

# The Window

January 2009

THE ANGLICAN-LUTHERAN SOCIETY

Issue no. 88

## News of Exchanges

- Sweden, Scotland, Hungary, England and Norway all feature in this issue - and so do fluctuating exchange rates

## New Bishop for UK Lutherans

- How Martin Luther's prayer helped overcome personal doubts



## Seeking Creative Ways of Cooperation

- News of a shared campus ministry in Texas and of a new initiative in Brazil

## Our International Conference in Finland 11th-15th September

- Now is the time to make a firm booking
- How you might find evidence of Mikael Agricola in Turku

## Annual Meeting 7th March in London

- Details on this page

## Bishops to bring African Flavour to AGM

The Society's Annual General Meeting will be held this year on Saturday 7th March at the Augustana Centre in the International Lutheran Student Centre, 30 Thanet Street, London WC1H 9QH. It is close to St Pancras International Railway Station and also to Euston and Kings Cross stations. Coffee will be served from 10am. The cost for the day will be just £7 for members and £10 for non-members, payable on arrival.

The day will begin with a short business meeting at 10.30am at which members will be required to elect a new Lutheran Co-Moderator to replace the Rev Tom Bruch who is relinquishing the post after filling it with distinction for the past few years. It will be an opportunity to express our thanks to Tom and to welcome his successor.

The topic for the rest of the day will focus on the state of Anglican-Lutheran relations round the world, with a particular emphasis on Africa. The Society is very fortunate that, at 11.15am, the Rev Canon Dr Charlotte Methuen, Departmental Lecturer in Ecclesiastical History in the University of Oxford, will give a talk on current developments in relations between our two communions. Then at 12 noon we shall welcome Bishop Michael Westall,



Retiring Co-Moderator, Tom Bruch

formerly bishop of the Anglican diocese of South-West Tanganyika in Tanzania, who will talk about Anglican-Lutheran relations in Africa, but will also touch on the wider challenges which face the Anglican Communion today.

A buffet lunch will be provided at 12.45pm

after which two ecumenical guests, the Rev David Cornick from the United Reformed Church and Fr Phillip Swingler, an observer on the Society's Executive Committee and a Roman Catholic priest in Northamptonshire, will respond to what they have heard during the morning, and our Anglican President, the Very Rev John Arnold, will chair a plenary session.



Bishop Jana Jeruma-Grinberga and some Lutheran Lay Ministers

At 3.15pm Lutheran Vespers will be conducted by the newly installed bishop of the Lutheran Church in Great Britain, the Rt Rev Jana Jeruma-Grinberga. This act of worship promises to have a distinctly East African flavour to it.





## Credit Crunch Challenges Christian Consciousness

*Sigurður Arnarson reflects on some of the ways that the world-wide financial downturn have affected his ministry as pastor to the Icelandic community in the UK*

*"And now these three remain: faith, hope, and love. But the greatest of these is love." (1 Cor.13:12)*

We have heard and read those words many times. What do they mean for you? My nine-year-old son said without hesitation when I asked him: "God told us - Love has to do with respect."

But do we love and respect everyone we meet in this life? What did Jesus Christ do? The Bible tells us that Jesus Christ loves everyone without conditions. Those words from the First Letter to the Corinthians have been much closer to my heart these recent months of my ministry. I am the chaplain of the Embassy of Iceland in London, and the only pastor of the Icelandic community in the United Kingdom.

**Negative situations require positive pastoral responses**

In the world today the financial situation is challenging and difficult in many countries, and it hit my homeland, Iceland hard at the beginning of last October. Suddenly the pastoral care I provided became very different from what it had been before.

One of the main reasons is that around 40 out of about 400 Icelandic families in the Icelandic community in London have lost their jobs. Until this crisis happened all the Icelandic banks had offices in London, and Icelandic companies provided over 100,000 jobs in the UK. Many people are involved in one way or another. Some have lost their jobs, others have lost their life savings, and some people have lost hope and faith.

At the beginning of 2008 the currency exchange rate of the Icelandic Krona was 128 to one British pound. At the end of the year it was around 185 to the pound and in mid-October it fell to 225 Kronur to the pound. Icelandic students and companies in the UK have had difficulty transferring money between the two countries.

Some people have found new jobs in UK, others have moved back to Iceland. Some, who were proud to tell others where they came from, an independent beautiful island up in the North, now hesitate to say where they come from. Why is that?

My pastoral care has now involved calls, visits, meetings, sending emails, listening, holding services and so on. The Icelandic church in London has held five services since the autumn in the Swedish Church on Harcourt Street in London. Around 1000 people have attended and attendance has never before been as great. This shows clearly that there is a need in the Icelandic community in London to meet and share. After each service there is coffee in the parish hall where people can sit down and talk. But not all want to talk or meet others. Perhaps they feel isolated, and it is not difficult to sense grief, anxiety, anger, dumbness and insecurity in the air. People are asking, for instance, why, how, what happened and what about the future?

**Prayer and practical support is greatly appreciated**

I have received tremendous and highly appreciated support from the Rectors of the Scandinavian churches in London, the Lutheran

Council of Great Britain, and many English colleagues, including Church House, the administrative centre for the Church of England, and even an email from Dr Rowan Williams, Archbishop of Canterbury, offering his sympathy and support. And it cannot be expressed in words how much it means to know that someone is praying for you and your nation.

