

The Window

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THE ANGLICAN-LUTHERAN SOCIETY

Issue No. 115

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And much, much
more

LIVING WITH UNCERTAINTY

Our Society's Annual General Meeting is on Saturday 17th March from 10am at the Ulrika Eleanora Swedish Church, 6 Harcourt Street. London W1H 4AG

Under the title, **'I was a stranger and you took me in'** (Matthew 25.35) the day will consider the plight of refugees and migrants seeking shelter and perhaps a new home in a foreign land. In English the expression 'you took me in' can have two meanings. The positive meaning is 'you welcomed me'. The negative meaning is 'you tricked me'. Whilst most people seeking refuge from the ravages of war and violence, from extreme poverty or from starvation due to natural disasters, do find a welcome and a new home, many others find themselves victims of traffickers who promise them the world but then enslave them.

The Swedish Church will be open from 10am to greet you with coffee or tea. At 10.30 the Rector, the Very Rev Eric Muhl (pictured here), will welcome us and tell us something about the congregation and their activities.



The Business Meeting will follow immediately, ending at 11.30. During the meeting we shall hear reports from our Moderators and from our Treasurer and National Coordinators, and members will be asked to approve a change to the Constitution and to elect additional members to the Executive Committee.

Then at 11.40 the Rev Vesa Hakkinen from the Department for International Relations in the Evangelical Lutheran Church of Finland

will make a presentation. He will focus on issues relating to refugees and asylum seekers and how the Christian communities in Finland are facing these new challenges. This will be followed by an open discussion chaired by the Ven Christine Allsopp.

After lunch, which will be provided, we hope to hear about the experience of refugees and migrants who have made their way to London. After some discussion there will be tea. The day will end with a Swedish Lutheran Eucharist at which the Very Rev Eric Muhl will preside and our Anglican Moderator, Bishop Michael Ipgrave, will preach.

There will be a charge of £20 for members and £25 for non-members, payable on the day. If you intend coming please let us know by contacting angluthsociety@outlook.com or by phone on 0044 (0) 1626852677. That will help us with the catering. You will find more information about our speaker, and how to find the church on page 5.



The Swedish Church in Harcourt Street

LUTHERANS IN BRITAIN – AN INDISPENSIBLE GUIDE

Dr John Arnold recommends 'Martin Luther and his Legacy : A Perspective on 500 Years of Reformation' by Roy Long, London 2017, The Lutheran Council of Great Britain 221 pp +vii obtainable from CLC Office 30 Thanet St WC1H 9QH, KNS@lutheran.org.uk or tel: 0044 (0)20 7388 4044 £16.14 or £2.49 ebook.

The year 2017 yielded a rich harvest of books about Luther and Lutheranism for The Window, but some of the best wine has been kept for last. ALS committee member Dr Roy Long was asked by the Lutheran Council of Great Britain to produce three booklets: Luther and his Legacy, Lutherans in Great Britain and Ireland and Lutherans and Ecumenism. These have now been brought together in one small volume 'without hesitation, without repetition and without contradiction', to form a useful compendium and work of reference.



Dr Roy Long, a Pastor of the Lutheran Church in Great Britain, serves on our Society's Executive Committee

I learned much which I didn't know before and was reminded of much that is worth remembering. I confidently recommend it to our readers. The intended readership is wider, though, and commenting on Lutheran influence in these islands Dr Long says, 'Yet still, Lutherans are sometimes referred to as *Lutherians*, or assumed to take their name from the late Dr Martin Luther King. A lot still needs to be done to ensure that Lutherans are better known in Britain.' This is just the book to help dispel ignorance and every section offers recommendations for further reading.

Part 1 gives a masterly brief introduction to Luther's life, concentrating on the moments and incidents which underlay his distinctive contribution to the Reformation.

Part 2 presents not a compendium of his theology but an equally masterly selection of 'topics that seem to be particularly relevant for today': the Word of God; the Sacraments; the Church; Vocation, Priesthood and Ministry; Education; Worship and Music; and, Relations with other Faiths. I would have appreciated something more on the distinctive doctrine of the Two Realms, which is widely misunderstood and which is sometimes even regarded as responsible for the horrors of the Third Reich.

Part 3 presents three histories of Lutherans in these islands; the Reformation itself (different in England, Wales and Scotland), an account of the Lutheran 'stranger' congregations established after 1669, and the story of the reception, interpretation and application of Luther's legacy. There was significant growth during the 19th century, particularly of German congregations in Scotland and the north of England as a result of immigration, and in ports, where Danish, Finnish, Norwegian and Swedish seamen's churches were established. The First World War brought trouble, especially for the German congregations; and a modest revival during the inter-war years ran into difficulties not in Britain but in Germany with the advent of National Socialism. Many Lutherans of 'non-Aryan' background fled to Britain, the scene of the ministry of Dietrich Bonhoeffer. They were followed after the war by a huge influx of refugees especially from the Baltic States. In a complex situation The Lutheran Council of Great Britain was formed in 1948 to co-ordinate the work for the majority of Lutherans here.

Structures and relationships remain complicated, at least when seen from the outside. Dr Long is our indispensable Ariadne in the Lutheran Labyrinth. He never loses the thread, even as it acquires more strands with the development of English-speaking Lutheranism in the Evangelical Lutheran Church in England (ELCE) and the Lutheran Church in Great Britain (LCiGB), and the arrival of Lutherans from Africa and Asia.

The book ends on a cheerful note referring to the Meissen and Porvoo Agreements with Anglicans and to improved relations with Roman Catholics, and even the Anglican-Lutheran Society gets a mention. There is much to be thankful for here.

STRIVING FOR UNITY AND PEACE IN A FRAGMENTED WORLD

Lutheran pastor, the Rev Sonia Skupch, General Secretary of the Evangelical Church of the River Plate (IERP), has been elected President of the Ecumenical Commission of Christian Churches in Argentina (CEICA). She is the first woman leader of this national forum of Anglican, Protestant, Orthodox and Roman Catholic Churches.

Established in 1988, CEICA is the only Christian platform in Argentina with such a diverse repre-

sentation. Its 15 member Churches each recognize the validity of baptism in each other's Churches.

'The forum promotes ecumenical dialogue, understanding and cooperation between the member churches, in the belief that dialogue leads us to love each other,' says Pastor Skupch, 'and it gives a clear message of unity and peace in a suffering and fragmented world.'



JOINING TOGETHER IN LATIN AMERICA TO COMBAT MODERN SLAVERY AND HUMAN TRAFFICKING

The Anglican Alliance and the Salvation Army convened their third Latin-American workshop on human trafficking in Brasilia from 6th-11th November in partnership with the Igreja Episcopal Anglicana do Brasil – the Anglican Episcopal Church of Brazil – Caritas Internationalis and its global network, Christian Organisations Against Trafficking (COATNET).

They were tackling an issue that is quite closely related to the theme of our AGM on March 17th.

Background

The issue of trafficking and slavery is a growing global crisis. According to recent estimates there may be as many as 40-45million people enslaved in almost every part of the world, including within Latin America and between Latin America and other regions. This was the third regional consultation to include participants from Mexico, Peru, Costa Rica, El Salvador, Panama, Venezuela, Paraguay, Argentina, Chile and Brazil, as well as from the Church of England and the Church of Canada.

Biblical Challenge

The meeting in Brasilia began with a Biblical reflection led by Professor Paulo Ueti, Anglican Alliance's Latin America Facilitator. 'Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God - what is good and acceptable and perfect.' (Romans 12.2)

In the context of modern slavery and human trafficking, this verse had particular resonance. The group reflected on how 'conforming to this world' means being complicit in a form of consumerism where even humans are for sale. It also implies conforming to what Pope Francis has called 'the globalisation of indifference.'

Being transformed is to see afresh, to renew one's mind and perspective, to see with God's eyes. We are called to speak out with prophetic commitment against human trafficking and to build up a society which cares.

Listening to Survivors

The group heard from a survivor from the Caribbean who had tried to reach her children in the United States. But she had instead been trafficked into domestic and sexual servitude, not in



Posed by a model

Photo Credit: Ira Gelb/Flickr

the United States but in Brazil. Her story revealed the legal and psychological complexities of recovery and rehabilitation from such trauma.

Another story confronted participants with the plight of 22 Bangladeshi men who had been found as labourers in desperate conditions which, under Brazilian law, were described as "conditions analogous to slavery". These men had believed that they owed their gang-masters for their food, accommodation and transportation and hoped that by working hard they would get proper papers. Since their rescue, they have been helped to understand their true situation, to get legal help, and to start planning their own future.

The local community got together to help meet their basic needs and Portuguese language lessons were given by volunteers – both activities in which local churches can engage.

What might Churches do?

The consultation looked at trends in modern slavery and human trafficking within Latin America and considered some of the aspects: some are enslaved for labour, others for sexual exploitation or domestic servitude; there is trafficking of children, trafficking at sea, trafficking into gangs, organ trafficking, and so on. The participants

also discussed together what might be best practice for effective responses by churches.

Their discussions were based around a strategic framework developed by the Anglican Alliance and the Salvation Army called 'The 7 Ps'.

'The Seven Ps'

i) **Prevention**, which might be brought about by raising awareness in churches and communities;

ii) **Protection**, which includes helping to get victims out of slavery, providing safe havens and long term rehabilitation, preventing re-trafficking, and dealing with issues of reunion with families, repatriation or resettlement;

iii) **Prosecution**, a difficult area which involves accompanying survivors through the legal and court processes;

iv) **Partnership** with other churches, agencies, NGOs, government and UN bodies;

v) **Policy**, promoting advocacy to achieve system change and to prevent and reduce trafficking;

vi) **Participation**, by encouraging an individual and corporate response from all parts of the churches;

vii) **Prayer**, individually and corporately to see change and seek God's guidance and blessing on the work.

The '7 Ps' envisage a holistic response to human trafficking. But Churches do not need to be involved in every element. They can see which other agencies are involved and identify gaps where churches can add value.

Prof Paulo Ueti said, 'The meeting marks a crucial moment in a faith response to the diabolical business that is trafficking and slavery, a response that must be full of courage, prophecy and efficiency. The churches are in a privileged place to contribute towards ending trafficking and slavery.'

CHURCHES TOGETHER: SEEKING COMMON GROUND

Recently our editor, Dick Lewis, read *Towards Unity: Ecumenical Dialogue 500 Years after the Reformation*, edited by Donald Bolen, Nicholas Jesson and Donna Geernaert, SC, 2017, Novalis, Ottawa, Canada, ISBN: 978-2-8968-8422-3 or from Paulist Press, ISBN: 978-0-8091-5349-7.

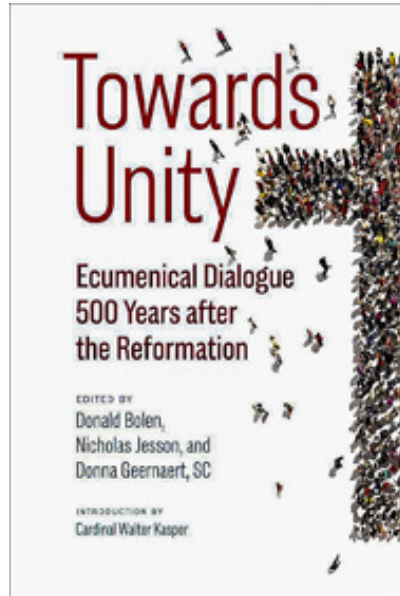
The last few issues of *The Window* have featured a number of publications focusing on the 500th anniversary of the Protestant Reformation. This issue is no different, but *Towards Unity: Ecumenical Dialogue 500 Years after the Reformation* is particularly interesting. It is a collection of essays in honour of Mgr John A Rodano, a respected Roman Catholic ecumenist. While edited by three Roman Catholics, it is a truly ecumenical offering featuring contributors from a wide range of denominations and traditions.

The ecumenical movement is a glimmer of hope in the midst of the carnage of the twentieth century, says Cardinal Kasper in his Introduction. It is remarkable how in our broken, hurting world, Christians of all backgrounds feel called by God to come together in peaceful discussion, seeking common ground and trying to understand their differences.

The range of the collection is enormous. Among the 18 essays are *The Wesley Brothers in Methodist-Catholic Dialogue* by Geoffrey Wainwright; an account of Baptist/Evangelical Discussion with the World Council of Churches by Denton Lotz; a reflection by Cecil M Robeck, Jr on what might be learned from current Roman Catholic-Pentecostal Relations; and much more.

Cardinal Cassidy writes engagingly of his experience at the Pontifical Council and, reflecting on the achievements of ARCIC, he stresses that, no matter how good the work of Commissions may be, the task of fostering reception among the grassroots is the key responsibility of the hierarchies involved.

