

# The Window

May 2008

THE ANGLICAN-LUTHERAN SOCIETY

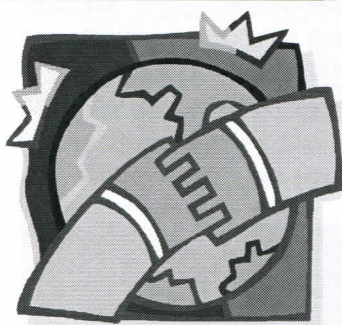
Issue no. 86

## Living in a Federated Church

- How Lutherans and Episcopalians in Fort Myers, Florida are worshipping and witnessing together.

## How International Relationships can grow

- Bishop David Tustin explains how links between Iceland and Lincoln in the UK have developed.



## Reviewing the Annual Meeting

- New Constitution adopted
- Officers elected
- Icelandic hymn writer celebrated

## Next year's Conference Date

Friday 11th to Tuesday  
15th September 2009  
at  
The Christian Institute  
in Turku, Finland

## English College seeks Hungarian link

During Easter week ALS committee member Alexander Faludy (pictured here) and Fr. Peter Allan CR, the Prior of the Community of the Resurrection at Mirfield, visited Budapest. They enjoyed ecumenical discussions with both Reformed and Lutheran theologians. There were two areas of particular interest.



First, the establishment of Reménység Szigete - Hope Island - a Reformed Community inspired by Dietrich Bonhoeffer's *Life Together* (itself partly indebted to the author's

visit to Mirfield during his London pastorate 1933-1935). Second, exploring with Bishop Fabiny Tamás the possibility of developing links between the College of the Resurrection at Mirfield

and the Lutheran Church's Northern Diocese in Hungary. It is hoped that a Hungarian-Lutheran ordination candidate will come for a year's study at Mirfield in 2009-10 and the search has now begun for both a suitable candidate and sources of funding for the scholarship. Any suggestions regarding the support of the fund would be very welcome.

For more information about this visit, or about the College of the Resurrection, contact Alex via [alexander.faludy@lincoln.oxon.net](mailto:alexander.faludy@lincoln.oxon.net).

## German Churches Restructuring

*The Rev Holger Harrack, National Co-ordinator in Germany, explains why ecumenism is not very high on most church agendas in his country at the moment.*

The good news for the Evangelical Church in Germany (EKD) is that the percentages of newborn infants being baptised and 14 year-olds being confirmed remain at a constant level, and numbers participating at services and attending the Holy Communion have been on the increase in recent years.

However, the overall population of Germany is falling and many parishes are experiencing a corresponding reduction in membership. Some also find themselves in a difficult financial position, largely caused by Germany's weak economy in the last 15 years. Increases in unemployment and in the number of

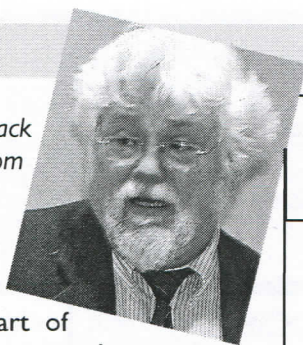
pensioners directly affect church tax being a so-called additional tax.

The parishes and church regional districts (Landeskirchen) of the EKD have been undergoing major restructuring over the last ten years. Individual churches are re-considering their sizes and the possibilities of co-operating and even merging, and each Landeskirche has a working party preparing structures that will ensure the provision of church-related work in the next few decades.

So pastors, synods and church managements are very busy dealing with these internal problems and the



Holger Harrack  
continued from  
page one



ecumenical part of their work, never the most popular aspect of German church life, is being pushed down the agenda.

However, there is a very small group of keen followers of the ecumenical ideal in Germany considering the special European challenge since 1990 and the initiative run by the Leuenberger Community of Churches (now the Community of Reformed Churches in Europe). And the Church Congresses (Evangelischer Kirchentag), the next in Bremen and after that in Munich, are increasingly popular and provide a forum at which keen followers of the ecumenical movement - including members of the Anglican-Lutheran Society - meet in greater numbers and support each other in their task of promoting the important ecumenical work in the parishes.