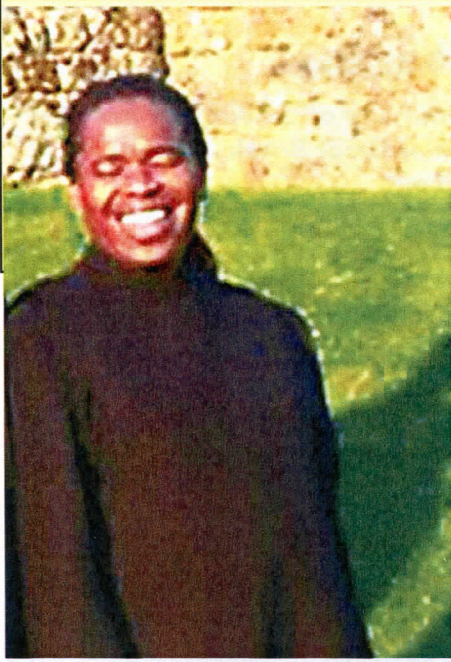
**Negative remarks say more about the speaker than the listener**

There has also been much appreciated support from people "on the street". But some Icelandic people have reported facing all kinds of comments about Iceland, and the kinds of jokes they have not appreciated very much. In a situation like this it is important to set limits on the way we behave towards others. Negative remarks say more about the speaker than the listener. It is easy to be judgmental about situations like this, but more difficult to be a part of it.

The Foreign Ministry of Iceland has requested that Icelandic people facing negative comments about the economic situation in Iceland inform the Ministry. Meanwhile, there has been a heavy workload on the Icelandic Ambassador and the staff of the Icelandic Embassy in London, but they have dealt with it with professionalism and calmness as always.

The Embassy of Iceland in London, the Icelandic Church in London, the Icelandic Society and Icelandic people living in UK, and their friends, have done their best to support and help each other in many ways. As a servant of God I have tried to offer my help and





## Summer in Sweden

**New ALS member Roxanne Hunte hails from Guyana. She is training for ordination at the College of the Resurrection, Mirfield, in the UK. Last summer she enjoyed a placement in Gotland, organised for her by Fr Jakob Tronet, a Swedish pastor she met at the college while he was writing up his PhD.**

*Continued from previous page*

presence where forgiveness, faith, hope and love are the driving force. If you forget those who are travelling with you in this life then you are saying no to the God that loves all people equally. It is clear that there is more need for spirituality in situations like this. People are dealing with difficult questions and grief in all kinds of forms. It is understandable that people become angry in situations like this and want to find out who is responsible. We make demands on others, but we do also need to ask ourselves what demands we make upon ourselves. Often a finger is pointed towards others and they are judged.

Can we look into our own souls? How are the Icelandic people dealing with this situation? What is most important in this life? Is it the outside or the inside? What are the real qualities of this life?

St Paul offers Corinthian Christians and, I believe, people caught in crises in every place and time an answer:

*"And now these three remain: faith, hope, and love. But the greatest of these is love."*

I arrived at Visby airport on 2nd June 2008 and was met by Rolf Wattskog. He is one of the Visby Cathedral vergers, and a charming gentleman. He whisked me off to the Cottage where I was to spend the next two weeks. Auspiciously, it was a beautifully sunny day. My host explained that it was most unusual for that time of the year - summertime proper begins in July.

During the placement I was totally immersed into the life of the church on this Swedish island of Gotland. I acted as crucifer at the Ordination Service conducted by the Bishop of Gotland, Lennart Koskinen, in Visby Cathedral on the Sunday following my arrival. I attended a rural funeral and a wedding, and I shadowed two hospital chaplains, Fr Håkan Stiberg and the Revd Eva Jacobsson.

The hospital was especially fascinating. It is larger than one would expect on such an island. Because of the time it would take to get attention in an emergency, it has been decided that the hospital should be super-equipped, so as to deal with all eventualities encountered by locals or visitors to the island.

Håkan kindly had me to supper at his home. He trained at Mirfield for a year in the 90's, prior to ordination, so we had lots to talk about.

I spent two weekends in two parishes where the Rectors, Marianne Witting and Lisbet Magnusson, had spent time working as incumbents and curates in the Church of England and the Church of Ireland.

It was an amazing opportunity to speak English with these ladies and learn from them how to 'run a parish'. [For pictures of Lisbet and her church see The Window Issue 84 - Editor.]

The island of Gotland may be distinctive in location but I cannot say that I found much difference in the Liturgy of the Church of Sweden and that of the Church of England. For example, I could follow the Eucharistic prayers and knew when it was time to join in with the responses, even though the service was conducted in Swedish. I particularly liked Dalhem parish church which looks like an Anglican cathedral!

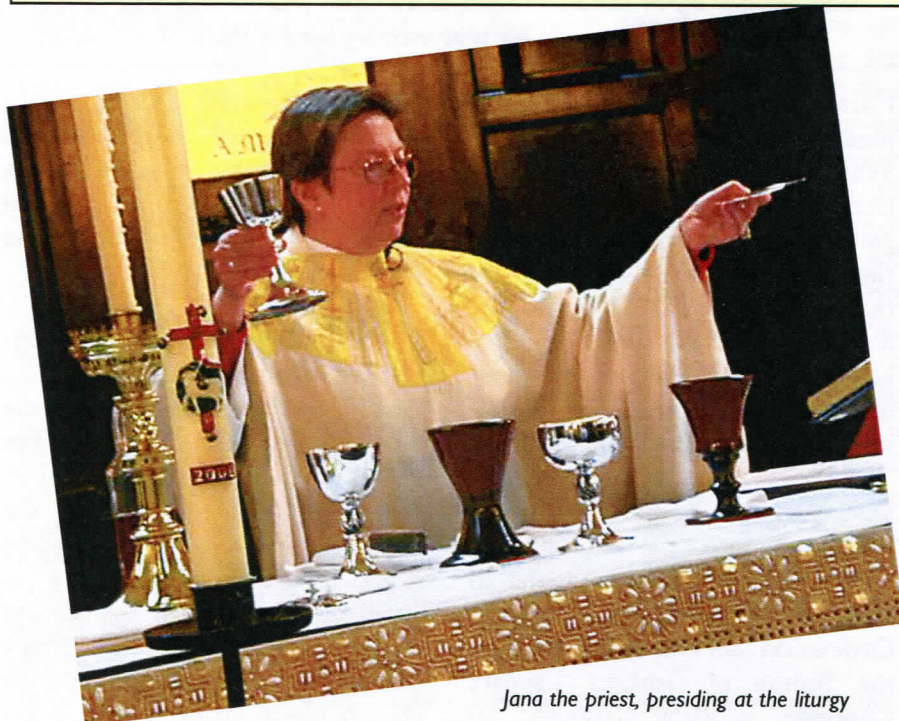
The placement also provided several opportunities to preach (with translation assistance), meet diocesan officials, both ordained and lay, and eat with colleagues and parishioners who warmly welcomed me into their homes. Fr Jakob Tronet, who put the placement together, and his family were especially kind in this regard.