The Anglican contributor is Dr Mary Tanner, who spoke so eloquently at our Annual Meeting last February. She makes



the point that the Faith and Order Paper, *The Church: Toward a Common Vision* (2013) and its 1982 predecessor, *Baptism, Eucharist, and Ministry* are both 'convergence documents' that state 'what Faith and Order believes the Churches can say together about the Church and its unity.' Other contributors also stress ways in which the ecumenical movement has rediscovered just how much we Christians of different traditions hold in common. But there can be no denying the many difficulties yet to be overcome, and that much still separates us.

So, while Cardinal Cassidy notes with some satisfaction the achievements of the conversations between Catholics and Anglicans, and Catholics and Lutherans, Henri Blocher's article, *An Evangelical*

Reading of "Ut Unum Sint" demonstrates the deep differences that are still found between many of the 'mainstream churches' and the 'evangelical' churches, reformed, independent and Pentecostal. He suggests that much ecumenical conversation focuses on issues of the Reformation - the sacraments, church order, and concepts of justification - but that these traditional categories are not the main lenses through which many evangelicals interpret their ecclesiology. Perhaps renewal in the life of the church would be a better focus when meeting these traditions, he says, since throughout history most churches have experienced periods of spiritual renewal and awakening.

This is a valuable collection of essays of interest to anyone following the present state of ecumenical dialogues, and that, surely, includes most of our members. It opened my eyes to the enormous range of ecumenical endeavour during the past 50 years. In a Postscript, Anthony J Farquhar provides an introduction to Monsignor John Radano, in whose honour the collection has been put together.

'PEOPLE ON THE MOVE : BRIDGES OR WALLS?'

The Lutheran World Federation's European Churches address the "climate of fear" in a new programme (LWI)

The Lutheran Churches in Europe are concerned about a "climate of fear" being triggered by social and political challenges across the continent from migration, growing cultural differences, diversity of religion and the presence of significant minorities.

A new approach, 'People on the Move - Bridges or Walls?', will explore ways

in which churches might respond to these changing circumstances.

"People on the move" can be applied to those looking for new places to live and work, escaping from violence, conflict or environmental catastrophes, or simply adapting to changes in identity or culture. So a three-year programme will establish workshops

to develop educational resources to help churches to work together to respond to refugees, internally displaced persons and those who are forced to move to find new places to live or work. They will also encourage churches to affirm diversity, to be open and to be of service to communities at moments of significant political and social change.

OUR SPEAKER FOR THE MORNING SESSION OF THE ANNUAL MEETING INTRODUCES HIMSELF

New Year's Greetings

My name is Vesa Häkkinen. I am a married man and we have three children and four grandchildren.

I have been working for the Evangelical Lutheran Church of Finland since 1988 as an ordained pastor. I have had a varied experience because my responsibilities have been both in local congregations and in the Bishops' Office, but also in Mission Agencies (Finnish Evangelical Lutheran Mission (FELM, in Senegal) and Finn Church Aid (FCA)).



Now I am working in the Church Council, Department for International Relations, in the Office for Global Mission. I take care of the daily exchange of information between the dioceses and the Mission Agencies.

Asylum Seekers and Refugees in Finland

Finland's history with regard to asylum seekers and refugees is twofold. After the Second World War our government created a unique policy towards internally displaced people called Karelian. They numbered about 400,000 and Finland was able to resettle them all. Each family was assigned a new residential area and land was given to replace their lost home.

The second phase began in the 1970s. That was when the first refugees came from Asia. Ever since then, we have been struggling with both immigration policy and resettlement practices.

Rapidly growing numbers of asylum seekers in the autumn of 2015 challenged us in new ways. The Government tightened up the policy and public discussion sometimes became very fierce.

The churches' response

The congregations responded quickly and efficiently to the

challenges. The number of volunteers in parishes grew, and parish facilities were used as temporary reception centres. Bishops encouraged congregations and Finns generally to welcome asylum seekers, and reminded us of our Christian love and our responsibility for the vulnerable.

Many parishes have trained supporters for asylum seekers and have organised language classes and leisure activities. Some small initiatives have also been set up to try to employ asylum seekers. Church and parish cooperation with the Red Cross and other agencies has increased significantly.

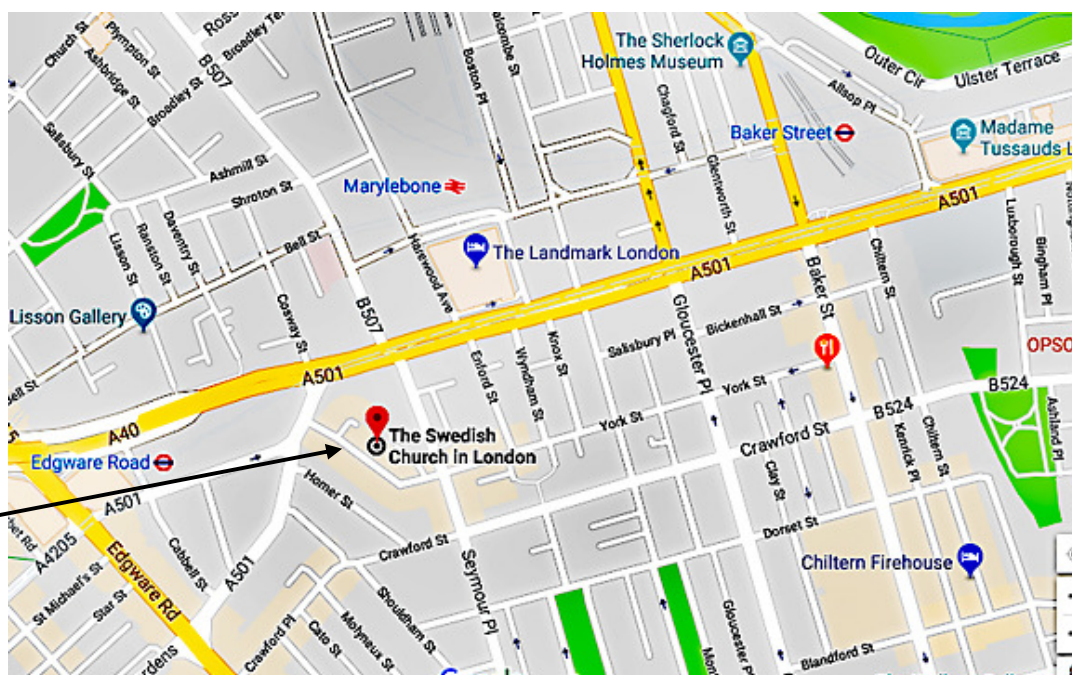
I look forward to meeting you in March at your AGM.

HOW TO FIND THE SWEDISH CHURCH

Harcourt Street is just south of Marylebone Road (the A501/A40 on this map)

The nearest Underground Stations are Marylebone, Edgware Road and Baker Street

When you turn into Harcourt Street you will easily find the Church. It is white, is on the left-hand side and usually flies a Swedish Flag



IN A SECULAR SOCIETY, THE CHURCH IS FREE TO PROCLAIM THE GOSPEL

The Porvoo Communion Primates' and the Porvoo Contact Group both met in Copenhagen on 12th and 13th October 2017. Their theme was the presence, role and mission of the Church in a secular or post-secular society.

The Primates and Presiding Bishops of the Porvoo Churches met in Copenhagen, Denmark, at the invitation of the Bishop of Copenhagen. The Porvoo Contact Group, made up of a representative of each of the Churches of the Communion, met at the same time, jointly chaired by the Rt Revd Peter Skov-Jakobsen, Bishop of Copenhagen and the Most Revd Dr Michael Jackson, Archbishop of Dublin.

The meetings began with the Eucharist in Copenhagen Cathedral, followed by a dinner at which the guest of honour was Ms Mette Bock, Minister of Ecclesiastical Affairs in the Government of Denmark. On the second evening the party attended a sung Evensong at St Albans', Copenhagen, a church of the Church of England's Diocese in Europe. As they walked back through the city centre the doors of all the churches were open for Copenhagen's 'Culture Night'. Thousands of people poured through the churches during that evening.

Churches in the Porvoo Communion exist in increasingly secular societies. So the Primates and Presiding Bishops, in describing the relationship of sacred and secular in their own particular settings, found that the challenges to Christianity they face are very similar. However, there is also an awakening of spiritual yearning in an age often characterised as becoming less and less religious. A secular society need not be a threat to the Church, they decided. Rather, the secular may provide an hospitable space for religion, allow the religious voice to be heard and protect the freedom of religious faith and practice.

Bishop Marianne Christiansen, Bishop of Haderslev Stift, reminded her colleagues that "secular" means "of this age" or "of this world", a definition based on Ephesians 2, which contrasts allegiance to the rulers of this world and this age with allegiance to Christ's rule. The Catholic Church historically



Danish Bishop Marianne Christiansen

Photo: Haderslev Stift.

divided human life into spiritual and secular spheres and called the life of society, the life that is lived outside the influence of the Church, as "secular". 'So the very concept of the secular, the worldly, presupposes its counterpart: something "of the world" is only interesting if there is something that is "not of the world",' she said.

Bishop Christiansen said that until very recently Denmark could not be described as a secular society because, since the Reformation, the confession was enforced by law, Church and State being so closely interlocked. 'It is not a desirable situation for either the Church or Society, and certainly not for the individual or for the freedom of faith,' she stated.

In Luther's doctrine of the Two Kingdoms the two are closely connected, she said. The Church and the other religions must try to uphold the worldly regime in its task of protecting the weak, while on the other hand the secular community should support the Church which testifies to the power of the word, rather than the power of the sword. 'The biggest danger would be for the Church to pull out of the world and proclaim the word behind closed doors and rolled down curtains as something that concerns only the individual's inner life,' she warned.

The Danish theologian, poet and politician N F S Grundtvig believed that the

humanity of all human beings is best expressed in human love, imagination and poetry, all of which come before faith. 'Godliness implies that all people are equipped by the Creator's hand with a longing for God and a longing for the good. Believers and unbelievers have a common humanity - which Christians believe to be God-given. The Holy Spirit is at work in both the secular and the religious realms, in the human spirit and reason found in all people.'

'Being a Church in a secular society, where laws are based on arguments that do not find their authority in any religious body, but are derived from conversation, is a great gift,' Bishop Christiansen concluded, 'For then the Church is free to do what it must do: preach the gospel to be received freely.'

These two Porvoo gatherings took place just before the commemoration of the five hundredth anniversary of the beginning of the Protestant Reformation and Bishop Helga Haugland Byfuglien of the Church of Norway, delivered a paper on the contribution of Lutheranism in the modern world, highlighting the Lutheran notion of 'being liberated'. 'Being liberated' is a concept that speaks of being liberated from the boundaries of the world, as well as being liberated into service to the world.

The question of 'Brexit' and the withdrawal of the United Kingdom from the European Union was naturally a key point of discussion. The Archbishop of Canterbury made it clear that whilst the United Kingdom is leaving the European Union it is not leaving Europe.

The next consultations for the Churches of the Porvoo Communion will be in Estonia in October 2018 and their theme will be 'Minorities and Majorities: A Challenge to Church and Society.'

LUTHERAN AND ANGLICAN RELATIONS WITH MORAVIANS.

The committee asked our editor, Dick Lewis, to find out about partnership agreements between Lutherans, Anglicans (Episcopalians) and the Moravian Churches. He was put in touch with the Rev Dr Jørgen Bøytler, Pastor of the Moravian Church in Christiansfeld in Denmark, who is Administrator of the Unity Board, the governing body of the world's Moravian Provinces. This is what he learned.

Dr Jørgen Bøytler told me that the worldwide Moravian Unity is one Church consisting of almost 30 different provinces, living and working in some very differing contexts. He does not have a complete list of partnerships between Moravian Provinces and Lutheran and Anglican Churches, but he was able to tell me that in America the Moravians have been in communion with Episcopalians and Lutherans for some time.

In 2000, after six years of dialogue and study, the Evangelical Lutheran Church of America (ELCA) voted to enter into full communion with the two North American Moravian Provinces and in Winston-Salem, North Carolina, on 27th January the two denominations celebrated their new agreement, "Following Our Shepherd to Full Communion". That year the ELCA also voted to enter into full communion with the Episcopal Church (ECUSA).

At that time it was made clear that "Full Communion" is not a plan to merge, but simply a commitment to the possibility of Churches finding new ways of sharing their mission work locally and internationally and procedures whereby clergy in one Church body, under certain circumstances, might serve as pastors in the other church body.

Things moved on. On 10th February 2010 an evening Eucharist was held at Central Moravian Church, Bethlehem, Pennsylvania inaugurating the full-communion relationship between the Episcopal Church and the Moravian Church in North America.

What was notable in this service was that bishops of the two denominations laid hands on one another as a symbol of their recognition of each other's orders of ordained ministry. In the left-hand picture above you see the Episcopal Bishop of Bethlehem, Bishop Paul Marshall, laying hands on South-



ern Moravian Church Bishop Graham Rights. And, right, Bishop Rights lays hands on Bishop Marshall.