## Fastelavn i Danmark

*John Arnold discovers traditional Lutheran liturgy in a cheerful informal atmosphere*

I had the good fortune to be in Denmark on what we in the Church of England used to call Quinquagesima Sunday and they call Fastelavn - the eve of Lent. It's like Shrove Tuesday and carnival all in one.

The church, in a mixed residential suburb of Copenhagen, was full to overflowing with young families and with many of the children in fancy dress. There were two baptisms, a dialogue sermon (on blind Bartimæus), the Eucharist and, of course, wonderful hymns, some contemporary, some Grundtvig classics. I really admired the way in which the two pastors (both former teachers and one of them, Birgitte Thyssen, a member of the Anglican-Lutheran Society) combined the dignity of the traditional Lutheran liturgy with a cheerful, informal atmosphere and great personal warmth - rigtig hyggelig!

After the service we all joined in a curious ceremony, doubtless dating from pagan times, of beating small

barrels with sticks, until they split open and poured out sweets. I was told that in former times the barrel contained a black cat - a peculiarly Nordic form of scapegoat, I suppose.



Altogether, I thought, this is just what a folk church should be - open to all comers and all ages, but one in which, as the Augustana says and the Thirty Nine Articles echo, 'the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel', and a good time is had by all.



Val has thoroughly enjoyed her role as secretary. She says;

'Fun and fellowship are not usually the norm with committees, but this one is an exception. For me, the Anglican-Lutheran Society and its committee have been a linking-up point between my comfortable rural parish, the Lutheran parish in eastern Germany with which we formed a partnership in 1989 because we wanted to widen our horizons, and my membership of the German Lutheran congregation at St Albans Abbey.'

## Society's New Secretary

At the Annual Meeting in March 2008 Valerie Phillips resigned as Secretary of the Society after many years of faithful service. She does, however, remain on the executive committee, having been elected at the Meeting.

Valerie's role as Secretary has been taken over by another Lutheran, the Rev Dr Roy Long.

Originally from Nottingham, Roy studied theology in Oxford, and has served parishes in Corby, and Leicester-Nottingham, and is now Superintendent Minister of the Eritrean Lutheran Congregation in London.

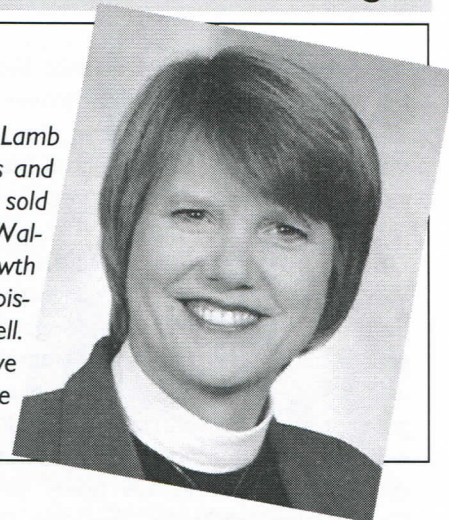


His post-graduate studies have been in Bonhoeffer and in the theological basis of independent faith schools in England. From 1984 to 2005 he was one of Her Majesty's Inspectors of Schools, where he specialised in the inspection of Jewish schools and Evangelical Christian schools. He has close ties with both Iceland and the Faroe Islands and is currently doing research on the Lutheran Church in the Faroes.



## So How's Married life?

Almost six years ago, Becky Robbins-Penniman wrote an article for *The Window* about Lamb of God Church in Fort Myers, Florida. This congregation, made up of ELCA Lutherans and ECUSA Episcopalians, became "engaged" in 2001 when about seventy Episcopalians sold their church building and moved to the 300-member Lutheran congregation. The Rev. Walter Fohs had spent ten years guiding the Lutheran congregation into tremendous growth and vitality. Now he encouraged the Lutherans to open their lives and hearts to the Episcopal group. The two groups soon called Becky, a lifelong Episcopalian, to serve as well. Together, she and Walter have sought ways to help their growing congregation to live into the vision of the Called to Common Mission agreement. They chose to become "federated," which is a novel arrangement in ecclesiastical structure, as Becky explains.