Some sightseeing, thoughtfully arranged by my hosts, was also possible during the stay and I particularly enjoyed seeing some of the 90+ medieval churches on the island. Sadly, I didn't learn any Swedish while there – and it was not that my hosts did not try to teach me any words. Believe me, they did. Even the children tried their best, but all to no avail! However, I will carry with me extremely happy and enduring memories of the Lutheran Church in Sweden and of the people I met on my placement.



## New Bishop for British Lutherans

**On Saturday 17th January in the Church of St Anne and St Agnes in the City of London, the Rev Jana Jeruma-Grinberga will be consecrated Bishop of the Lutheran Church of Great Britain. What kind of person is she? Donna Mistlin went to find out.**



*Jana the priest, presiding at the liturgy*

A couple of days before Christmas I went to the Lutheran Church of St. Anne and St. Agnes in the City of London. There I was greeted warmly by Jana, as we sat in the parish office, cup of tea in hand, the Bishop-Elect told me something about herself.

Jana was born in England to Latvian parents. They had arrived in the United Kingdom at different points during the Soviet occupation of the country. Latvia was, of course, a very different place at that time, but today it has developed into a thriving middle European country. Riga, the capital city, is very well preserved, having a medieval town and another section with Art Nouveau architecture in the centre.

Jana was brought up in the UK but her Latvian heritage is very important to her. She didn't speak English until the age of five and describes Latvian, one of two remaining Baltic languages, as incredibly difficult to learn. Having read

about it, I think that English seems a piece of cake by comparison! Jana was only able to visit Latvia for the first time in 1979 when visas at last became available. Her husband is Latvian and their two daughters speak fluent Latvian and English. The family divide their time between the UK and Latvia. Jana also speaks other languages including some Swahili. The church of St. Anne and St. Agnes, where she has been working, is home to congregations from the Ethiopian (Amharic) and Swahili speaking communities in addition to other nationalities and traditions.

Jana's faith has always been important to her and seems to have influenced many aspects of her life including career decisions. After completing a BSc in Human Biochemistry, Jana was to begin a PhD in a related study. However, when she discovered that it would involve working on laboratory animals, she withdrew from the study.

A friend advised her to try nursing as a career which Jana duly did. She trained as General Nurse, spending a large part of her career specialising in Intensive Care Nursing before moving to General Practice Nursing once her daughters were born.

It was during this period that Jana was encouraged by others at her church to explore a vocation to ordained ministry. Jana describes feeling a sense of calling but rejected the view of her fellow congregation members at that time. Eventually she relented and soon found herself moving rather rapidly towards Ordination Training. However, in May 1994, before her theological study had begun, Jana suffered a period of illness which led to the diagnosis of epilepsy. She began Training on the North Thames Ministry Course in September that year and describes a very profound experience during a retreat. A Benedictine monk, Dom Benedict Heron, asked her to see him during the retreat and, knowing nothing of her illness, healed her. She has had no epileptic fits since that time. In 1997 Jana was ordained into the Latvian Church where she was a Pastor for four years before moving to St. Anne's Lutheran Church.

In between theological study, marriage and motherhood, Jana has found time to study music part time, particularly choral and liturgical music in which she sings mezzo soprano or alto parts. This is a talent which she inherited from her father. The knowledge and skills developed in music have helped Jana greatly at St. Anne's, a church well known for its music with traditions of lunchtime concerts and



monthly Bach and Jazz services. Jana continues to enjoy singing when not suffering from seasonal viral illnesses!

I asked Jana about the next stage of her journey, her consecration on 17th January 2009 as Bishop of the Lutheran Church of Great Britain. She had initially been approached by Bishop Walter Jagucki and at first had said no. She felt she had neither the wit nor the authority to bring to the role. Eventually, Jana agreed to explore the possibility further and took herself off to the Latvian countryside for a week of silent contemplation. She described the thought of taking on the role as similar to standing at the bottom of Mount Everest. During that week the words of a prayer of Martin Luther were constantly in her head:

*Lord God,  
You have appointed me as a Bishop  
and Pastor in your Church,  
but you see how unsuited I am to  
meet so great and difficult a task.  
If I had lacked your help, I would have  
ruined everything long ago.  
Therefore, I call upon you:  
I wish to devote my mouth and my  
heart to you;  
I shall teach the people.  
I myself will learn and ponder  
diligently upon Your Word.  
Use me as your instrument, but do  
not forsake me,  
for if ever I should be on my own, I  
would easily wreck it all.  
Amen*

As the time passed Jana came to the conclusion that if Luther had doubted himself then her own misgivings were entirely appropriate, but she would place herself in God's hands. She was reminded of an incident on the Intensive Care Unit where she was working at the time. A patient required resuscitating and Jana and her colleagues did all they could in a calm and controlled manner. Sadly, the pa-

tient died. This was tragic, but there was sense amongst the staff that they had done all that they could. Jana had a similar feeling following her time of contemplation. She had done all that she could up to that point. Now it was in God's hands.

How does she feel about being the first woman to be a Bishop in the Lutheran Church of Great Britain? Jana says that female Bishops are not unusual in the Lutheran Church, but she can understand the significance for Anglicans and other denominations in the UK. Jana was chosen by her peers, many of whom are members of the Anglican Lutheran Society. There is much joy and anticipation about Jana's consecration.