Ever since, good relations between the three Churches have been maintained but the way ahead is complicated both by the disparity in size between the Moravians and the Episcopalians and Lutherans, and by the fact that there are two separate Moravian Church bodies, the Northern and Southern Provinces, as well as a strong Moravian presence in the Caribbean.

If any of our American members have experience of relationships between their congregations and a Moravian congregation please tell us about them.

Dr Bøytler told me that in Britain the Fetter Lane Declaration in 2007 committed Anglicans and Moravians to share as far as possible a common life and mission and to work towards visible unity in as many areas of life and witness as possible. Anglicans and Moravians were exhorted to worship together and to pray for and with one another, to welcome one another's baptized members to receive sacramental and other pastoral care, and to encourage the invitation of authorised ministers of both Churches to minister in each other's Church in accordance with existing regulations. It also encouraged the establishment of Local

Ecumenical Partnerships whenever a Moravian and an Anglican congregation were found in the same community; it recommended that observers be invited to meetings of bishops and synods; and that candidates for ordained and lay ministries in both Churches might train together. The aims were that, by sharing resources the mission of the whole Church would be strengthened, and to encourage members of all Churches to appreciate and draw out the distinctive gifts which each tradition has to offer the others.

The South African Moravian Church is member of the Lutheran World Federation, Dr Bøytler reminded me, and the European Continental Moravian Province is present in eight European countries. In Germany and Denmark there are people with "double membership" who belong to both the Moravian Church and the Lutheran Church and, in parts of Germany to the United Church. In countries like Switzerland, Estonia and Latvia, the Moravians are not a church *per se*, but rather a movement organized in societies, their members belonging to a Lutheran or to a Reformed Church congregation.

Dr Bøytler finished by telling me that whilst he was not aware of specific partnerships between the Moravian Church and Lutheran or Anglican churches in other parts of the Unity, they often work together through national councils of churches. He recommended that I contact some of the Provinces directly so as to learn more. This I will do.

But if our members in the UK and Europe, and in other parts of the world, know of local partnerships between the Moravians and the Anglicans or the Lutherans please tell me about them. You can contact me at: dick@ccwatford.u-net.com

MEET OUR NEW NATIONAL COORDINATOR IN DENMARK

The Rev Susanne Freddin Skovhus has agreed to become our Society's National Representative in her native Denmark. Our Editor invited her to introduce herself.

My interest in ecumenical work, and my involvement with the Anglican-Lutheran Society, springs from my experience throughout the past two years while I have been a Pastor in the Danish Church in London and at the same time Project Manager at the Council of Lutheran Churches in Great Britain (CLC) with a particular focus on this past year's marking of the Quincentenary of the Reformation.

My work with CLC has involved a great deal of ecumenical collaboration with the major Christian denominations, not only in the UK but also on the European mainland. I am looking forward to continuing this work now that I am based back in Denmark.

I am 54 years old, but was ordained just four years ago. Since ordination I have worked as a prison chaplain, a parish pastor and as Pastor of the Danish congregation in London. But before I completed my Masters in Theology at the University of Denmark, I



was a trained social worker, an executive Personal Assistant and a production manager in the advertising industry. I also had a deli shop in Copenhagen for five years. My outlook on life is shaped by the Christian understanding of human life implanted during my upbringing, and an inclusive philosophy of life, nurtured by social engagement.

Luckily, my husband Lars, Master of Arts in Italian, shares my interest in the wider world, and we have spent longer periods of time in the UK, USA, Tanzania and Italy.

Although we shall now be based in Copenhagen, Denmark, we have a second home in Sweden and will still be visiting the UK quite often because of our family connections there. We have three daughters and two – very soon three – grandchildren. One family is in Leicester, another in Falmouth both in the UK, and a third is based in Copenhagen and Kingston, Jamaica.

I am very grateful for the opportunity to continue some of the work I have been involved in with the Anglican-Lutheran Society in England and hope to put my credentials to good use in the spirit of ecumenism by raising the profile of the Society here in Denmark. I look forward to collaborating with all our Society's members across the world.

A FEST FOR THE GOSPEL AND FOR JESUS CHRIST

As she has explained, the Rev Susanne Skovhus was employed by the Council of Lutheran Churches in Great Britain to assist in the build up to the 500th Anniversary Commemoration on Reformation Day, 2017, and with the service that took place that day in Westminster Abbey in London.

At an early stage in preparing for this year's marking of the Reformation quincentenary, a statement from the Presidents of Churches Together in England encouraged all Churches in England to mark the 500th Anniversary of the Reformation with sensitivity, bearing in mind and acknowledging our unity in Christ. A similar approach had found common ground in Churches in Germany and in other countries as well. The overall idea was that this particular Reformation Anniversary, when compared with all the previous centenary celebrations, could only be considered successful if it was to be marked as the first of its kind to be both ecumenical and international.

A motto from an ecumenical congress

particularly stayed in my mind: 'If 2017 is to be a jubilee and a fest then it can only be a fest for the Gospel and a fest for Jesus Christ', and it went on to say that in order to make the year 2017 a milestone in the Reformation's history, the events of the year must be marked 'without triumph or false modesty, without polemics towards other denominations, and in the true spirit of ecumenism'.

Having been assigned project manager at the Council of Lutheran Churches in Great Britain (CLC), with particular emphasis on the marking of the quincentenary, I kept all that in mind. I kept reminding myself of these simple but quintessential guidelines in order to strengthen ecumenical relations in the UK at the same time as I was

planning events that were to be part of the marking of the quincentenary.

An ecumenical service in what the Rev Torbjørn Holt, Chairman of CRC, has described as one of the premier churches in Christendom encapsulated that exact spirit of ecumenism, from the very beginning of the planning right up to the service itself in Westminster Abbey on 31st October. Dick Lewis describes the service itself in the following article, so I need not do so here.

I will not go into the many logistical challenges of planning such a service. Issues of protocol included determining the essential details of those who were invited, deciding who out of

Continued from previous page

about 350 people should sit where, and how the processions should be organised. There was also the matter of the spiritual and liturgical content of the service involving, as it did, an increasing number of denominations as the *Joint Declaration on the Doctrine of Justification* rite developed. Neither does it seem necessary to go on at length about the wonderful music, the widely-appreciated Lutheran choirs

singing before the service, nor to describe dealing with the press so as to ensure that the service and its message were widely heard. In the event, it all worked out beautifully – right from when ideas were conceived in CLC and then brought into life through a successful collaboration with the Dean and Chapter of Westminster Abbey, a collaboration that at every step of the way included the core elements of ecumenism, namely,

the principle and practice of promoting good cooperation.

Although one is tempted to think of the Reformation service in the Abbey as the grand finale of all these efforts, this would not be right! Instead we should think of it as one element in an historic occasion that we hope will encourage ecumenical partners in the UK and across the world to find ways of maintaining the momentum and developing the good relationship that has been established between Churches, of a kind demonstrated by the hospitality of the Dean and Chapter and staff of the Abbey.

For me it has been a most rewarding experience professionally as well as personally, working alongside the General Secretary of CLC, James Laing, in planning and carrying out this service. I am very grateful to the more than 200 people with whom I have been liaising over the past two years, and I particularly wish to thank the nearly 2000 who attended the service and helped to make Reformation Day 2017 memorable and thus, in fact, made it exactly what it should be, namely a fest first and foremost for Christ.



Who should sit where and how the processions should be organised: clerics enter the Abbey while the Archbishop of Canterbury and Cardinal Nichols patiently wait their turn.

FINDING OUR VOCATION AS MESSENGERS OF GOOD NEWS TO THE WORLD

A large number of our Society's members were present at the service to mark the 500th anniversary of the start of the Reformation held at Westminster Abbey in London at Noon on Tuesday 31st October 2017. It was conducted by the Very Rev Dr John Hall, Dean of Westminster, and the preacher was the Archbishop of Canterbury. Dick Lewis reports.

Before the service began there was an organ voluntary and then a massed choir from six of the various Lutheran Churches in the United Kingdom all sang together under the direction of Ms Barbara Höffling, and then, one after another, performed alone before moving to different parts of the building. More choirs had positioned themselves in different places in the Abbey so that Germans, Estonians, Icelandics, Swedes, Finns, Latvians, Norwegians, British, Chinese, Danes and Swahili-speakers began the service with 'The Answered Hymn' by Matt Gio. This had been specially commissioned for the service by the Lutheran Council of Great Britain, and the choirs from their different locations sang together, then contributed in their own languages before singing together again. It was a truly wonderful



The Massed Choir, under the direction of Ms Barbara Höffling, singing together before moving into different areas in the Abbey

Continued from the previous page

example of unity in diversity. Another anthem, based on John 17:23, also especially commissioned for the service and written by Danish Composer Bent Sørensen, was sung by the Abbey Choir following the sermon.

A procession of 75 clergy representing the ecumenical landscape of this country preceded the procession of the clergy who were to have an active part in the service. Then Dr Hall began his Bidding.

‘Five hundred years ago today, Martin Luther enclosed with a letter to his archbishop 95 theses critical of aspects of Church practice at the time. He objected in particular to Christians being urged to pay a price that a dead loved one might be freed from punishment.

‘Five hundred years later, we remember that the universal Church, the body of Christ is under God semper reformanda, always to be reformed. And we recall, with sadness, the cruelty and the deaths that blighted the ensuing decades and, with gratitude, the determination and trust that endured to the end and conquered through suffering.

‘Today, we stand together, reconciled in Christ, walking side by side, praying that we may be ever more united in our diversity and that we may draw more and more children of God into the beautiful story of God’s love revealed in Christ by the power of the Holy Spirit.’

Lessons were read by two of our Society’s members, Dr Martin Lind, Bishop of the Lutheran Church in Great Britain, and the Rev Eliza Zikmane, (pictured here), Pastor of the United London Latvian Lutheran Church and St Anne’s Lutheran Church, London. The Rev Torbjørn Holt, from the Norwegian Church in London, who is Chairman of The Lutheran Council of Great Britain, introduced the Act of Penitence and the Dean gave the Absolution.



In his address the Archbishop said that through the Reformation we learned that we are saved by faith alone by God’s grace. Through the Reformation we found a love for the scriptures. The world was changed and Counter-Reformation renewed places the Reformation did not reach. Reformation led to Revolution as the poor came to believe that they were recipients of freedom and hope.

In every generation the Gospel, which is eternal, must be proclaimed in ways that match the context. Today too many people think they can save themselves thanks to science and technology and man-made spirituality, without the need of a redeemer from outside, he said. Today’s world is



divided, and our vocation as Christians is to demonstrate unity, so that the world might believe. (John 17) But our witness is impeded by our division.

‘Luther set the Gospel free,’ the Archbishop continued, ‘but as human beings we seek

continually to imprison it behind ritual and authority, or make it serve politics and causes. When we do that the Gospel is not preached and the Church divides.’ Are we willing to be reformed ourselves, he asked, ‘setting aside our differences because we are caught up in the grace that is found through faith?’ As churches, will we ‘find in God alone the grace and strength to be a united blessing to His world, so that our witness to unity in diversity overcomes our fears of each other?’

He concluded, ‘God never abandons his Church and he will continually reform us. As we surrender to the God who rescues us sinners we will most surely find our vocation as messengers of Good News to the world.’

The prayers were then led by the Precentor, Christopher Stoltz, David Lin, Chairman of the Lutheran Church in Great Britain, His Eminence Cardinal Vincent Nichols, Archbishop of Westminster, Madelaine Mason of the Swedish Church in London, the Rev Susanne Freddin Skovhus of the Danish Church in London, the Rev Georg Amann of Deutsche Evangelische Christuskirche, London, and the Rev Prof Vernon White, Sub-Dean and Canon Theologian at the Abbey.

Before the service ended the Archbishop of Canterbury acknowledged to the Rev Dr Martin Junge, General Secretary of the Lutheran World Federation, and the Most Rev Brian Farrell, Secretary of the Pontifical Council for Promoting Christian Unity, the Anglican Communion’s affirmation of the Joint Declaration on the Doctrine of Justification between the Lutheran and Roman Catholic Churches.



Luther’s German Bible, printed in 1536 by Hans Lufft (1495–1584), was displayed at the service. The original woodcuts by Luther’s friend the painter and printmaker Lucas Cranach (c 1472–1553) reflect the emerging trend for using illustrations to reinforce a textual message. This Bible is normally kept in Lambeth Palace Library in London.

A NOTE ABOUT THE ANGLICAN AFFIRMATION OF THE JOINT DECLARATION ON THE DOCTRINE OF JUSTIFICATION



The Archbishop of Canterbury presents the resolution to the Most Rev Brian Farrell while the Dean of Westminster looks on

Many people were puzzled by the fact that the Joint Declaration on the Doctrine of Justification was only 'affirmed', and that the Anglican Communion did not become a signatory to the document in the way that the World Communion of Reformed Churches and the World Methodist Council have done.