In a federated congregation, everything is held and done jointly. There is one body of members, one church governing board, one balance sheet and one bank account. Everyone in the congregation has "dual citizenship," so to speak, in both national churches. So when reports are made to the national church bodies the membership numbers and financial resources are divided in two, so that people and funds are not counted twice. The Lutherans in this congregation had no objection to the CCM provisions concerning the role of bishops, and both Lutheran and Episcopal bishops are welcomed equally for visitations. Both bishops have oversight authority, which is exercised jointly in mutual consultation.

### The marriage takes place

In September, 2004, the bishops of the Florida-Bahamas Synod of the ELCA and the Diocese of Southwest Florida of the ECUSA, as well as the pastors and lay leaders of both denominations at Lamb of God Church, signed the Federation Agreement that "married" the two congregations into one organic group. The picture below was taken when Lamb of God was welcomed as a federated congregation at the October, 2004 Southwest Florida diocesan convention. Our banner carries the emblems of both ELCA and ECUSA.

As with any marriage, bringing two sets of traditions into one relationship has meant the retention of some of the old ways and the formation of some new ones to meet the emerging situation. For example, Episcopal worship must be based on *The Book of Common Prayer*. However, there is no similar requirement in the ELCA that the Lutheran Book of Worship be used, so there can be much more flexibility in creating liturgies in Lutheran congregations. At Lamb of God we take full advantage of this, offering contemporary worship featuring upbeat music, extemporaneous liturgy, and multimedia presentations. More people choose these services than all the other four weekend services put together. That said, we offer two "traditional" services each Sunday, one from the BCP, and one from the LBW. Everyone is welcome at any and all of the five services, and the pastors share the preaching and presiding duties at all services equally.

Even in traditional worship we try to offer hospitality to those unfamiliar with the particulars of denominational

practices. We do not use books or hymnals, so that there is no flipping around for the right page, no getting lost among red, blue and green books. The basic liturgy for that day is on one (reusable) sheet, and the hymns and lessons are shown on screens on the wall. Because the church buildings are quite new (built in 2000 and 2007), our architecture was planned to accommodate advanced technology. In this way, old and new dovetail together beautifully.

### An unexpected benefit

This amalgamation, rearrangement, and redevelopment of liturgies, traditions and governance have had a result that was probably predictable, though certainly not planned. Because there is not as much adherence to typical denominational pieties, practices and even identities, people from many other Christian traditions, as well as those with no prior affiliation, feel welcome and comfortable at Lamb of God. There is no way for me to be sure, but my intuition tells me that a third to a half of the people who now attend LOG did not previously have a Lutheran or Episcopal background.

To be frank, much of what has developed over the past six years is as dependent on the personalities, life experiences and theologies of the two pastors, and on the moderate stances of our two bishops, as on the particulars of denominational tradition or practice. Both Walter and I are what people call





"progressive" (though I do not like the term). So few of the controversies facing the wider Anglican Communion and ELCA have affected our congregation significantly as yet.

### Ups and downs of federation

What is life like in a joint congregation? On the downside, things a group from one tradition assumes will happen may make the other group very uncomfortable. Should we process the Cross? How about the Gospel? Should we kneel for Communion? What is the role of the deacon? If there is no deacon, may a layperson fill any or all of those liturgical roles? What should the Episcopal bishop wear at a contemporary service, where the pastors do not wear vestments?

Most of these matters come up on an ad hoc basis, and are resolved in consultation with as many as possible of the affected people. Early on in my tenure at Lamb of God there were several times when we would invite people to stay at the end of a service and ask them: What worked here for you? What did not? What questions do you have about the way we do things? By listening and learning from each other with deep respect and understanding, we have successfully negotiated these and many other issues.