The Lutheran Church in Great Britain is very fortunate to have as its new Bishop a person of humour, warmth, kindness and humility. Jana has a strong sense of being called to serve, and a belief that we continue to learn throughout our lives, and I am sure all members of the Society wish her all the best for her Consecration Service on 17th January, and will keep her in their prayers as she begins her new work.

## In Pursuit of Accuracy and Truth...

In the October Issue of The Window, on page 6, at the beginning of Woldemar Flake's account of his exchange visit to England entitled "Half-Time: Eighteen Months in an English Parish", we inserted the name of the parish in which he had served in Germany before coming to England. His parish in Germany had in fact been 'Sued-Asse' and not 'Floethe' as we had stated. We apologise for the mistake.

Following her article entitled "Full Communion - Now what?", in the same issue, Laura Lincoln's claim that the Church of the Holy Apostles in Virginia Beach, USA, is "the only Roman Catholic/Episcopal Church in the world" has been challenged. Father Phillip Swingler refers to St Andrew's Shared Anglican/Catholic Church, Washington Drive, Cippenham, Slough, in the Northampton Catholic Diocese and the Oxford Anglican Diocese, which opened in 1971. We would be interested in hearing of other examples, of which readers may be aware...



Jana the people person, with Jimmy and Keith



## Meissen and Leuenburg Conversations

*Fr. Thomas Seville is a brother of the Community of the Resurrection at Mirfield where he also teaches ecclesiology in the adjacent theological college. He has participated in a number of Meissen and Leuenburg theological consultations and here shares his thoughts on both processes with ALS's Alex Faludy.*

**AF:** Which Meissen and Leuenburg events have you taken part in?

**TS:** I was an Anglican delegate at Meissen consultations 2, 3 and 5 on Episcopacy, Ministry and Confirmation, and at an informal Anglican-Leuenburg gathering this last September. I was also present as an Anglican observer at the Berlin 2007 Leuenburg conference on 'Scripture, Confession and the Church'.

**AF:** What for you has been the most positive aspect of these ecumenical encounters?

**TS:** The development of friendly personal contacts with continental theologians, Reformed as well as Lutheran.

**AF:** Do you think Leuenburg and Porvoo/Meissen are conflicting or complimentary processes?

**TS:** Sadly I think they are grounded on mutually incompatible models of church unity and that we need to be franker about this. Leuenburg takes doctrinal affinity alone as the basis for full visible unity whereas Porvoo/Meissen is predicated on the idea that substantial (and increasing) convergence in matters of order is also needed.

**AF:** Where would you say we are 'at' with Meissen.

**TS:** At something of an impasse! This is for two reasons. First, the German version of the original agreement documents didn't make the importance to Anglicans of 'Visibility' and 'Continuity' in the Episcopal Ministry as clear as might be desired; this has led to some unfortunate misunderstandings in later discussions. Second, there has been a drift 'leftwards' within the Vereinigte Evangelisch-Lutherische Kirche Deutschlands [VELKD: the largest Lutheran grouping in the EKD – ed.] in favour of lay Eucharistic presidency

which I fear could draw us apart.

**AF:** Can you see a way forward?

**TS:** Yes; but it may take some time before we can look, say, at the issue of the episcopate, with fresh eyes.

**AF:** What do our Ecumenical partners make of intra-Anglican divisions on matters like women's ordination and homosexuality?

**TS:** On the whole they are pretty bemused! However this is not really so much because the issues are foreign to them, but because they deal with them in a different register. Plenty of continental protestants have significant objections both to women's ordination (on a 'headship' basis) and to homosexual practice. However they tend to see them in terms of 'Law' rather than 'Gospel' which means they are not church dividing issues. Perhaps there is a lesson for Anglicans here too!

**AF:** Is there a danger of Anglican-Lutheran unity being seen as one way traffic: for example, Anglicans telling Lutherans how to structure their churches while not giving any ground themselves?

**TS:** Yes this has sometimes been an issue; however this is why the place of the diaconate in the Porvoo process is so important. This is an area where Anglicans have a good theology but poor practical track record, whereas Lutherans have a sparse theory but very strong practice. Bringing the two more into line would involve enriching changes for both communions

**AF:** Might we see you at some future ALS events?

**TS:** I hope so!

## Mission Trumps All :

**Jaime Bouzard, the**



The state of Texas is called the buckle of the Bible Belt, a swath of conservative Bap-

tist theological influence stretching from the Atlantic Coast across the south to the border of Mexico. Not surprisingly, the Episcopal and Lutheran witness is dwarfed by the presence of Baptists, Pentecostals, and independent congregations that tend to embrace a narrow theological perspective and little patience for liturgy or tradition. Denominations that share a liturgical heritage and theological similarities often find great comfort in each other's presence and look toward creative ways to cooperate.

A most telling example is the creation of Christ Chapel, a joint Episcopal and Lutheran ministry to the students, faculty, and staff of Texas State University. Texas State offers undergraduate and graduate degrees in a variety of disciplines to a student body of 28,000. By Texas standards, it is neither a large or small university, but with a population worthy of the attention of all denominations seeking to meet the spiritual needs of college students. For many years, Texas State had been served by a Lutheran chaplain on a half-time basis, and an Episcopal chaplain serving 10 hours per week. Neither program could be characterized as explosive, but had energy and optimism. The Lutheran ministry worked out of a building shared by a Methodist and Presbyterian joint ministry, while the Episcopal ministry was housed in St. Mark's Episcopal Church, a congregation



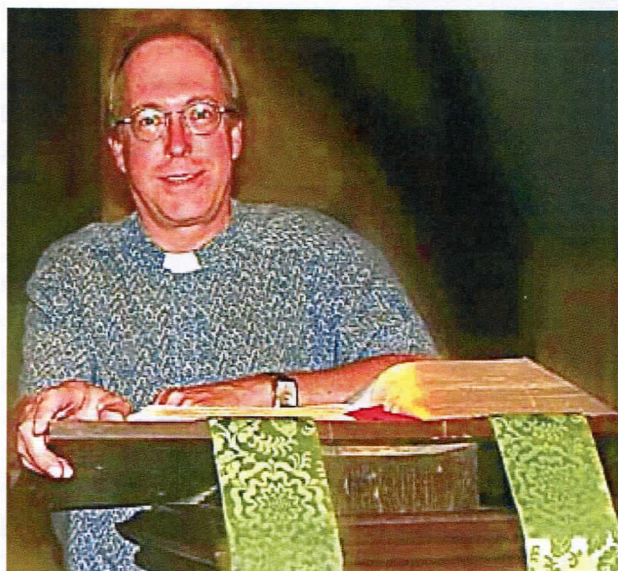
## Establishing Ecumenical Chaplaincy at Texas State University

*Chaplain of Christ Chapel, describes how Episcopalians and Lutherans minister to young adults*

founded many years before with an urgent sense of mission to the small college campus across the street from their sanctuary.