When questioned about this, Canon Dr John Gibaut, the Director for Unity, Faith and Order for the Anglican Communion, explained that Anglicans and Catholics came to agreement in 1986 in a document called 'Salvation and the Church', while a similar agreement with Lutherans was reached in the 1990s

A resolution passed at a meeting of the Anglican Consultative Council in Lusaka in 2016 stated that Anglicans are "entirely supportive in extending our welcome to the JDDJ and in affirming the substance of it, which is a theological assessment as well". 'Passing of the resolution, together with its formal handing over at the service in Westminster Abbey, form part of a much larger picture of Anglican participation in the events of this Reformation year,' Dr Gibaut said.

The Archbishop of Canterbury presented the affirmation to The Most Reverend Brian Farrell, Secretary of the Pontifical Council for Promoting Christian Unity, and to Dr Martin Junge, General Secretary of the Lutheran World Federation, witnessed by the Rt Rev Ivan Abrahams, General Secretary of the World Methodist Council, and the Rev Dr Chris Ferguson, General Secretary of the World Communion of Reformed Churches

AN EXPRESSION OF JOY AT THE COMING TOGETHER OF CHURCHES

One of our Society's older members (both in years and in belonging), the Rev Dr Johann Schneider, a Lutheran Pastor, shares his delight in commemorating the Reformation Quincentenary with the Church of England congregation in which he now worships



On Sunday, 29th October, the main Sunday service here in Walmer, on the south-east coast of England, was devoted to the Quincentenary of the Reformation. Canon Seth Cooper, our very nice, efficient Vicar, and I conducted the service together. We used a Lutheran order of service, previously authorised for use here in our Church of England parish church.

Seth presided for the Service of the Word, but I preached (from a chair because I can't manage the pulpit steps) about the Epistle (Romans 3.21-28) and much more briefly about the Reformation and the increasing coming together of the Churches in our time, which is such a joy. I presided for the Service of the Sacrament, but Seth was always with me and helped with his care with my physical troubles (at age 96) as you can see in this picture.

I had expected few people to come, but the church was crammed - perhaps 100-200 of them - very rarely have I seen that! It was a great and deep experience for me, and evidently for many others too. The people came up for communion in two long parallel queues, one to Seth and one to me. That I could give the consecrated bread to so many, with the words customary among us Lutherans, "The Body of Christ, given for you", that meant a lot for me. I am sure this will have been the last time I can serve a congregation in this way.

REFORMATION COMMEMORATION A 'POWERFUL SYMBOL OF HOPE'

Church and political leaders from all over Germany met in Wittenberg's Castle Church to mark the 500th anniversary of Martin Luther publishing his 95 Theses.

The President of Germany, Frank-Walter Steinmeier, and Chancellor Angela Merkel joined church leaders for the service in Wittenberg's Castle Church. Among them were Cardinal Reinhard Marx, President of the German Bishops' Conference, and the Rev Dr Olav Fykse Tveit, the General Secretary of the World Council of Churches. The service began with Luther's hymn, "A Mighty Fortress Is Our God". The words of that hymn are inscribed around the tower of the Castle Church. The music of Johann Sebastian Bach was also featured during the worship.

The preacher was Bishop Heinrich Bedford-Strohm, chairman of the Council of the Evangelical Church in Germany. 'It was an act of liberation when, 500 years ago today, the Augustinian monk Martin Luther posted his 95 Theses in Wittenberg, perhaps even a few metres from here, on the door of this church,' he said. 'A spiritual renewal went out from Wittenberg, to people from all social classes in Germany, Europe and worldwide.'

The events set in motion by Luther's 95 Theses led to the separation of Western Christianity into Roman Catholic and Protestant Churches. However, the Bishop reminded the congregation, 'Luther did not want to found a new Church but to call the Church of Jesus Christ back to its Lord.' Unhappily, the Reformation pitted Roman Catholics and Protestants against each other for centuries.

But today Christians understand that the Church must no longer be divided, Bishop Bedford-Strohm continued, 'No one should think that we can be induced to stray from the path towards visible unity in reconciled diversity.'

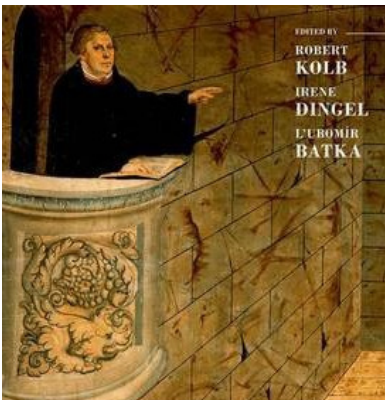
During the service, Bishop Bedford-Strohm presented Cardinal Marx with a Cross of Reconciliation from St Michael's

church in Hildesheim, where Protestant and Roman Catholic leaders held an ecumenical service for "the healing of memories" in March 2017. 'For the first time in history, it is not the building up of barriers but reconciliation that is at the centre,' he said as he handed the cross to Cardinal Marx, 'We have taken steps toward each other, and do not want to go back again,' the Cardinal replied.

The cross was then offered by the two church leaders to President Steinmeier. It represents the Churches' commitment to reconciliation in society, Cardinal Marx stated, and Bishop Bedford-Strohm said he hoped the process of reconciliation between Churches could send a message to a world threatened by conflicts and divisions.



Bishop Bedford-Strohm and Cardinal Marx presenting the Cross of Reconciliation to President Steinmeier. Photo: epd-bild/Friedrich Stark



**The Oxford Handbook of
MARTIN LUTHER'S
THEOLOGY**

GREAT BOOK FOR CONTINUING YOUR LUTHER STUDIES

Gudrun Kaper recommends 'The Oxford Handbook of Martin Luther's Theology', ed Robert Kolb, Irene Dingel, L'Uboimir Batka, OUP, first published in 2014, paperback 2016.

This book only came to my attention last October at the *Luther Akademie Tagung* in the *Augustinerkloster* in Erfurt when I listened to a presentation by Prof Dr Johannes Schwancke, who worked for a long time in Oxford, and has now come to Tuebingen.

There are 47 essays by authors from 15 countries and many different academic backgrounds. They provide insights into the background and context, the content, and the impact of Luther's way of thought. Analysis of the late medieval intellectual milieu in which his thought was formed, the hermeneutical principles that guided his reading and application of the Bible, his ethical and social ideas, and their impact on the world today is all there. The pages I have studied so far have been fun to read as well.

REFORMATION COMMEMORATED IN TANZANIA

A service marking the 500th anniversary of the Reformation was held in the Ilboru parish of the Evangelical Lutheran Church (ELCT) in Arusha, Tanzania. A delegation from the World Council of Churches was meeting an ELCT committee in Arusha preparing for the Conference on World Mission and Evangelism due to take place there from 8th to 13th March, 2018 in Arusha, and they attended the service.

Bishop Solomon Massangwa, from the North Central ELCT diocese, opened the service in front of the parish's monument (illustrated here) which was specially built to commemorate the Reformation anniversary.

The monument represents the eternity of God, displays a black cross standing on a large stone Bible. An inscription written in Swahili reads: "Neema Tu, Imani tu, Keno tu, Kristo tu, Utukufu kwa Mungu," which means: "God's Grace only, Faith only, God's word only, Christ only, God's Glory only."

A congregation of more than 1,200 took part including children's and adult choirs performing African worship songs and Maasai chants.



In his sermon Bishop Massangwa stressed that Reformation entails transformation, moving from inaction to action, and he called on churches to see this as a renewal of the self that should not be resisted. He also reminded the congregation of Luther's message that "Salvation is not for sale". 'Christians sometimes hide laziness through praying,' he said, 'and therefore we must work hard to follow God's will.'

The Bishop marked the occasion by planting an evergreen tree. It was named after the capital city of Tanzania, Dodoma. The tree represents God's grace and the Bishop hoped that it will be enjoyed by the community now and for generations to come.

In the ceremony's closing message, Bishop Massangwa reminded the congregation: 'We are liberated by God's grace.' (Ephesians 2: 8).



CHARITIES BENEFIT FROM REFORMATION COMMEMORATION

Pastor Arno Bessel of St Peter's Lutheran Church in Plympton, Devon, in the South-West of England, describes how his congregation marked the Quincentenary.

The 500th Anniversary of the Reformation deserved attention and celebration in a variety of formats and in many places, particularly among the more than 70 million Lutherans spread across the world. After all, no one can ignore the profound and sharp impact the Reformation caused, not only on the Church but also on the educational system, on the economy, and on politics.

St Peter's Lutheran Church, Plympton, Plymouth, could not miss the opportunity to celebrate this anniversary. After detailed planning and organizing, on Saturday 28th October we were joined by a significant number of visitors for our thanksgiving service. They included the Bishop of Plymouth, the Right Rev Nick McKinnel; our Member of Parliament, Garry Streeter MP; the Lord Mayor of Plymouth, Cllr Wendy Foster and her consort Cllr Ken Foster; Cllr Patrick Nicholson; the Stannator of Plympton, Mr Andrew Hill; the Methodist Minister, the Rev Andrew Day; neighbours, students of Westfield House Cambridge and their Principal, Dr Cynthia Lumley.

The service consisted of Bible readings selected for the occasion, prayers and hymns of praise. I preached on the theme: "Reformation – It's All About Jesus." The Reformation was not a movement of rebellion or innovation, rather a movement of **restoration** – restoration of the heart of Christianity. The goal of Martin Luther was to lead the Church back to the origins, to Holy Scriptures in which Jesus reveals Himself. The Christian Church and Christian life are sustained by three

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columns which became known by the Latin expressions: *Sola Scriptura* (Scripture alone), *Sola Gratia* (grace alone), and *Sola Fide* (faith alone). These columns rest on Jesus Christ. The great legacy of the Reformation to be treasured today is the proclamation of the gospel of Jesus Christ.

God's grace and salvation through faith express themselves in actions of mercy. So St Peter's congregation set themselves the target of collecting 500 items of food and other essentials as part of their celebration of the 500th Anniversary of the Reformation. The local community responded generously, so much so that more than 550 items were donated. These were blessed in the service and delivered to two local charities: The Foodbank and Shekinah Mission.



Pastor Arno Bessel blessing the gifts for the Food Bank and Shekinah Mission

Worthy of mention is the launch of a special edition of the Bible. *The Lutheran Reformation Anniversary Edition* includes the text of Martin Luther's Small Catechism as well as the Augsburg Confession (one of the main confessional documents of the Lutheran Church). All visitors at the thanksgiving service received a copy.

After the thanksgiving service, the congregation provided a delicious buffet which was thoroughly enjoyed by everyone, and during which our members were able to socialize with their guests.



Pastor Bessel with the Rt Rev Martin Shaw in Exeter Cathedral

From Plympton to Exeter

Two days later, on Reformation Day, another important event took place. Exeter Cathedral hosted a Lutheran Divine Service to mark the 500th Anniversary of the Reformation. I had been invited to preach on the occasion.

The service was attended by about 70 people who expressed their delight and appreciation at having had the opportunity to take part.

The Reformation was all about Jesus. The Church today is all about Jesus as He reveals Himself in Scriptures and teaches us to be His faithful followers.

 **USE SOCIAL MEDIA TO SHARE NEWS**

EUROPE DAY SERVICE
9th MAY

The more socially aware among our readers will know that we have been on Facebook for some time, with pages in the UK, Germany, Finland, Belgium and the Netherlands that are regularly maintained and well used. Now we are also on Twitter and if you tweet you may have noticed that around Reformation Sunday live action from some of the Commemoration events appeared even as those events were going on. You can find us at @AngLuthSoc. So if you already have an account please retweet the information to your friends. It's a simple way of demonstrating that our Society means a lot to you, is active and, in your opinion, is worth joining. Please do encourage your friends at church to consider becoming members. If you have lost the leaflets we sent to you, you can easily find membership application forms on the 'How to Join' page of the website, www.anglican-lutheran-society.org

Several articles in this issue stress the importance of the Churches' role in maintaining relationships between the United Kingdom and the rest of the European Community after Brexit.

'Faith in Europe' is sponsoring a special Europe Day Service in St George's Roman Catholic Cathedral, Southwark, which is in Westminster Bridge Road, London SE1 7HY. It will be included in the Mass at 12.30pm on Wednesday 9th May, 2018. There will be a reception afterwards and all who care about the Christian Faith and about Europe are invited to attend.



LIBERATED BY GOD'S GRACE

On 31st October 2017 a Symposium took place in St Margaret's Church, Westminster, which stands adjacent to Westminster Abbey in London. The Bishop of Kensington, the Rt Rev Dr Graham Tomlin, chaired the event during which five scholars considered the ongoing impact of the Reformation. The Council of Lutheran Churches hopes to publish their contributions but in the meantime our editor, Dick Lewis, took some notes and offers these summaries.