On the positive side, there is boundless energy in an open, growing system. People quickly learn the difference between what is personally comfortable and what is generally important. With such a variety of backgrounds represented among us, we focus more on discipleship, mission and personal transformation than on heritage. Nonetheless, we always remember that it is the foresight and common faith of our respective venerable denominations that permit us to engage in this new way of being in Christian community.

Visit [www.LambOfGodChurch.net](http://www.LambOfGodChurch.net) for current information on our congregation.

## New Blood on the Committee

One of the Society's more successful recruitment strategies has been to offer free membership to theological students preparing for ordination. So far this opportunity has been restricted to Anglicans and Lutherans studying in Britain and Ireland. We hope to be able gradually to extend it to other areas.

The committee was delighted to welcome two of them, Alexander Faludy and Donna Mislin, to its last meeting. We hope that two more will soon come along as well.



Alex is approaching the end of his training at the College of the Resurrection, Mirfield. He will soon be ordained and start a curacy in at St. Paul's, Whitley Bay, in the English diocese of Newcastle. His strong affinities with Lutheranism date back to teenage readings of Luther's reflections on the nature of Christian ministry - writings which stirred his

own sense of vocation. He continues to enjoy the sense of freedom and excitement in communicating the Gospel's message which comes through both Luther's and Bonhoeffer's writings. He has a special interest in fostering connections between the Church of England and the Lutheran Church in Hungary, where he has family ties.

Donna joined the Society whilst training for ordination in Salisbury, UK. The course she is following is thoroughly ecumenical, preparing Anglicans, Methodists and members of the United Reformed Church for ministry. When she was a teenager her parents ran the church youth club and hosted people from Denmark and Germany. Later, whilst serving in the British Army, Donna lived in Germany (Iserlohn near Dortmund) and more recently she has visited Denmark twice (learning a little of the language) and Stockholm in Sweden. She is keen to explore the different sociological and theological perspectives in our societies which are both so similar and yet so different. She also hopes the belonging to the ALS will be a means of exploring ways in which ordained clergy can support each other and share their experiences in ministry.

## '09 Conference Planning begins

The Society's next International Conference will be held between Friday 11th and Tuesday 15th September 2009 at Turku Christian Institute in the south-west corner of Finland. It is a lively city with three Universities (one with a Theological Faculty) and many international links. There is a long tradition of positive ecumenical work in Turku which also includes a small Anglican community. The Institute can provide high quality facilities for the Conference at a price we hope all members can afford.

A working party, under the leadership of Jaakko Rusama, our National Coordinator, has been set up to make all the arrangements. More details in the next three issues of The Window. Meanwhile, book the date in your diary.



## Celebrating Hallgrímur Pétursson

Following the Annual Meeting at St Matthew's Church, Westminster an enthusiastic gathering met to celebrate the Icelandic priest-poet, Hallgrímur Pétursson (1614-1674). His

### Annual Meeting

*A brief account of the Society's Annual General Meeting on Saturday 8th March, 2008 at St Matthew's Church, Westminster in London.*

#### New constitution

The new constitution was adopted. It clearly states the aims and objectives of the Society and the ways in which its business is to be done. It can be seen on the website, [www.anglican-lutheran-society.org](http://www.anglican-lutheran-society.org)

#### Encouraging news

The Co-Moderators reported that the Society continues to flourish. The website has become established, The Window keeps members in touch with the Society's own activities and events in the wider Anglican and Lutheran worlds, and the Conference in Dublin was very successful.

Our Treasurer, Canon Guy Smith, is on chaplaincy duty in St Petersburg, so Acting Treasurer, Mr Ron Bentley, had the pleasure of reporting a surplus for the year of £1,454.

The Officers and Executive Committee members were elected, and the results are set out in the panel on the back page. Reports were received from our National Coordinators.