Years passed, and the small college grew until it all but surrounded St. Mark's Episcopal, while the Lutheran ministry found itself cramped in the Methodist and Presbyterian facility. In 2000, St. Mark's finalized plans to move to a new location some distance from the campus, leaving the question of the facility's fate wide open. The

source center/institution for the study of the best practices in campus ministry, an institution that would serve not just Texas State, but all Christian churches. The truth is that campus ministry and young adult ministry are often talked about as the key to our future, but little is known about the field, and even less is done. An institution dedicated to that portion of the population seemed a worthy goal, and at this point, Lutheran and Episcopal jurisdictions got enthused and involved.



Lutheran and Episcopal chaplains serving at the time saw an opportunity; what if a joint campus ministry was formed, and the St. Mark's facility purchased as its future home? The cost was daunting; \$1.5 million was the asking price, with modifications and refurbishing adding another \$500,000 to the cost. Even as a cooperative effort, the price seemed too high. Campus ministries are noteworthy for their cost, but not for their immediate benefit to the finances of their denominations. Leaders in Lutheran and Episcopal jurisdictions balked. The chaplains returned with a bolder vision; a facility, a campus ministry, and a re-

was lengthy and at times difficult as Lutheran and Episcopal board members worked through church culture issues that made for several mistakes and false starts. However, the vision of Christ Chapel and the potential of its mission overcame the blunders and finally gave way to a bi-denominational board committed to the mission of Jesus Christ to both Texas State and the larger

church. In August of 2007, a full-time chaplain was called to serve both Episcopal and Lutheran students, faculty, and staff. In November of 2008, the purchase of St. Mark's was completed. The congregation continues to worship at the facility while their new sanctuary is being built. Meanwhile, the campus ministry continues to grow and the parameters of Christ Chapel Institute for the Study of Young Adult and Campus Ministries are being developed.

Church culture issues continue to be an issue to which the Board of Christ Chapel must pay deliberate attention, but a shared sense of mission enables the board to overcome respective differences. Episcopalians, as one board member explains it, operate in a top-down fashion, while Lutherans seem to need to get everyone on board. The explanation is too simple, but does point out issues that are likely to be common in any cooperative efforts between Anglican and Lutheran communions. On the other hand, the benefits of such cooperation are worth far more than the effort needed to overcome any barriers. When Christ is glorified, denominational differences fade into the distant background for the greater good that is realized. Christ Chapel is just one of many fine examples.





## Links between Møre and Newcastle Gaining Strength

*Alex Faludy describes two significant shared ventures*

The twinning agreement between the Anglican Diocese of Newcastle (UK) and Lutheran Diocese of Møre (Norway) received a boost this autumn thanks to two significant shared ventures: a joint visit to the Scottish Isle of Iona and the participation of Newcastle representatives in the 'Insetting' (consecration) festivities which welcomed in Møre's new bishop, the Rt. Revd. Ingeborg Midttømme.



The twenty-one strong party reached Iona, their Scottish destination, on September 15, having begun to get to know each other in Newcastle the night before. Their island home for the week was the retreat house of the Scottish Episcopal Church and their time together involved stimulating discussion of recent developments in both churches, especially vis-a-vis the role of deaneries, liturgy and music. Worship during the stay was a heady mix of Scottish Episcopalian, Norwegian Lutheran and the local Ionian, with the Anglican participants particularly enjoying two opportunities to celebrate the Eucharist according to the Norwegian Rite (with English translations made available). There was also space to develop that special companionship-in-silence which is such an important part of a retreat. The participants found much common ground in their discussions, al-

though the Norwegians perhaps proved hardier in the choice of 'pilgrimage walk' around the island (opting for the rugged cross country route).

The very next week a smaller, but no less enthusiastic, group of senior diocesan officials including the Diocesan Bishop, Martin Wharton and his ecumenical officer, the Rev David Cant, made a reciprocal jour-

ney from Newcastle across the North Sea to attend Bishop Ingeborg's inauguration. The festivities took place over a busy long week-end. The 'run up' witnessed a joint meeting of the

Møre-Newcastle Link committees; a quiet and reflective penitential service in Molde Cathedral - intended to help the new Bishop prepare for the ministry she was about to undertake - and a reception for parish representatives.

The consecration service was truly ecumenical and international in feel with Bishop Ingeborg being introduced into her new ministry with assistance not only of com-

patriot Lutheran bishops but also their English, Hungarian, Porvoo and Methodist counterparts! It was all very impressive.

Both the service and the subsequent dinner (to celebrate the 25th Jubilee of the diocese) were enriched by the attendance of King Harold of Norway in his capacity as Constitutional head of the Norwegian Church.

Although at 47, a relatively young appointment, Bishop Ingeborg brings with her a host of varied experience. Ordained in 1987, she was twice (2003 and 2006) elected to three year stints as Leader of the Pastors' Union. Her appointment has been widely welcomed in Norway and by cabinet minister Trond Giske who commented that Bishop Ingeborg is someone "who has shown the will and ability to lead and is familiar with the working situation of vicars". Asked about her priorities as a bishop she has outlined two key areas of concern: the need to lead people into a 'living faith' - moving the church from a cultural 'given' into the foreground of consciousness - and also supporting parents in bringing religious instruction into the home, especially through family Bible reading or as she puts it: "Strengthening the Bible knowledge of today's generation of parents".