Remembering the Reformation

by Prof Alexandra Walsham, Trinity College, Cambridge.



How we remember the Reformation reflects who we think we are, Prof Walsham told us, and in these heady ecumenical days we might be in danger of putting Martin Luther onto a pedestal and forgetting the other major reformers of the 16th century.

Compared with what has been happening in Germany this year, observance of this 500th anniversary has been rather muted in England, she said. This reflects the fact that, for the English, Luther was only one influence among many. In Edward VI's time the Swiss influence was stronger, and when Mary came to the throne many English reformers took refuge in Holland and Geneva where they came under the influence of Calvin, Zwingli and others.

While Elizabeth I was hailed by Protestants in England as 'the new Constantine', she was in reality quite conservative, retaining bishops and pursuing a *via media*. The Victorian Anglo-Catholics carefully airbrushed out any reference to foreign influences, as well as to the Civil War and Puritan experiments. Luther's influence was largely limited to his Theology of the Cross and Christian Suffering.

30 years ago, Prof Walsham concluded, Britain was keen to bridge the channel between herself and her European neighbours, and the continental reformers were given their place. But today this has changed again. Luther has become the man for all seasons, and the focus is on him. We repeatedly remake history!

Covert, Overt and Collectible: Luther's Works in England and English

by Dr David Crankshaw, King's College, London.



Luther is big business at the moment, Prof Crankshaw began. All kinds of memorabilia are on sale from Luther beer to Playmobile. But Luther seems to have been hardly acknowledged in England during the time of Edward VI and Elizabeth I. Archbishop Parker had portraits of many of the reformers – but not one of Luther. There are a number of seventeenth century woodcuts and paintings, for example 'The Light of the Gospel Rekindled by the Reformers' (1617), which portray Luther as one among many reformers seated on one side of a table

on which stand a book and a candle, illustrating how the reformers were instrumental in shedding light on the Bible. Opposite them are a cardinal, a devil, the Pope and a monk, all trying in vain to blow out the candle!



Attempts were made to ban Luther's writings in England. An unknown number of Luther's publications were burned at Paul's Cross on 12th May, 1521, and 'great baskets full' at St Paul's Cathedral on 11th February, 1526. But, Prof Crankshaw reminded us, the oral tradition in Germany and in London should never be underestimated. Luther's writings were remembered and passed on by word of mouth.

His Latin manuscripts began to be translated into English, but in a covert way. Prof Crankshaw gave some examples: Tyndale's 'Wicked Mammon', John Frith's 'Revelation of the Anti-Christ' and William Roye's commentary on 1 Corinthians 7. In each case, while the work clearly includes a translation of Luther, there is no mention of Luther as author. And Marshall's Primer also included a translation of one of Luther's sermons, but again unacknowledged.

Freedom from the Self: Luther and Løgstrup on Sin as 'Incurvatus in Se'

by Prof Robert Stern, University of Sheffield.

Knud Ejler Løgstrup (1905-1981) was a Professor of Ethics and Philosophy of Religion at the University of Aarhus in Denmark. He has apparently been described as 'world famous in Denmark', Prof Stern quipped. He suggested that Løgstrup was influenced by fellow Danes, N F S Grundtvig and Søren Kierkegaard, and that he drew heavily on Martin Luther's teaching on Sin and Grace.



Prof Stern contrasted a 'theology of glory', in which human beings can attain salvation by their own efforts, with a 'theology of the cross', whereby humans can do nothing to

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save themselves and for whom the cross is an essential sacrifice conferring God's grace.

Sin, Luther taught, is *'incurvatus in se'*. People are turned in on themselves. They are thus cut off from others and therefore unable to love their neighbour as themselves. But if God's righteousness does not consist in rewarding the righteous and punishing the sinner, anxiety is taken away and people can open up to others and love them.

This was Løgstrup's starting point, Prof Stern continued. He accepted Luther's definition of sin and applied it to the secular world. He argued in purely human terms. People are interdependent and therefore there is an 'ethical demand' to love their neighbours. Løgstrup held that this is a primary human trait, and that it comes before social norms or moral principles, but is often unrecognised. Religious and social norms and principles are morally useful because they may make people act as they would have done had they realised the ethical demand.

Both Luther and Løgstrup believed that the human self needs some kind of transformation from outside but, while Luther believed that it comes only by God's grace, Løgstrup argued that it comes from Life itself. Prof Stern explained that Løgstrup made a distinction between the wickedness of human beings and the goodness of Life itself. Life is good, but people are wicked. Yet because of the way that Life is structured Life can overcome wickedness. Therefore the human self is transformed by Life, and not by God.

But how does this transformation take place? Løgstrup said that it is through ethical encounter with others. The self, *incurvatus in se*, imprisons us more and more. Others can free us, and we can free others by getting involved with them. Prof Stern concluded by expressing one worry. If, he asked, we are by nature turned in on ourselves how can other people access us, or we them?

From Beast of the Wild Wood to Prophet of Reform: Changing Roman Catholic Perceptions of Martin Luther

by Prof Eamon Duffy, Magdalene College, Cambridge.



Prof Duffy began by referring to the meeting of Pope Francis and Bishop Younan, President of the LWF, in Lund on 31st October last year. It was an indication as to how far things have moved on since Pope Leo X, in the Bull of Excommunication, described Martin Luther as a wild boar. But the movement has been slow. Even in the 20th century Roman Catholic theologians were mainly hostile to Luther. But Catholic theology did slowly begin to shift.

Back in 1947 a Catholic Church historian, Fr Joseph Lortz, described the Reformation as a 'tragic necessity'. Luther's was a radical response to a troubled Church. But Luther

strayed into heresy and, in Lortz's words, 'overcame in himself a Catholicism that was not Catholic'. However, by 1960 Lortz was saying, 'Luther is more Catholic than I thought!'

In 1983, on the anniversary of Luther's birth, Joseph Ratzinger spoke of the danger of trivialising the divides of the Reformation. To do so would be an injustice to the people involved on both sides of those divides. There were two Luthers: the first a Christ-centred genius, the second a radical who was led into heresy. Luther abandoned the line between interpretation and the *magisterium*, the teaching of the Church.

But on the matter of justification by faith Roman Catholics began to recognise that Luther's and Barth's position as interpreted by Hans Kung was not incompatible with a Catholic understanding of justification. This became very important in ecumenical discussion. The Catholic elements in Luther began to expand! This bore fruit in 1999 in the Joint Declaration on the Doctrine of Justification between the Catholic Church's Pontifical Council for Promoting Christian Unity and the Lutheran World Federation.

Prof Duffy said that in recent years Roman Catholic study of Luther has slowed down. He expressed the hope that the 500th anniversary commemoration would, under Pope Francis' leadership, bring about a resurgence of interest.

'God is Weak' – a Relation between Dietrich Bonhoeffer and Luther's Theology of the Cross

by the Rt Rev Dr Martin Lind, Bishop of the Lutheran Church in Great Britain.



Bonhoeffer taught that God is weak in the world, Bishop Martin began, because it is the only way that he can function. Bonhoeffer set out this understanding of the nature of God in his 'Letters and Papers from Prison' addressed to his friend Eberhard Bethge.

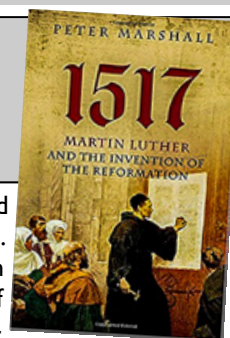
Bonhoeffer had been imprisoned by the Nazis and, said Bishop Martin, in prison it would have been tempting to search for a God of power to overcome Hitler. But Bonhoeffer did the opposite, searching for Biblical evidence that God is weak.

The Christian tradition has no *'deus ex machina'* to solve our human problems. Human beings are obliged to find their own solutions. Jesus promised, "I am with you always," the Bishop reminded his audience, but it was just the divine presence that was promised (Matthew 28.23), not a divine solution. The Bible points us to the powerlessness of God and the suffering of God. Therefore it is in fragility that human beings find deeper identity.

In Jesus Christ, God lives and suffers with humans in the midst of everyday life. God becomes weak in the world in order that human beings might become strong and mature.

A JUST-SO STORY

Dr John Arnold reviews '1517 Martin Luther and the Invention of the Reformation', Peter Marshall, OUP, 2017 243 pp + xi £16.99 ISBN 978-0-19-968201-0



We are still glowing following a series of wonderful commemorations of all kinds either side of 31st October 2017, the 500th anniversary of that iconic moment when Martin Luther, in an act of heroic defiance, nailed 95 Theses to the door of Wittenberg's Castle Church and started the Protestant Reformation with a resounding *Thesenanschlag*. (The German word both sounds and is more forceful than its English equivalent, the ambiguous 'posting'; and its root meaning is to hit or strike.) Except that it is very unlikely that he did so, at least in the form in which the story has come down to us, complete with hammer and nails and an immediate enthusiastic popular response.

There is no eye-witness account, only an accidentally misleading memoir by Melancthon much later. What is more likely to have happened is the subject of a brilliantly forensic chapter in this admirable work of detection, demythologization and historiography, leading to the conclusion that as late as 1518 'Luther was still placing himself firmly within the parameters of acceptable Catholic opinion and debate' and 'that it was (his) opponents who pushed him down a road of radicalization.' His own views developed; and obtained a

wider hearing with his three great treatises of 1520, as the focus of debate shifted from indulgences to papal authority.

His first public act of defiance, more dramatic than anything that happened (or didn't happen) in 1517, was his burning of the Papal Bull, *Exsurge Domine*, on December 20th, 1520; and the really iconic moment was his lonely stand before the Emperor at Worms on 18th April 1521. Still, 1517 is the date which sticks in the memory and Marshall devotes most of his 'cultural history of an imagined event' to tracing and analysing imaginative reconstructions, misinterpretations, celebrations, depictions, uses and misuses of this magic number.

In a tragic shift of emphasis Luther's *Thesenanschlag* was misappropriated artistically by German romanticism and politically by German nationalism, at and after the centenary celebrations of 1817. The violent nature of the event (with the nails evoking the Passion of Christ, and the hammer Thor and Wieland the Smith) was heightened, and so were the elements of revolt, of popular

support and 'Germanness'. Understandable in the aftermath of the war of liberation against Napoleon, this tendency took a more sinister turn in 1917.

Recent scholarship, not least by sympathetic Roman Catholics like Iserloh, has freed Luther's story from later accretions and made it not only more credible but also more Christian and more suited to the ecumenical perspectives of 2017. We may with a good conscience enjoy this year's commemoration, not only as an alternative to a re-invented and Americanised Halloween.

Marshall carries lightly his mastery of the German sources and of wide-ranging cultural references. He writes fluently and entertainingly; and he concludes, 'At its best, a *Thesenanschlag* is a pageant of the nobility of the human spirit', after quoting from the website of the German National Tourist Board, 'Although there is no historical proof of this happening, it was an event that changed the world.' And he comments, 'In response... there is really nothing a historian can say, other than simply: quite so.'

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Like Jesus, we are to be there for others in the joys and sorrows of mundane life.

Bonhoeffer went so far as to suggest that human beings must live as if there is no God. They should not blame God for decisions they make that turn out to be disastrous. Something people do that they should not do, the Bishop continued, is to use prayer to justify their own decisions. This is dangerous, he said. The God who has promised to live with us is the God who forsakes us – abandons us. Before God and with God we live without God because he allows himself to be edged out onto the cross.

Bonhoeffer intended that all Christian doctrines be reinterpreted in "this world" terms. For example, the Resurrection is not only the answer to life after death; it sends us back into the world to live in a renewed way.

Bishop Lind then referred to Martin Luther's Theology of the Cross. A theology of glory understands divine power in

the Scriptures as being an enhanced and exaggerated version of human power.

This is simply not true. The theology of the cross forces human beings to face up to the reality of the suffering and death of Christ, and hence the fragility and powerlessness of his followers.

Luther believed in God as creator and human beings as called to be his co-workers, *cooperatores dei*. Luther included in that **all** human beings, including Turks and Muslims. Every person is called by God to live in love.

They may not want to do works of love, but they are forced by their very nature to do them. For example, a Turkish woman will not refuse to breast-feed her baby, and that feeding is an act of love.

The Bishop concluded, 'Bonhoeffer was a theologian who struggled with the conditions of real life, conditions which necessarily involve weakness, fragility and suffering.' God sends crosses to all people, and in fragility they find reality.