#### Eucharist

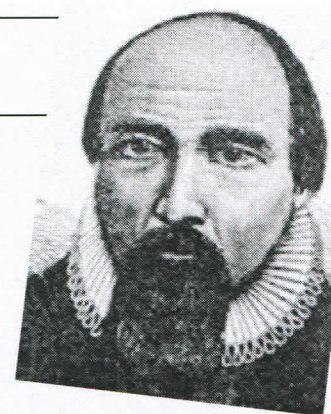
The day ended with a celebration of the Lord's Supper according to the Icelandic Rite. The Rev Sigurður Arnarson and Bishop David Tustin presided, and the preacher was the Rev Dr Roy Long. Members of the Icelandic community in London formed the choir and the hymns were all written by Hallgrímur Pétursson.

'Passion Hymns', telling the story of the passion of Christ, are read, all fifty of them, on Icelandic State Radio during the season of Lent. The largest church in Reykjavik, Hallgrímskirkja, is named in his honour.

The Icelandic Ambassador in London, His Excellency Mr Sverrir Gunnlaugsson, under whose patronage the event took place, welcomed the large audience and introduced our panel of speakers.

Dr. Einar Sigurbjörnsson from the University of Iceland gave an account of Lutheran spirituality, outlined the events of the Reformation in Iceland, described Luther's theology of the cross and then set Hallgrímur Pétursson's Passionhymns in their proper theological and spiritual context. Composed in 1659, they tell the story of Christ's Passion and interpret it for instruction in faith, for admonition in right living, for consolation in suffering and for hope of eternal life. The first hymn sets the scene:

*I.5: My soul, let us ponder on the sweet sacrifice by which we, once condemned, have now been reconciled to our Lord God. What rapture it is to dwell on this!*



*I.6: What can better calm the heart's anguish than our Lord's sacred torment and sufferings? What can hold sin and disgrace in firmer check than the blood-stained image of the Lord Jesus?*

*I.7: Where, my soul, can you perceive better and more clearly the true character of God's loving heart, bestowed on me by the Father of mercies, than here in the anguish of Jesus?*

The 25th hymn includes a verse which sums up the Passion, and which has achieved almost creedal status in Iceland where it is often sung at the end of the Mass:

*Son of God art Thou truly.  
Thou hast, Jesus my Lord,  
Thy Sonship's legacy fully  
On sinful man outpoured!  
Thou only-begotten Word!  
With holy exultation  
By men of every nation  
Be ceaselessly adored.*



*Members at the Annual Meeting enjoying the Business part of the occasion*





Dr Einar Sigurbjörnsson, Dr Margrét Eggertsdóttir and the Rev Berhardur Gudmundsson

Next, Dr. Margrét Eggertsdóttir of the Árni Magnússon Institute in Reykjavik spoke of Hallgrímur's place within the literary heritage both of Iceland and of Western Europe as a whole. She demonstrated just how much Hallgrímur Pétursson shared with contemporary foreign poets, how he had absorbed the popular trends and was in many ways a child of his time. His popularity can be explained, she said, by a number of things including his rather adventuresome life, the romantic story of his marriage to Guðríður, and the fact that he belonged to both the upper class and the ordinary people.

His secular poetry reflects a popular tone and an attitude toward authority that appealed to common people. His religious verse is earnest, bright, and richly faithful, which touched people and continues to inspire them. Last but not least, it is his command of the Icelandic language that explains his renown and influence.

Lastly, the Rev Berhardur Gudmundsson of the National Church of Iceland described the place and significance of the Evangelical Lutheran Church of Iceland. Though small in comparison with other national churches, it remains a significant factor in the life of the vast majority of Icelandic people.

"The church is always there, 'like the clean water and the fresh air,' our former president Vigdís once said. I think she expresses the attitude of most Icelanders. We take the church for granted but it is interwoven into the life of most Icelanders. Around 94% of us belong to Christian churches, and out of those 85% belong to the National church."

But, like churches everywhere, the National Church is facing a number of challenges. Things are changing rapidly in Iceland, as in the rest of the world. Iceland's shortage of manpower has led to tremendous increase in immigrants, thousands and thousands of foreign labourers moving in from central Europe, and rapid growth in the Roman Catholic and the Muslim communities.