Here in Newcastle we hope that it will not be long before we are able to welcome her as our guest and hear how things are progressing.



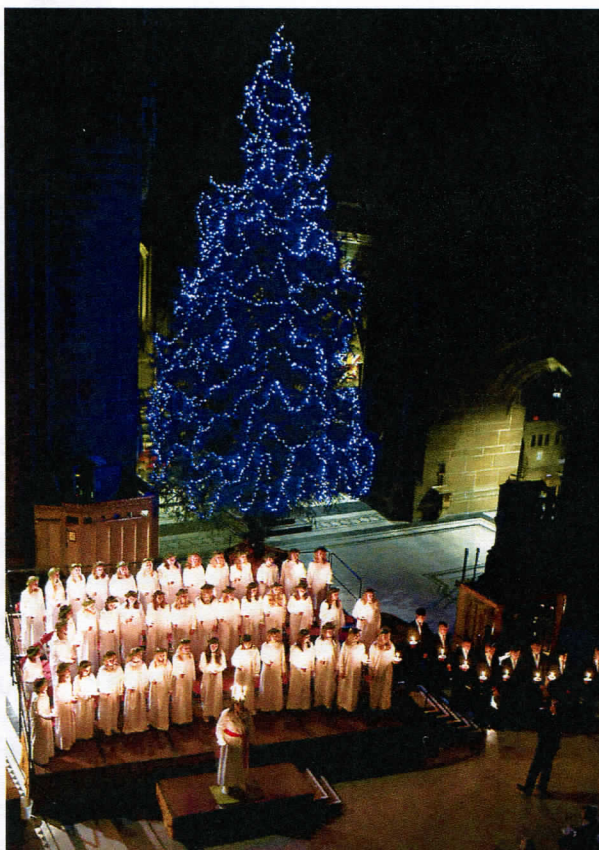
## Swedish Tradition Brightens Liverpool's Darkest Nights

*Rupert Hoare, former Dean of the Cathedral and Anglican Co-Moderator of the Society, explains*

Each year, on the Saturday nearest to St Lucia's Day (13th December), Liverpool Cathedral is home to a wonderful Swedish occasion which celebrates the coming of light into the world at the very darkest time of the year. This tradition has grown up thanks to the nearby Scandinavian Seamen's Church in Liverpool.

In Sweden the celebration focuses on the story of Lucia, who is always depicted in white with a crown of candles on her head. Lennart and Eva Kinnander of the Scandinavian Seamen's Church write about her as follows:

"St Lucia is a Sicilian saint and she is celebrated on the 13<sup>th</sup> December, the day she was executed in 304 AD. The name Lucia has to do with lux – light. There are many different legends about her and in all of them she is a young Christian who was executed for her faith. Like all



saints she was important in Sweden when it was a Catholic country. But no one knows how the Swedish tradition of the girl in white with candles in her hair actually came about.

"One of the legends tells about this young, secretly Christian girl who tried to help all her fellow Christians who were being persecuted and were hiding in the catacombs in Rome. In the dark of the night she slipped out and, to be able to carry as much as possible, she put her candles on her head and had both hands free to carry the food."

The highlight is the Santa Lucia Procession of young people's choirs, headed by Lucia with her candles on her head, singing a carol specially associated with her, and then many other traditional Swedish carols.

This special ecumenical and international occasion was performed in Liverpool this year by the Gothenburg Cathedral Girls Choir and Youth Choir, and Liverpool Cathedral's own Girls' Choir who sang some carols from within the English tradition.

## Theological Colleges Link Making Good Progress

*Alex Faludy reports*

Regular readers of The Window will be pleased to learn that further progress has been made in developing links between the College of the Resurrection at Mirfield in the UK and the Lutheran Church in Hungary (first reported in issue 86).

Through the efforts of Fr Peter Allan, Prior of Mirfield, the Rt Rev Tamás Fabiny, Bishop of Northern Hungary, and the Hungarian church's foreign relations office, funding has become available to

support a Hungarian ministry candidate for a one term 'pilot' visiting studentship at the college.

At the time of writing the search for a suitable student was underway, with the aim of arrangements being in place for scheme to commence this autumn. It is envisaged that the student will give particular attention during their stay to liturgical theology (in which the college specializes) and Anglican church history, so as to compliment the

current process of liturgical renewal in the Hungarian Lutheran church and foster a better understanding of the Church of England in Hungary.

A pastoral placement somewhere in the north of England is also envisaged so that the candidate can also get a good feel for Anglican parish life.

More details to follow in the next issue of the Window.



## Women and the Office of Bishop

Roy Long examines two contributions to the debate

On page 4 Donna Mistlin records an interview with Pastor Jana Jeruma-Grinberga, who, after several years service as pastor of St Anne's Lutheran Church in London, was elected as the new bishop of the Lutheran Church of Great Britain at its Annual Synod in October, 2008.

Bishop Jeruma-Grinberga joins a growing number of Lutheran bishops throughout the world who happen to be women; most (though not all) churches which belong to the Lutheran World Federation ordain women as pastors and, as ordained pastors, they are eligible, if duly elected, to take on the office of bishop.