A DISQUIETING STORY ON SEVERAL ACCOUNTS

Dr John Arnold reviews a disturbing book, 'Pearls Before Swine: the extraordinary story of the Reverend Ernst Biberstein Lutheran Pastor and Murder Squad Commander' by Ian Harker, The Holocaust Study Centre, Canterbury, 2017, £7, ISBN: 978-1-5272-9648-9

There are many general books on the Third Reich and the Holocaust with astronomical numbers of victims and perpetrators. In this admirable monograph, diligently researched and well-documented, Ian Harker gives us a single case-history. It is extraordinary in many respects, beginning and ending not in urban, anti-Semitic Munich, but in rural Schleswig-Holstein, very conservative and nationalistic, but with practically no Jews.

The churches, Catholic and Protestant, did little to support the fragile Weimar Republic. For Lutherans the doctrine of the Two Kingdoms was at the time rather more conducive to abdication from politics than to active engagement. Yet Biberstein was a convinced Nazi from an early stage, not an opportunist. He joined the Party in 1926, never questioned its tenets or leadership and remained loyal to the end.

He was an equally convinced Christian and his deep, personal faith in God never wavered either. He seems to have sleep-walked through his career



in infamy, starting as a Chaplain in the *Sturmabteilung* (SA), the 'Brownshirts', leaving the ministry in 1935 for a stint in the Main Security Office in Berlin before becoming the Gestapo Chief in Upper Silesia and eventually SS Commander of an *Einsatzgruppe* (Murder Squad) in the Ukraine.

The unprecedented Nuremberg trials broke the bounds of contemporary jurisprudence. Even so, Biberstein's claim to have known nothing is incredible and his plea that he was merely obeying orders is shameful. He was sentenced to death but only served a short prison sentence. A disquieting feature of the period is the attempts of the Church authorities to get their own people released and rehabilitated, apparently more concerned for criminals than for victims. Is Christian faith a mitigating or an aggravating factor? Harker has no doubt as to who has the greater sin. Biberstein never showed any sympathy or remorse; and he died as a handyman in an old people's home at the age of 87.

His case reveals the inadequacy of an exclusively individual faith and of the standard interpretation of Romans 13 as an unconditional command to obey 'the powers that be', taken in isolation and used as an excuse for collaboration with the powers of darkness, when they turn demonic, as in Revelation 13 and, indeed, in Germany 1933-45.

HOW SUCCESSFUL HAVE DANISH ATHEISTS BEEN IN WINNING PEOPLE AWAY FROM THE CHURCH?

A close look at the numbers reveals that percentages do not always paint the right picture

When the Atheist Society launched its campaign targeted at the Evangelical-Lutheran Church of Denmark (ELCD) the message was clear: Leave the church! And so, many people did! Statistics Denmark, the central authority on Danish statistics, attested that almost 25,000 people cancelled their membership of the ELCD in 2016, the year the campaign started.

The percentage of ELCD membership has continued to fall in 2017 and many commentators suggest that the Church is facing a real crisis. Statistics Denmark reveal that membership has dropped from 84.3% of the population in 2002 to 75.9% in 2017.

However, as we are often reminded, 'there are lies, damned lies and statistics!' So, as Danish sociologist Peter Luchau has been quick to point out, 'Statistics Denmark counts the decrease in relation to the total population, and because a

growing number of immigrants who do not belong to the ELCD have come to Denmark, the percentage of Danes who are members of ELCD, will automatically decrease. Even if not a single person had terminated his or her membership of the ELCD, the total share of ELCD members would still have fallen. If you only include ethnic Danes in the statistics,' he concludes, '85.9% of the Danish population are members of ELCD. So, you can't really claim that the ELCD is in crisis!'



BREACHES IN THE WALL BRING REAL JOY

Of all the many commemorative events around 31st October 2017 one was specifically sponsored by our Society. It took place in the Cathedral of Our Lady and St Thomas in Northampton, UK, on Saturday 4th November at midday.

Three of our committee members, Dr Roy Long, Fr Phillip Swingler and Mrs Sally Barnes, worked hard over many months preparing what turned out to be a remarkable event. They greatly benefitted from the enthusiastic support of Bishop Peter Doyle, the Roman Catholic Bishop of Northampton, who was very keen that the service should take place in his cathedral.

People arriving for the service were greeted by stewards who made them very welcome and it was not long before a sizeable congregation had gathered inside the beautiful building as an impressive procession of clergy led by Fr Phillip Swingler (Roman Catholic) and Pastor Roy Long (Lutheran); the Rt Rev John Holbrook, Bishop of Brixworth in the Church of England Diocese of Peterborough; Pastor Susanne Freddin Skovhus of the Church of Denmark; the Ven Richard Ormston, Archdeacon of Northampton; the Ven Christine Allsopp, Archdeacon Emeritus of Northampton; the Rev Kleber Machado, Minister of St Ninian's Church of Scotland in Corby; the Rev Beverley Hollis, Rural Dean of Greater Northampton; our preacher, the Rt Rev Jāna Jēruma-Grīnberga, formerly Bishop of the Lutheran Church in Great Britain now serving as Chaplain at the Anglican Church in Rīga, the capital city of Latvia; and finally Bishop Doyle himself.



The congregation was welcomed on behalf of our Society by the Venerable Christine Allsopp, another member of our Executive Committee. Fr Phillip and Pastor Roy conducted the service between them and the prayers were led by people from a wide range of denominations.

The singing throughout the service was enthusiastically led by an ecumenical choir under the direction of Ms Teresa Brown, the Director of Music at the cathedral, and was accompanied by their organist, Mr Christopher Weaver.

It was very moving to see the three Bishops sitting together in the sanctuary, something Bishop Jana referred to in her address. 'The brief for this sermon was "Where are we now? How did we get here? Where are we going?"' she began. 'Where we are now is

in many ways rather astonishing. Those of us here today come from at least 3 major denominations, Roman Catholic, Anglican and Lutheran, for a service organised by a Lutheran pastor, a Catholic priest and an Anglican lay person, in a Catholic Cathedral, and with a Lutheran bishop, and a woman to boot, preaching! And just to add a final gloss, that Lutheran bishop is now working as a chaplain in an Anglican church!'

She reviewed some of the remarkable events of this past year. Change had come in such a short time. 'My mother was the daughter of a Lutheran pastor; and for a time when I was a child, I had a Polish Catholic nanny. She took me with her a few times to our local Roman Catholic church, and my mother was absolutely horrified that her Lutheran child had set foot inside a Catholic church!'

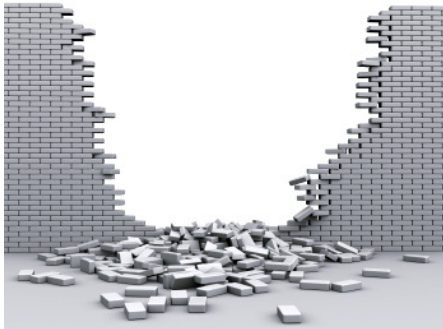
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Bishop Jana (left) with Bishop Peter Doyle and Bishop John Holbrook



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Bishop Jana reviewed some of the darker aspects of the years following the start of the Reformation. 'What happened 500 years ago was that Christians on all sides of all the arguments spent a great deal of energy building a wall, high and impenetrable, between themselves and other Christians,' she said. The missionary efforts of European Christians, which required a degree of cooperation, produced the first cracks in the wall. 'When the first bricks were removed by the first Edinburgh Conference in 1910, for the first time in 300 years or so Christians were able to peer at each other through the gaps, and begin to discover how alike we are, and how our beliefs, which are sometimes identical, sometimes approximate, sometimes different, define us.'



Since then much of the remaining wall has crumbled, she smiled, and in these commemoration services people's faces express real joy. 'At last! Christians worshipping together, holding hands, gathered together in praise and awe, with the wounds inflicted by the building of the wall, and sometimes by the destruction of it, finally beginning to heal.'

There is still much to do, she continued, and Christians of all traditions are being challenged to re-orientate their thinking. This involves 'repentance, *metanoia*, turning back always to God, for where God is we will also find our sisters and brothers in Christ. It requires a true conversion of heart - not just of outward forms, not just of politeness and respect, but a conversion of love and faith.'

God will guide us, she assured her congregation, 'For the truth really will set us free. We need no longer to be able to climb over the wall, or to join hands across it - we need to take it down completely!'

Bishop Jāna concluded, 'My prayer is that, when we celebrate 500 years since the beginning of the *English* Reformation in 15 years' time, it will be at a service where the Archbishop of Canterbury and the Cardinal Archbishop celebrate Holy Communion together; a service where a great procession of British Christians - Baptists, Anglicans, Lutherans, Catholics, Pentecostals, URC - walks together between Westminster Abbey and Westminster Cathedral to obliterate the last traces of the wall.'



Bishop Jana poses after the service with two young people from Trinity Lutheran Church in Nottingham

When the service was ended lavish refreshments were served and people sat around in the nave of the cathedral chatting informally and getting to know one another. What was striking was the wide age-range that was represented in the congregation, and the distances that some people had covered in order to be there. There were members of our Society from Poland, Denmark, Tanzania and Latvia who came to share fellowship with people who had not had quite so far to come! It was an unforgettable day and our Society can feel justly proud at having sponsored such a memorable and truly ecumenical commemoration service.

EXPLORING LUTHER'S MUSICAL LEGACY

Another way of commemorating the Reformation, this time in Retford, in the East Midlands of England, as Dick Lewis reports

Under the banner of Bassetlaw Christian Heritage people from a variety of churches in and around Retford met at St Saviour's Church to explore the musical legacy of the Reformation. They were guided by Andy Watts of the Carnival Band who quickly separated them into singers and players. The singers formed a choir and the players a rough and ready orchestra of the type that used to be found in West Galleries of English churches.

'Feste Burg' - but catching everyone out by insisting that it was played, and sung in German, from an early printed version autographed by Luther himself. Then down the centuries came music from J S Bach and the Wesleys, with folk music from the English West Galleries and Shape Music from the USA, finishing right up to date with Bishop Timothy Dudley-Smith's 'Lord, for the years'. It was great fun, punctuated with pauses for refreshment.

Worship incorporating all the music that had been rehearsed that day. The preacher was the Rev Paulina Hlawiczka, Pastor of Trinity Lutheran Church, Nottingham, and people from the Baptist, Methodist, Anglican and Lutheran traditions read the scriptures and led the prayers.

All in all it was a tremendous day, full of fun, music and genuine worship. People discovered talents they never thought they had! Most of all, it was a valuable reminder of Martin Luther's magnificent musical legacy.

Andy introduced each piece of music, starting inevitably with Luther's 'Ein

In the evening a congregation gathered in the church for Lutheran Evening

REFORMATION SUNDAY WORSHIP IN WASHINGTON NATIONAL CATHEDRAL

Tom VanPoole, our National Coordinator in the USA, was there and provides this report

On Sunday 29th October I was able to attend the Reformation Sunday service at the Cathedral Church of Saint Peter and Saint Paul (Washington National Cathedral). The service was sponsored by the Metropolitan Washington, DC, Synod of the Evangelical Lutheran Church in America and ELCA Presiding Bishop, Elizabeth Eaton, was the preacher and our Metropolitan Synod Bishop, Richard Graham, and the Episcopal Bishop of Washington, Mariann Budde, presided at the Eucharist.



The Roanoke College Choir in the nave of the cathedral

Rabbi Serotta, Executive Director of Washington Interfaith Conference, read the Old Testament Lesson and Dr Mitzi Budde (no relation to the Bishop), an Anglican-Lutheran Society (ILES) member, read the Gospel and assisted with the worship. Mitzi, a Lutheran, is both Professor and Head Librarian at the Episcopal Seminary in Alexandria and is Lutheran Co-Chair of the US Lutheran-Episcopal Coordinating Committee.

The cathedral was packed, and a tremendous variety of voices and artists contributed to the worship which began with pre-service music on the front steps of the cathedral provided by the Ambassadors of Praise and the AfroBlue and Philly All-Stars and in the nave of the cathedral by the Roanoke College Choir. Julio Cuellar and the Latin Ensemble provided music during the service. The prayers of intercession were read in Amharic, Swahili, German, Oromo, Latvian and Spanish.

In her sermon, Bishop Elizabeth reflected on the service's Gospel reading, John 8.31-36. 'For the past year, at least for the Lutheran movement, it has been all Reformation all the time,' she said. 'But I think it's time for us to hit the reset button and hear with new ears the amazing announcement of Jesus to those who had believed in him: "You will know the truth, and the truth will make you free." These words should startle us just as much as they startled Jesus' original hearers.'

For a moment, she continued, people who heard Jesus' message were shocked out of their frame of reference and opened up to hearing something new.

'And that, I pray, is our experience on this Reformation Sunday when we hear this Gospel,' she said. 'Then the searing word will burn through the fog of familiarity and bring fresh good news.'

'God has chosen us to tell people that there is hope in this world,' she went on. 'That there is meaning in our lives.' That is especially important in these divided and challenging times.

'There is no supremacy in the kingdom of God. We are all God's people. So when the world sets people against people, we need to understand that justification by faith is a great leveller. Justification by grace assumes that we all need it, that the world is broken, and we cannot get out of this mess by ourselves.' Grace is 'a gift freely given by God,' she said. 'It is brand-new life right now.'