"For centuries, isolation has been the enemy," he said. "But in our time the concept of isolation must be redefined. It is all here at your fingertips. Now in the time of globalisation, some might even desire more isolation in our country. With the non-stop movements between countries, of information, of people, of ideas, we have to adopt a new lifestyle, a new sense of belonging."

The full text of all three papers can be found on our website.

## A Letter to the Editor

Dear Editor,

I note that in the last issue of *The Windows* authors refer twice to Lutheran priests as pastors, once in reference to a Norwegian priest and once in reference to a Swedish priest. Are the Anglican theologians and editors aware that there exist two types of Lutheranism? One is based on the German model with "pastors" or "Pfarrer" and the other is based on the Scandinavian model with "priests" - retained without interruption since Roman Catholic days. I hope that this terminology is not an example of Anglican arrogance with a tendency to reduce Lutheranism to some sort of "free Church". The

*Scandinavians are relaxed about such issues, but for others writing about them there should be an effort for accuracy.*

Sincerely,

**David Jordahl**

Sorry if we have inadvertently caused offence. None was intended. One of the Society's aims is to promote a wider knowledge of each others traditions. That would not be served by arrogance on either side. But, as Mr Jordahl points out, in both our Communion things are rarely simple or straightforward. We are grateful to him for clarifying this particular point of view. **Ed**

## Diary Dates

The next issue of **The Window** will be prepared for publication in September. The editorial committee welcomes contributions from members, preferably by e-mail but also by post, to the addresses on the back page no later than 30th August.

The **Executive Committee** will meet on Tuesday 2nd September and Tuesday 25th November in 2008. Members are invited to notify the secretary of any issues they would like discussed.

Next year's **Annual General Meeting** will be on Saturday 7th March 2009.



## Society's Icelandic Division Officially Launched

On 14th March 2008 the first meeting of the Icelandic Branch of the Society took place in Neskirja in Reykjavik. The Bishop of Skálholt addressed the gathering, a report of the September 2007 Dublin Conference was given, and the Rev Bjarni Bjarnason and the Rev Orn Bardur Jonsson shared their experiences of working in the United Kingdom and Spain under the Porvoo arrangements. Then Addsa Steina Bjornsdottir gave an update on ecumenical affairs in the Evangelical Lutheran Church of Iceland.

So the new division of the Anglican-Lutheran Society in Iceland has been officially launched. The board members, the Rev Bjarni Thor Bjarnason (National Co-ordinator), the Rev. Lena Ros Matthiasdottir, Jon Omar Gunnarsson and Haraldur Hreinsson, will work together in promoting the work of the Society there.

## Building Church Links is a Long-term Process

*Bishop David Tustin, Assistant Bishop in Lincoln Diocese in the UK, describes how relationships between his diocese and the Evangelical Church of Iceland have gradually developed.*

Lincoln's connection with Iceland goes back to Thorlákur Thórhallsson (born 1133 AD). Soon after ordination he was sent to study in Paris and Lincoln, where movements of church reform were afoot. On his return he settled at Kirkjubær, and later became Abbot at Thykkvibær where he gained a reputation for great holiness of life. In 1176 Thorlak was appointed Bishop of Skálholt, and framed a code of law for the Icelandic church. He died in 1193, and was canonised by the Icelandic Parliament in 1199.

Dr Sigurbjörn Einarsson (Lutheran Bishop of Iceland 1959-1981) visited the Church of England in December 1966, during which he laid the foundation-stone of the new St Andrew's Church, Grimsby, to which he gave an Icelandic chalice that is still in use.

When the Icelandic Head of State, President Vigdís Finnbogadóttir, visited Grimsby in July 1990 she attended a joint Anglican-Lutheran Eucharist at St Andrew's Church, celebrated by the Revd Jón Baldvinsson (now Bishop of Hólar, North Iceland) and myself.