Although some Anglican Provinces now have women bishops, debate continues within the communion, and for some of its members it is a very contentious issue. Two books, *The Call for Women Bishops*, which was published four years ago, and the more recent *Women as Bishops*, are both very useful contributions to the debate. Each of them includes a series of essays written by different Anglican theologians, as

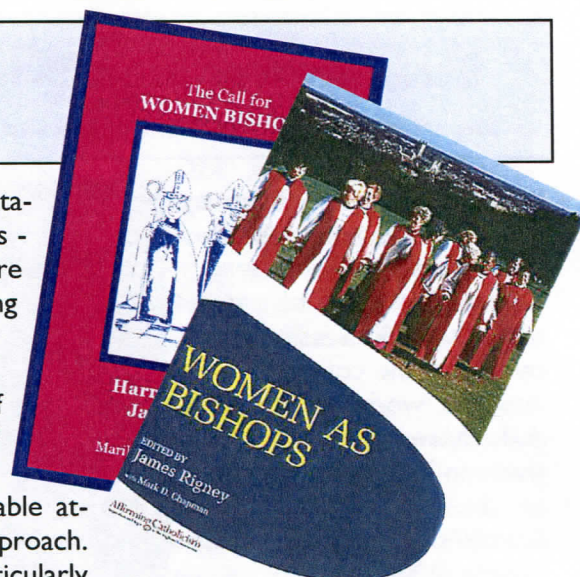
well as some by representatives of other denominations - though, interestingly, there are no Lutherans among them.

Clearly, the overall tenor of the articles is in support of allowing women to be bishops, but there is an admirable attempt to be balanced in approach. Lutherans will find it particularly interesting to read Mark Chapman's article "*Anglo-Catholics and the Myths of Episcopacy*" (Chapter 8 in *Women as Bishops*) in which he describes the attempt to establish a joint episcopacy in Jerusalem in the 1840s between the Church of England and the Prussian Evangelical Church. Interestingly, he points out that even such 'High Church' Anglican theologians as William Laud "saw little difference between the Lutheran superintendent and the English bishop". Both Anglicans and Lutherans will benefit from reading Chapter 6 of the same book, in which Angela Berlis, an Old Catholic theologian from the Netherlands, describes the relationship between synodality and

authority from the perspective of her church. In the same book, Dr Charlotte Methuen, who will be one of the speakers at this year's ALS Annual General Meeting, contributes a brief, but learned, article on the nature of the Church of England as it saw itself in the century after the Reformation.

This is an issue which is not going to go away quickly and collections of essays such as these are both informative and stimulating.

Harris, Harriet, and Shaw, Jane (editors); *The Call for Women Bishops*, London, SPCK, 2004. ISBN: 0-281-05621-11.  
Rigney, James: *Women as Bishops*, London, Mowbray, 2008. ISBN: 0-567-03224 -8.



## The Rubber Needs to Hit the Road in Canada

Since the Waterloo Agreement of 2001, Anglicans and Lutherans in Canada have been in 'full communion'. But in many parts of the churches the rubber still needs to hit the road.

So when Archbishop Fred Hiltz (Anglican) and National Bishop Susan Johnson (Lutheran) were both elected in 2007 they decided to try to get things moving.

On 3rd and 4th September 2008 they called together a consultation on the broad "mission and justice"

subjects of relief, development, advocacy, justice, and public policy.

"I think both our churches have put the work of compassionate justice really high on our agendas," explained Bishop Johnson. "That's probably the easiest thing to go deeper on together, because it's really practical."

Many topics were addressed, including how the biennial Lutheran youth gathering could be reorganized to include Anglican youth, and how both denominations could use

their existing partnerships (with development agencies, for example) to greater effect.

But what is the significance for parish ministry? Bishop Johnson acknowledges that Anglican-Lutheran cooperation may still seem distant, particularly if one denomination is under-represented in an area. However, she noted that this consultation had been about "using resources more efficiently, and being better stewards of our gifts from God" - something of interest to all Anglicans and Lutherans.



## ALS Members Working Together in Brazil

*Encouraging ecumenism through practical Christian service*

In Brazil there are around 714,000 Lutherans and 103,021 Anglicans. So Brazilian Lutherans and Anglicans are both participants in minority churches in what is a predominantly Roman Catholic country.

A National Anglican-Lutheran Committee met from 1984 to 1991, and now steps are being taken to reactivate the dialogue. Members of both traditions are keen that there should not simply be a doctrinal dialogue, but a human dialogue about action on real issues. People in Brazil are not interested in asking for confessions of faith, but about how Christians live the faith. The call is to act for transformation of society.

Two ALS members, Bishop Glauco Soares de Lima, former Anglican Bishop of São Paulo, and Pastor Herman Wille, Lutheran Rector of Igreja da Paz in São Paulo, are keen to set the ball rolling again. Throughout his ministry Bishop Glauco has been very concerned about ecumenism, both in Brazil and elsewhere. He is convinced

that ecumenism can only be realized through efforts towards intercommunion, something he believes can best be achieved when churches already akin to each other, like Lutherans and Anglicans, begin to make approaches. So he and Pastor Wille are planning a conference for both Anglican and Lutheran clergy and lay leaders in the area of São Paulo in June this year, and we look forward to hearing all about it. Please remember them in prayer as they prepare for the event.

Meanwhile, both Bishop Glauco and Pastor Wille are fully engaged in proclaiming the Gospel in ways appropriate for the people in their communities, as Bishop Glauco explains:

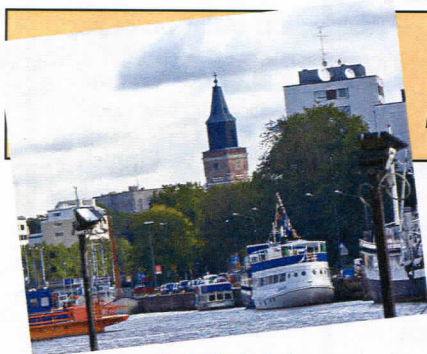
'When I retired I was invited by Herman Wille to join his community in missionary work in the periphery of São Paulo. There are many people who come to the big city looking for an opportunity in life, hoping to get a job. In most cases that doesn't happen because



*People become marginalised*

job opportunities are not available for non-skilled workers. So they become marginalized by society.

'We try to help them by providing education for their children, and pastoral, medical and legal advice for them all. We do that through the Praxis Institute we founded. This is an institution formed by Lutherans and Anglicans which doesn't have any formal link to either Church, but is a group of Christians working in a secular fashion. In other words, we do mission without proselytizing. Instead of trying to draw people to the church we, the Church, go to them to serve them in their needs.'