In conclusion, the Bishop called on the Church to remember that gift and to apply it to the way we live our lives. 'This is the music that we have been set free to hear and set free to sing. And I pray, for all of us gathered here, that we listen to this music of freedom and let our lives be that song in the world.'



*Bishop Elizabeth Eaton preaching from the pulpit in the National Cathedral
Photo: Will Nunnally*

IMPROBABLE WORDS FOR AN IMPROBABLE TIME

ELCA Presiding Bishop Elizabeth Eaton preaches again, this time in the Roman Catholic University of Notre Dame, Indiana, USA



Bishop Eaton at Notre Dame.

Photo: Peter Ringenberg

On Sunday 5th November Bishop Elizabeth Eaton preached again. This time it was at an ecumenical prayer service in the Basilica of the Sacred Heart at the University of Notre Dame. Leaders from within the Catholic, Lutheran, Episcopal and Presbyterian Churches took part. Among them were the Auxiliary Bishop of the Catholic Archdiocese of Baltimore, the Rt Rev Denis Madden, Bishop Douglas

Sparks of the Episcopal Diocese of Northern Indiana and Charles Wiley III, coordinator of the Office of Theology and Worship in the Presbyterian Church (USA).

This time in her sermon, Bishop Elizabeth reflected on the Beatitudes from Matthew chapter 5, noting how improbable the reading may seem in a society that often places higher esteem on personal status and stature.

‘When Jesus speaks to these people and to us, he invites us to lay aside all of that clothing that we would put on ourselves to make ourselves acceptable,’ she said. ‘Jesus spends the last part of the Beatitudes talking about how they will be fulfilled. How the merciful will receive mercy.’

She explained how Jesus’ promises come together in his final sermon in Matthew chapter 25, talking about feeding the hungry and giving drink to the thirsty and clothing the naked. ‘This is the same work to which we are called,’ she said. She referred to the divided nature of the current political and social climate in the USA. ‘When we can come together, we are making a witness that says no, division is not the will of God. Inclusion is the will of God. Oneness is the will of God.’

‘Shalom, the true peace of God, is what God intends for all creation,’ she concluded. Jesus spoke of the meek and those hungering and thirsting being filled, true words of hope and of promise.

‘THAT’S NOT WHAT GOD WAS WANTING ME TO SAY!’

On Saturday 23rd September a large congregation gathered at St Mary’s Church, Attenborough, close to Nottingham in the UK, for a service arranged jointly by the Vicar, the Rev Jonathan Smithurst, and the Rev Paulina Hlawiczka, Pastor of Trinity Lutheran Church, Nottingham. Among those attending were Colonel David Sneath, the High Sheriff of Nottingham, and members of many local congregations of different denominations as well as visitors from overseas.

‘I had written my sermon, but when I returned to my computer to get ready for this service, it wasn’t there! It had never happened to me before. I panicked! However, I had my notes and started to type my sermon again. After a few minutes the computer stopped working! I concluded that God was telling me that this was not what he was wanting me to say! So I started again, and this time the computer worked perfectly!’

The united Choir was a mixture of Church of England, Lutheran and Methodist singers, but they sang together in perfect harmony, illustrating true ‘unity in diversity’.

It was a wonderful occasion, not only because of the quality of the worship, which was excellent, but because of the way that Pastor Paulina began her sermon. No-one who was there will ever forget it!



Paulina with the High Sheriff of Nottingham

We don’t know what Paulina had intended to say, but we do know that the sermon she preached spoke to each one of us. She reminded us of the causes of the Reformation, how Luther wanted the Church to which he belonged to reform itself, how the Church is forever in need of renewal by God and that we should be open to change. Above all, Christians should be united in diversity, to fulfil Jesus’s desire (John 17.11).

DANES ADOPT RADICAL MEASURES TO HALT RECENT DECLINE IN BAPTISMS

The Church of Denmark (ELCD) is anxious to turn the tide by raising awareness about baptism. Parishes are adopting some imaginative approaches as some recent articles in Church News from Denmark reveal.



An empty font - a cause for concern

The number of baptisms in the Evangelical-Lutheran Church of Denmark (ELCD) is decreasing. Numbers from the Ministry of Ecclesiastical Affairs reveal that between 1990 and 2014 the percentage of baptisms nationwide dropped from 80.6% to 62.6%. Astrid Krabbe Trolle, who is a researcher in the sociology of religion, has written a report suggesting three factors that might explain the decline: individualism, secularization and religious diversity.

The ELCD is now trying to turn the tide. Churches in Gentofte, Copenhagen, have been sending out brochures about baptism to all new parents in the city. In Odense the diocese invites all families with new-born infants to a Baptism Fair which includes, among other things, a free concert, some good information about baptism and tips on arranging parties.

In 2016 Denmark's Atheist Society – *Ateistisk Selskab* – launched an advertising campaign putting slogans on public buses like 'Why believe in a god?' and 'Why does faith cost money – think for yourself!'. The Church has responded by putting baptism advertisements on the buses to encourage people to maintain their Church membership and



Atheist Society Slogan on a Public Bus

to have their children baptised.

A rather more radical approach can be found in the *Kristkirken* in the centre of Copenhagen. They sent out invitations via Facebook to everyone interested in being baptised: 'Drop in and become baptised!' It met with great success with 34 people being baptized in one evening. The Rev Mette Gramstrup Hansen, Pastor at *Kristkirken*, is very enthusiastic about it. 'Some people said beforehand that it would belittle something that is very precious for the



Church,' she says. 'But the event proved the exact opposite because it was an experience so emotional and powerful that many full-grown men were reduced to tears.'

The drop-in baptism began at 3pm and ended five hours later. When people arrived they were met by four pastors with whom they could have a conversation. This enabled them to introduce themselves, to talk about themselves and their lives, and to receive pastoral care. Afterwards, formalities such as registration were taken care of, and then, finally, the baptism ritual was performed accompanied by organ music.

One of those who dropped in had wanted to be baptised

since 1984, but had simply never got around to it. 'The thought of being baptised on a Sunday in a crowded church was just too much for me,' he explained. But when his wife saw the drop-in baptism advertisement he decided to join right away.

The Pastors who met people as they arrived reported that no-one had turned up to be baptised 'just for the fun of it'. Most had thought very deeply about it, and had a range of emotions and experiences, and they all

seemed to be people who had been moved by Christian faith and by the Gospel.

Anita Hansen Engdahl, of the Theological Seminary in Copenhagen, says that the drop-in baptism has caught the mood of the moment. 'We're living in a pop-up culture where we see everything from bars and restaurants to theatres popping up briefly in different places. The pop-up baptism is a part of this trend,' she says. 'We are miles away from the traditional understanding of Baptism as entering into the community of the parish. Baptism has become an individual project.'

Currently the Union of Parish Councils is trying to gather more examples of good practice and experience relating to baptism, in the hope of reversing the decline.

A FASCINATING READ FOR EVERYONE INTERESTED IN ECUMENISM

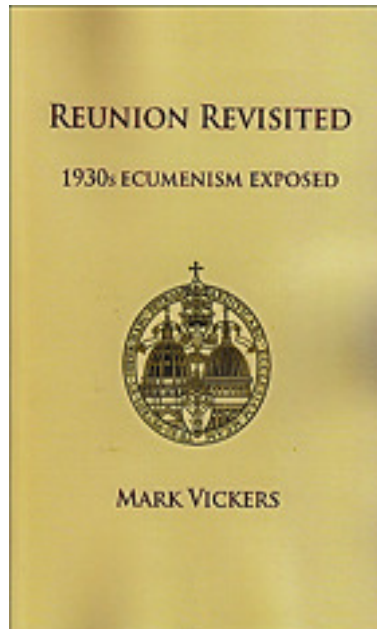
David Carter recommends 'Reunion Revisited - 1930s Ecumenism Exposed', by Fr Mark Vickers, published by Gracewing (2017), ppix+282, ISBN 9978-0-85224-916-5, £14.99.

This timely book fills a gap in the history of English ecumenism, especially that of the Roman Catholic Church. Important light is shed on the ecclesiological position of the 'anglo-papalists', Anglicans who accepted the full teaching of the Roman Catholic Church as unalterable. They were anxious for the reconciliation of the Church of England with papal authority and believed that they had a mission to re-catholicize the Church of England, rescuing it from the perils of Protestantism, and of Modernism, which they felt were infecting many of the other heirs of the Oxford Movement. The decision of the Lambeth Conference of 1930 on birth control was for them particularly upsetting.

The author is a Roman Catholic priest in the Archdiocese of Westminster. He tells of a series of conversations between four senior Roman Catholic clergy, who acted with the blessing of Cardinal Bourne, then Archbishop of Westminster, and seven 'anglo-papalists' in the early 1930s. By very patient research, Fr Vickers has managed to catch the flavour of the conversations, despite the fact that detailed minutes are lacking. Various position papers have been preserved and they reveal a degree of Roman Catholic-Anglican dialogue, albeit dialogue confined to a very particular section of the Church of England. This dialogue had previously gone unnoticed in what has been generally assumed to be a desert period of non-relationship between the end of the well-known Malines Conversations of 1921-6 and Pope John XXIII's decision in 1960 to call a Council and to set up a special commission for ecumenical relationships.

Cardinal Bourne comes out of the story particularly well. He did not expect any great advances from the conversations and he had been nettled by the famous memoir of Dom Lambert Beauduin, issued in the course of the Malines conversations, which had suggested the supersession of the then English Roman Catholic hierarchy in the event of any reunion. But he was unwilling to discourage any attempt that might lead to closer understanding.

The story begins with the activities of a somewhat bizarre amateur ecumenist, whose exact motives have been questioned. Sir James Marchant had entered the ministry of the English Presbyterian Church and was later associated with the famous Congregationalist minister, Dr W E Orchard and his 'free Catholic' movement. Marchant co-operated with Anglican and Roman Catholic leaders in social work projects and conceived the idea of an all-round conversation about the future for a truly united Church. Originally,



he intended to include Roman Catholics, Anglicans and Free Churchmen, but the plan was then narrowed to Catholics and Anglicans.

Marchant found the successive Anglican Archbishops of the time, Davidson and Lang, very uninterested in the wake of the collapse of the Malines talks and the uncompromising encyclical, *Mortalium Animos*. However, he found Cardinal Bourne friendlier and very willing to recommend Catholic participants. Attempts to find Anglicans proving unsuccessful, contact was finally made with the 'anglo-papalists' through the Roman Catholic participants, and a team of seven Anglican priests, some of them very learned church historians, was assembled.

The Roman Catholic participants found themselves rather fazed by Anglicans who said that they accepted that Rome could not change its dogmatic teaching, including that of 1870 on the papacy, but who, nevertheless, believed they should remain in the Church of England. This was partly because they wanted to preserve it from becoming completely Protestant and modernist, and partly because they believed, despite Leo XIII's decision, that their orders were valid and that they should therefore continue to exercise them for the benefit of the Anglican laity of their parishes. They also argued that the schism between Rome and Canterbury was one *within* the Church, a point naturally contested by their interlocutors who found great difficulty in understanding how such Anglicans could possibly remain in a church so otherwise infested by heresy.

The Anglicans, particularly Dr Scott, were able to argue their case cogently and from time to time wrong footed the senior Roman Catholic present, Archbishop Goodier. Their argument was that there had been a constant stream of 'anglo-papalist' witness in the Church of England even before 1833. I think that this was a narrow stream compared with the pre-1833 high church movement, which quite clearly believed that Rome had added in an unauthorised way to the original deposit of faith. The 'anglo-papalists' tended to think that they alone were being loyal to the Tractarian heritage, whereas it is quite clear that many fathers of the Oxford Movement, such as William Palmer, looked to the Orthodox rather than Rome and some, like John Mason Neale, were also friendly to the Dutch Old Catholics (by contrast the 'anglo-papalists' regarded the Old Catholics as schismatics and opposed the Bonn Agreement of 1931).

Continued on next page

DORTMUND: DEUTSCHER EVANGELISCHER KIRCHENTAG

Gudrun Kaper urges all readers to get the dates 19th - 23rd June, 2019, firmly in their diaries.

From 19th to 23rd June 2019 we are all invited to come (again) to Dortmund and celebrate the *Kirchentag*. The theme is 'Was für ein Vertrauen' ('On what do you base this confidence of yours'), a quote from 2 Kings chapter 18, verse 19. I recall travelling by bus in 1963 from Hamburg to Dortmund to take part in my first ever *Kirchentag*, just a few

Continued from previous page

The conversations were kept deliberately low key. Press publicity had complicated matters at the time of Malines and no one wanted a repetition of that. The main participants kept quiet.