In autumn 1990 the Rector of Grimsby (Canon Michael Hunter) represented the Archbishop of Canterbury at the enthronement of the Rt Revd Ólafur Skúlason as Bishop of Iceland. The following year Bishop Skúlason was celebrant and preacher

at a joint Anglican - Lutheran Baptism and Eucharist service in St James', Grimsby.

In May 1992 I took part in the 9th Anglo-Scandinavian Pastoral Conference in Iceland, and preached in Reykjavík cathedral.

In May 1994 the Revd Jakob Hjálmarsson from Reykjavík cathedral visited several parishes in Lincoln diocese, and spent Holy Week and Easter at Lincoln Cathedral.

From April to June 1995 the Revd Stephen Mason (curate of St James' Grimsby) worked in Iceland for three months under the Bishop Skúlason by agreement with the Anglican Bishop in Europe. The viability of an Anglican chaplaincy was initially explored.

When Bishop Karl Sigurbjörnsson, the present Bishop, attended the first Porvoo Church Leaders' meeting in Finland in 1998, he and I discussed the possibility of sending Icelandic clergy to serve in Lincoln diocese under the Porvoo Agreement. He later sent two priests, (the Revd Thorir J Thorsteinsson



*Bishop Tustin with the Icelandic Ambassador to the UK, His Excellency Mr Sverrir Hauker Gunnlaugsson, at the Society's AGM*

and the Revd Bjarni Thor Bjarnason) to work in Scunthorpe - the former for several months and the latter for two years. During their stay Bishop Sigurbjörnsson visited Lincoln, and celebrated an Icelandic - English Eucharist at St James', Grimsby.

In July 2000 I represented the Archbishop of Canterbury at Iceland's national celebrations marking 1,000 years of the people's conversion to Christianity.

Most recently, in January 2007, Bishop David Hamid (Suffragan Bishop in Europe) visited Reykjavík to give the Revd Bjarni Bjarnason permission to provide regular monthly English services there, thus building on this priest's experience in Scunthorpe as well as realising the project explored earlier by the Revd Stephen Mason.



### The Window

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

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

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## N.F.S. GRUNDTVIG : A LIFE RECALLED

Members may recall that the Society's Annual Meeting in 2005 focused on the life and work of Nicolaj Grundtvig. One of our speakers on that occasion was Professor Sid Bradley. In March 2008 he published a new book designed to introduce an international readership to Denmark's 'Golden Age'.

Nikolaj Frederik Severin Grundtvig (September 8, 1783 – September 2, 1872) was an outstanding intellect of 19th century Europe and one of the chief shapers of Denmark's modern identity, where his influence is still felt in social, political and religious life. He was the contemporary and dialectical adversary of Søren Kierkegaard, but his copiously documented life's work has nevertheless remained - for want of adequate translations - little known to the English-speaking world.

In the new-Europe interest grows in Grundtvig as educationalist, theologian and churchman, historian and literary antiquarian, poet and hymn writer, champion of individual liberty, promoter of 'the Danish folk' and architect of a relatively benign nationalism.

The book will give the reader a thorough knowledge of the person Grundtvig was, as well as an insight into the milieu of the Danish church, culture and society of the time. It consists of English translations of an extensive selection of Grundtvig's own reflections upon events, causes and periods of his life, and of memoirs of some contemporaries whose lives were affected by him.

The choice of texts follows closely that of Johansen and Høirup's *Grundtvigs Erindringer og Erindringer om Grundtvig* (Copenhagen 1948) in order that readers wishing to do so may easily find the Danish originals. Texts are arranged approximately in the order of Grundtvig's life. A copious index supplies mini-biographies and other documentation of the period, its personalities, institutions and events.

*N.F.S. Grundtvig: A Life Recalled*, Aarhus University Press, 2008 (ISBN 978 87 7288 9696) is the first in a series of volumes of Grundtvig's works in English translation under preparation in the Centre for Grundtvig Studies at the University of Aarhus, Denmark, where Sid Bradley, Professor of Anglo-Saxon in the University of York, directs the Grundtvig English Translation Project.

