorothy Knights of Malvern, England.





Canon Guy H Smith (left), newly elected ALS-Treasurer, receives the Society's cheque-book from the Rev Brian D Coleman, outgoing treasurer, at the end of the annual general meeting.

## 'The Window' has entered the electronic age

The editors of *The Window* open their copy books and portray the otherwise nameless faces behind the newsletter:

"How do they do it?" you might ask yourself, should you ever contemplate how this copy of the newsletter was produced. The way from the hand-written article to the finished product on your doorstep is indeed an elaborate process, taking up to two weeks of hard work on the part of the editors and their production team, currently located at Falmouth, Mass, USA, Heidelberg, Germany, and London, England. If the people behind the newsletter reflect the international character of the Society they serve, the production of *The Window* in three countries bears further testimony to that fact.

When Gordon Roe wrote in his AGM report that the "latest means of communication" would be employed to co-ordinate ALS business, he might have had in mind fax machines and the trusty telephone. The editors of *The Window*, however, resort to using the telephone only at the very last minute, in order to discuss the final draft, before dispatching the publication to the printers: the ALS newsletter is now produced by a steady process of messages sent by electronic mail, directly from one computer to another, literally at the speed of an electron.

This enables the Lutheran editor, the Rev Ronald Englund, to compose articles at his home in Falmouth, and the Anglican editor, Andreas Löwe, to complete the copy of the newsletter even while away from Cambridge on a research term in Heidelberg. The electronic age has made it unnecessary to meet in person, or for

the copy editor to type up a single contribution submitted by letter, since all articles sent by electronic mail can be accessed on any computer equipped with a telephone link, anywhere in the world. This opens the way to creative publishing independently from the actual whereabouts of authors, editors or printers. Still, even the most sophisticated technology does not replace commitment and patience, as any writer will confirm.

Once the first draft is assembled, the editors may meet or may not meet, depending on their movements. Only the Christmas edition was published after two editorial meetings, one at Boston Logan airport's French café (of all places), the other at the Lutheran co-editor's Cape Cod home. The Anglican editor just happened to pass through that part of America while on tour with his Cambridge College choir and, despite a busy schedule, time was found to discuss the needs of the newsletter after a lengthy period of silence.

The final copy is passed back from Heidelberg to Massachusetts for a quick glance over the lay-out, only in order to be faxed to London, England, straight-away where it is proof-read by a colleague. The revised proofs are sent back to the copy-editor, corrected and then passed on to our London printers by electronic and Royal mail.

The production has only ended when hundreds of copies are strewn across the floor of Marianne Haig, who has taken on the task of packing and posting *The Window* to its readers. The society wishes to extend their gratitude to all helpers, whether known to the readers, or serving quietly behind the scenes, who make this publication possible.

## Guy Smith succeeds Brian Coleman as ALS treasurer

Canon Guy H Smith of Stourport-on-Severn, Worcestershire, England, was elected treasurer of the Anglican-Lutheran Society at its annual general meeting on March 13. He succeeds the Rev Brian J Coleman of Onslow Village (Guildford), England, who completed two terms as treasurer.

Canon Smith has been a member of the Society's Committee and served as assistant treasurer before the election. He recently retired as Team Rector of Kidderminster, Worcestershire. (See story in *The Window*, No.58.)

Please send all new membership fees as well as membership renewal fees which are made in pounds sterling to: Canon Guy H. Smith, 11 Church Walk, Arley Kings, Stourport-on-Severn, Worcestershire DY13 OAL, England. Make cheques payable to Anglican-Lutheran Society.

Members at the AGM expressed their gratitude to Brian Coleman for his years of service as the Society's treasurer.

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### The Anglican-Lutheran Society

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The President of the Lutheran World Federation

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The Rt Rev Erik Vikström (*Lutheran*)  
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The Rev Gareth R Rowlands (*Anglican*), Wales

#### Editors of *The Window*:

The Rev Ronald T Englund (*Lutheran*)  
Mr J Andreas Löwe (*Anglican*)

#### Editorial Address:

10, Javelin Court  
Streatham Common North  
London SW16 3HL, England  
Tel/Fax. +44 (0)181 769 2677  
Tel/Fax. in.USA: +1 508 495 1621

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