The general attitude of English Roman Catholics to 'anglo-papalists' was not encouraging, especially as reflected in the *Tablet*, which trenchantly talked of the 'indefensible and presumptuous position' of the papalists and argued that 'they have no right to remain another hour in the Established Church'. In 1933 the 'anglo-papalists' turned their attention to the Centenary celebrations of the Oxford Movement, concentrating on issuing a series of pamphlets to commend their particular stance. They also continued to observe the octave of prayer for Christian unity under the see of Rome, only to find this soon changed by the initiative of Fr Paul Couturier to prayer for unity by the means that Christ wills, an initiative which worried them a lot. But I would argue that it was profoundly necessary and eventually endorsed by Rome after Vatican II, and that without it, the wider ecumenism of the Vatican II era would not have been possible, even with the Anglican mainstream, let alone the Orthodox and Protestants.

The conversations of the early 1930s resulted in a series of proposals for accommodating Anglicanism in the communion under the Pope, some of which pointed forward to the eventual terms of *Anglicanorum Coetibus* in 2009, the main difference being that the 1932 proposals were seen as concessions in discipline; there was not the same positive affirmation of an Anglican patrimony that was to come in 2009 and which, of course, owed much to the ecclesiology of Vatican II and the stress on dissident churches and ecclesial bodies as playing a real role in the salvation of their faithful. The importance of these conversations is that they indicate that the pre-Vatican II Roman Catholic Church in England, despite the failure of Malines and despite the uncompromising teaching of *Mortalium Animos*, continued to have a pastoral concern for the unity of all.

Fr Vickers is right to draw our attention to this previously almost totally unknown development. He does so in a pleasantly readable style, giving us interesting and humorous insights into the key participants in the story. This book is commended to the attention of ecumenists and those with an interest both in Anglo-Catholic and in English Roman Catholic history.

months before my *Abitur*. The Dortmunders expect about 100,000 people to take part. Protestants, indeed Christians from all Churches and with many different tongues will share in everyday life and for worship, and that obviously includes Anglicans and Episcopalians! The homepage is www.kirchentag-westfalen.de - this homepage will lead you to other options to explore. If you are wondering how Dortmunders live and work, browse some of the local and regional homepages. The most serious challenge they face is obviously the labour market. For a long time steel-production and coal-mining offered many varied jobs but both industries are experiencing lots of serious changes.

Many of the ecumenical participants will be Roman Catholic or Orthodox. With our large number of migrant workers and immigrants, all Orthodox traditions are likely to be present. There are Muslims living here as well, and members of other religions have settled or are studying here, many of whom are curious about what is going on and will probably be glad to meet us. I happily remember the *Kirchentag* 2010 in Stuttgart with its many interesting and challenging events. Our A-LS Moderator, Bishop Michael Ipgrave, and our local Father Stephen Pike, concelebrated at a Sunday Eucharist early one morning in Boeblingen.

Members of our Society like Pfarrer Joachim Bremer, Bishop Juergen Johannesdotter, and Bishop Rupert and Gesine Hoare, have lots of experiences of *Kirchentag* to share, and you can contact them if you would like to know more about what to expect. Then sign up and join the fun!



CONFERENCE BURSARY FUND

Thank you to members who have contributed to the Bursary Fund to help students from the UK and overseas to attend the Society's Conference in Durham next August. We still have more applications than we have Funds, so if you feel able to make a donation you will be enabling one more to attend. Payments can be made through the Paypal button on the 'How to Join' page of the website or by sending a cheque to The Anglican-Lutheran Society, Glen View, Station Road, Trusham, Newton Abbot, TQ13 0NL, UK. Please mark your donation 'Bursary Fund'.

CHRISTIANS AND MUSLIMS IN DIALOGUE

In a new publication, 'Transformative Readings of Sacred Scriptures: Christians and Muslims in Dialogue', the Lutheran World Federation (LWF) provides insights into the field of interpreting sacred scriptures in Christianity and Islam.

In the midst of increasing polarisation, hate-filled speech and extremism within communities, a new publication from the LWF attests to dialogue within and between religious communities. This dialogue focuses on the interpretation of different sacred texts in ways that are both meaningful and responsible. It offers reflection on how different religious communities deal with those passages in their own sacred scriptures that condone or even justify violence.

The first section explores some interpretative possibilities that emerge if insights from another religious community and other religious texts are carefully taken into account; the second focuses on transformative readings of the Qur'an; and the third on transformative readings of the Bible.

Transformative reading means that reading and interpreting sacred texts is not simply a matter of intellectually reconstructing the content of a text. Nor is it about immersing

oneself into a pre-existent tradition. It is a way of reading that brings about change by opening up the reader to new possibilities of knowing God and themselves and of being in the world.

'*Transformative Readings of Sacred Scriptures: Christians and Muslims in Dialogue*' is co-edited by Simone Sinn, LWF study secretary for Public Theology and Interreligious Relations, Dina El Omari, Postdoctoral Research Fellow in Islamic Theology, University of Münster, Germany, and Anne Hege Grung, Associate Professor of Practical Theology, University of Oslo, Norway.

At the time of writing the publication was only available in English. It can be ordered in book form direct from LWF, or in electronic form by downloading it from https://www.lutheranworld.org/sites/default/files/2017/transformative_readings_of_sacred_scriptures-en.pdf. It will be published in German later this year.

TOGETHER LUSOPHONE CHURCHES CAN BE MORE PROPHETIC

Delegates from Portuguese-speaking Churches find strength in working together. (Anglican Communion News Service)



Members of the Lusophone Network. Bishop Jorge Pina Cabral is centre right

Delegates from Portuguese-speaking Churches across the world met together for six days in Porto in Portugal to strengthen their work in theological education, in the development and care for creation, in work with women and young people, and in communication.

The co-ordinator of the Lusophone Network is Bishop Jorge Pina Cabral of the Anglican Church in Portugal. 'We are now an established network. It is time for us to cement our work in these areas and move forwards,' he said. 'There are many opportunities for mission for us. Together we can be more prophetic and be a strong voice for our people. We now need to develop our work in theological education to help our Churches cope with the challenges of their contexts.'

During the conference there were presentations from dioceses across Angola, Brazil, Mozambique and Portugal as well as different mission agencies, and the Archbishop of Canterbury's Adviser for Anglican Communion Affairs, Bishop Anthony Poggo, spoke about the Communion. In their presentation, the Brazilian delegation spoke about how they are strengthening teaching about Anglicanism for the clergy and non-ordained people through a distance learning scheme run by Junet – the National Joint Committee on Theological Education. But like many Churches in different parts of the Anglican world they are struggling with lack of finance and other resources.

Visits were made to some of the social work that churches are carrying out in parts of the city of Porto – in particular work with children and elderly people. A number of the delegates spoke afterwards about how touched and inspired they had been by what they saw. They also had the opportunity to visit parishes and share worship with local people on Sunday.

Bishop Jorge said he had been encouraged by the gathering: 'We have learned more about our stories and become friends. We have realised the diversity of the contexts in which we live, but have also celebrated how united we are in Christ. I would like to thank everyone who came for the part they played in making the event a success.'

The Network will meet again in 2021 or 2022 in Africa.

STUDYING LUTHER AND LUTHERANISM

The Rev Ian Ross explains how they made use of the course material in his part of Shropshire in the UK

Back in February 2017 the idea was put forward that the study course created by Bishop Michael Bourke and circulated by our Society might help people in the Greater Hanwood Benefice to prepare for the 500th anniversary of Martin Luther publishing his 95 Theses. Bishop Michael agreed to present the course in Annscroft Church on the four Wednesdays in October, with assistance from Pastors Brigitte Malik and Hannes Ammon.

Posters were distributed quite widely through the Dioceses of Hereford and Lichfield and a book list was prepared combining recommendations from Bishop Michael and the Anglican-Lutheran Society.

On 4th October 45 people gathered for the first session on Luther's formative years. Each session lasted 90 minutes, ending promptly at 9pm. The following week the topic was Early Lutheranism and Martin Luther's approach to the Bible. Bishop Michael led both these first two sessions.

The third Wednesday it was the turn of Pastors Brigitte Malik and Hannes Ammon who were well placed to lead the session on Lutheranism Today, and Bishop Michael was back leading the final meeting in which he drew some comparisons between Lutherans and Anglicans.

Reactions from those taking part were very positive. 'It was very informative, easy to understand, and we liked the printout showing all the events in chronological order. We also enjoyed the breakouts into



*Christ Church, Annscroft
Photo: © Jeremy Bolwell*

groups for discussion and ideas', said Judy and Julian Hill of Longden.

Peter and Marjorie Dunham of Belle Vue commented, 'Bishop Michael gave us a lively account of Luther's life and times - easy enough for some of us to seek further enlightenment from the numerous biographies of Luther. He was particularly good on Luther's legacy of the numerous reformed churches which have played such a big part in making north-western Europe democratic and Christian. On some dark and wet evenings Annscroft Church was a most welcome beacon of warmth and enlightenment.'

'The often difficult theological concepts were explained and explored, and points of continuity as well as change were identified,' said John Till from Shrewsbury. 'It was encouraging to learn that in Germany the Lutheran and Reformed Churches are coming closer

together, and that relations with the Roman Catholic Church are marked now more by what they have in common than by what divides them, as are those between the Lutherans and Anglican Churches.'

Margaret Nichols of Hanwood felt that as a result of attending the course she now has a much better grasp of what the Reformation has meant to us all, while Michael Webb, also from Hanwood, was pleased to learn that 'Luther was not a puritan "killjoy" – in Bishop Michael words – and that he "enjoyed music, food, drink, and marriage", and he liberated congregations to sing as part of the worship we take for granted today.' Mike Willmott from Shrewsbury said he was particularly struck by Luther's 'admiration for the Blessed Virgin Mary, and Mary Magdalene, as women who were among the building-blocks of the Catholic Church.'

Christopher Cooke of Pontesbury summed it up well. 'We thought the sessions at Annscroft Church were very informative and enjoyable. In Bishop Michael we had a very good guide. He was open and engaging and dealt with questions extremely well. To have the Lutheran pastors sharing their insights about the Lutheran Church in Germany today was a real privilege. We learnt a great deal.'

If people in your neighbourhood made use of Bishop Michael's course we would love to know about it. Quite a number of sets of material were distributed. Please let our Secretary know at dick@ccwatford.u-net.com

NEW ROLE FOR JAMES LAING

Congratulations to James Laing, General Secretary of the Lutheran Council of Great Britain. He has been appointed Grants and Relationships Director of Allchurches Trust Ltd. That organisation owns the Ecclesiastical Insurance Group and is one of the UK's major grant-making trusts, giving to churches and charities for community benefit across the UK. As General Secretary of LCGB James has been a real friend to its Lutheran Member Churches, has helped coordinate the Luther 2017 Commemoration in the UK which has given him enormous satisfaction, and has always supported our Society, not least by allowing the committee to meet at the Lutheran Student Centre where he has been based. We shall miss him very much, but wish him well in his new appointment.





The Window

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

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The Anglican-Lutheran Society

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LINK BETWEEN DIOCESES OF ST ALBANS AND LINKÖPING RENEWED



From left to right: Ann Smith and John Wallace, St Albans; Bishop Martin Modéus of Linköping; Bishop Alan Smith and Pam Wise, St Albans; and Frederik Oloffsson, Linköping

At a recent meeting of St Albans Church of England Diocesan Synod the Bishop, the Rt Rev Dr Alan Smith, and the Church of Sweden's Bishop of Linköping, the Rt Rev Dr Martin Modéus, signed a further covenant linking their two dioceses.

Bishop Alan said, 'Whatever your views on the current situation and Brexit, there is no doubt that there is a vital need for us to strengthen and develop friendships with our brothers and sisters right across our neighbouring countries, and of course within churches in those countries. We've been greatly enriched by our links, not least with the Caribbean but also with those closer to home, in particular the Lutheran Diocese of Linköping.'

For his part, Bishop Martin spoke about his pleasure at the co-operation between the two dioceses and went on to speak about strategic renewal of parishes in Linköping based on seven movements or shifts in perspective on what a parish is or can be. Changes of perspective lead to people acting differently, he said.

He wants his parishes to move from discouragement to hope, and to focus on what inspires. He prays that churches will move away from being places where the people employed as staff by the Swedish Church do things for worshippers towards becoming churches where all participate and share tasks together. He longs to see the churches reaching out appropriately to the different generations, rather than persisting with a one-size-fits-all approach. He is convinced that churches must take account of the diversity that now typifies much of Swedish society, and the way to do that might be to move from a preoccupation with church services, the liturgy, to working to create communities of service.

Both Bishops stressed the value and the importance of learning from each other, and seeing their own diocesan situation through each other's eyes.

If your diocese or Synod has links with partners in other countries and other Christian denominations, or if your congregation is linked to another congregation, your committee would love to hear about it. Please contact the Secretary, dick@ccwatford.u-net.com with all the information.