*Turku Cathedral across the river*

A large number of members have registered an interest in attending the Society's Conference, and they are right to do so. The theme, 'Keeping Connected', is exciting and relevant to the life of our churches today. A panel of distinguished speakers is being assembled. The venue, in Finland's oldest

## Time to Book into Turku Conference

*Friday 11th to Tuesday 15th September 2009 - Turku Christian Institute*

city, promises wonderful sightseeing, and an opportunity to meet and worship with a wide variety of people, both from Finland and across the world.

### How to book:

Complete a booking form

- If you get your copy of *The Window* by post you will have found a booking form enclosed with this edition.
- If you get *The Window* by e-mail you should find the booking form at the end.

- If the form is missing it can be downloaded from the website: [www.anglican-lutheran-society.org](http://www.anglican-lutheran-society.org)

Return it with your deposit as instructed on the form. And act soon to avoid disappointment.



*Turku Castle*



### The Window

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

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

The Window © 2008 The Anglican-Lutheran Society

### The Anglican-Lutheran Society

30 Thanet Street, London WC1H 9QH

Tel: +44 (0) 207 554 2900

Email: [ALS@lutheran.org.uk](mailto:ALS@lutheran.org.uk)

Registered Charity No.1015158

#### Patrons

The Archbishop of Canterbury  
The President of the Lutheran World Federation

#### Presidents

The Very Rev Dr John Arnold OBE - Anglican  
The Rt Rev Jürgen Johannesdotter - Lutheran

#### Co-Moderators

The Rt Rev Dr Rupert Hoare - Anglican  
The Rev Tom Bruch - Lutheran

#### Secretary

The Rev Dr Roy Long - Lutheran

#### Treasurer

The Rev Canon Guy Smith - Anglican

#### Membership Secretary

Mrs Helen Harding - Anglican

#### Committee Members

The Rev Sigurður Annarson - Lutheran  
The Rev Canon Dick Lewis - Anglican  
The Rev Jochen Dallas - Lutheran  
The Rev Patrick Irwin - Anglican  
Mrs Helen Harding - Anglican  
Mrs Valerie Phillips - Lutheran

#### Co-opted Members/Observers

The Rev Alex Faludy - Anglican  
The Rev Maggie Guillebaud - Anglican  
The Rev Donna Mistlin - Anglican  
The Rev Fr Phillip Swingle - Roman Catholic

#### National Co-ordinators

The Rev Ulla Monberg, Denmark  
[ullamonberg@msn.com](mailto:ullamonberg@msn.com)  
The Rev Dr Jaakko Rusama, Finland  
[jaakko.rusama@abo.fi](mailto:jaakko.rusama@abo.fi)  
The Rev Holger Harrack, Germany  
[Holger@Harrack.com](mailto:Holger@Harrack.com)  
The Rev Bjarni Bjarnason, Iceland  
[srbjarni@grafarvogskirkja.is](mailto:srbjarni@grafarvogskirkja.is)  
The Rev Jacob Knudsen, Norway  
[jacob.frode.knudsen@bkf.no](mailto:jacob.frode.knudsen@bkf.no)  
Mrs Gunnel Borgegård, Sweden  
[gunnel.borgegard@skr.org](mailto:gunnel.borgegard@skr.org)  
Mrs Laura Vaught Lincoln, USA  
[als-usa@att.net](mailto:als-usa@att.net)

#### The Window Editorial Committee

The Rt Rev Dr Rupert Hoare (Chairman)

Tel: +44 (0) 1457 820375

Email: [angluthwindow@hotmail.com](mailto:angluthwindow@hotmail.com)

### Forward to Finland

**Mikael Agricola (c1510-1557)**

### Finnish Churchman and Educator

*Roy Long, in the second of three articles helping to pave the way for our Conference next September, describes a man who has put his stamp on Finnish life and culture.*

Lutheranism and learning have always gone hand in hand. All of the great Lutheran reformers - Luther himself, Melanchthon, Bugenhagen and others - shared a passion for education. Together with other reformers, such as Calvin and Bucer, they realised that good schooling was an essential foundation for well educated pastors who could preach the word and defend the faith against all comers. Luther encouraged education in many practical ways: he encouraged municipalities to set up and support schools, he provided catechisms for pastors to use as tools for Christian education, and, most importantly, he provided translations of the scriptures. His translation of the Bible, of course, also established a standard language for written German that transcended the many different dialects to be found in the German-speaking lands of his day.

Small wonder that Mikael Agricola, one of the foremost reformers of the 16th century church in Finland, has been called "Finland's Martin Luther", because he not only led the reform of the late medieval church in what was then part of Sweden, but he also established Finnish as a written language. Until Agricola came on the scene Finnish was a spoken language with no written form, and although Swedish was to continue for another three-and-a-half centuries as the language of administration, he laid the foundations for the later flowering of Finnish literature. Like Luther, he believed that the evangelical faith demanded that people understand scripture in their own tongue, and he produced a Finnish grammar (the "ABC Kirja") in 1542, and a Finnish translation of the New Testament in 1548, followed by a translation of the Book of Psalms, a translation of parts of the Old Testament, a catechism, a prayer book, and other theological treatises.

In March, 2007, Mikael Agricola was honoured by the Finnish Post Office with two stamps to commemorate the 450th anniversary of his death in 1557. One of these showed a picture of the cover of his book of Finnish grammar, the "ABC Kirja", and the other showed a drawing by Lucas Cranach of a preacher using his Finnish translation of the New Testament.

Members of the Anglican-Lutheran Society attending the International Conference in Turku in September of this year will be surrounded by reminders of Agricola because it was in Turku that he was rector of the cathedral school, which trained young men for the priesthood, and where he was subsequently bishop. Close by the south wall of the cathedral stands a statue in honour of this tolerant and moderate man, who avoided confrontation wherever possible, and played such a significant role in his nation's church, in literature and education, and in public affairs.