

The Window

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Newsletter of the Anglican-Lutheran Society

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Ratzeburg report

In spite of the horrible tragedy of September 11, 2001, the Anglican-Lutheran Society Conference held September 14-17 in Ratzeburg, Germany, went extremely well. Some 50 people from four countries sang and discussed the conference theme: "Worship-Music-Liturgy: Facing New Challenges".

Sadly, no North Americans were able to travel to the conference. This included the Rev. Dr. Paul Westermeyer of Luther Seminary, St. Paul, Minnesota, USA, one of the speakers. Parts of his lecture, "Music in Our Two Traditions", were read.

A special report on the Ratzeburg Conference begins on page 3. Because the Rev. Ronald T. Englund, editor of *The Window*, was unable to travel from the USA, this report comes from a number of people who attended. The editor is grateful for all those who helped with this report.

Christmas service on TV

A Lutheran-Episcopal service will be broadcast nationally on television in the United States on Christmas Eve at 11.35pm Eastern time.

The Columbia Broadcasting System (CBS) selected the service to highlight the joint ministry that is now possible because of "full communion" partnership which began at the beginning of 2001 between the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church.

Grace and Holy Trinity Episcopal Cathedral in Kansas City, Missouri, will be the setting. Participants will include Bishop Barry Howe, Episcopal Diocese of West Missouri; Bishop William Smalley, Episcopal Diocese of Kansas; and Bishop Gerald Mansholt, ELCA Central States Synod.

Eight-pages of *The Window*

Because of the tragic events of September 11 and for other scheduling reasons, this issue of *The Window* is only the third during 2001. This December issue is double size, eight pages instead of four pages, to help make up for this problem. We apologize and hope to resume our normal publishing schedule in the new year. Thank you for your patience and understanding.

Boston conference in 2002 to follow remarkable weekend in Ratzeburg

The North American Region of the Anglican-Lutheran Society is planning a conference in Boston, Massachusetts, USA, from September 20-23, 2002, following the successful conference in Ratzeburg, Germany, last September.

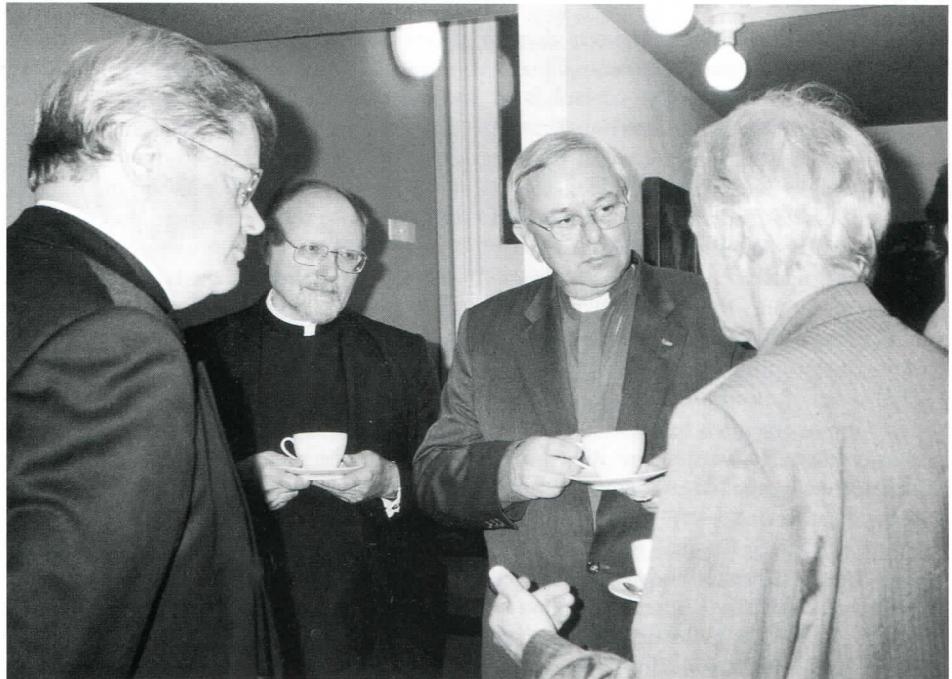
The historic episcopate, an important issue in Anglican-Lutheran relationships, will be the theme of this gathering at the Espousal Retreat House and Conference Center in Waltham, Massachusetts, a suburb of Boston. The meetings will include discussion of "On the Power of Bishops", Article 28 of the Lutheran Augsburg Confession.

Two of the five speakers who will lead the 2002 conference will be The Rev. Dr. Günter Gassmann of Germany, who is a

visiting professor at Gettysburg Seminary in Pennsylvania, USA; and Dr. Michael J. Root, professor at Trinity Lutheran Seminary in Columbus, Ohio, USA. Both Dr. Gassmann and Dr. Root are long-time international leaders in Anglican-Lutheran relations.

The full cost of the weekend, including room and board, will be US\$350 (UK £230). The conference will begin with the evening meal on Friday, September 20 and end with lunch on Monday, September 23.

Details and registration forms will be ready by the end of this year. Watch for more information in the next issue of *The Window*, early in 2002. Reserve your place now by contacting Ronald Englund at the addresses for *The Window* (see back page).



Bishop Dr. Christian Krause (3rd from left) of the Evangelical Lutheran Church in Braunschweig, Germany, and president of the Lutheran World Federation, met with leaders of the Anglican-Lutheran Society (ALS) and the Lutheran Council of Great Britain during a visit to London on October 11. Bishop Krause was in the United Kingdom at the invitation of Dr. George Carey, the Archbishop of Canterbury. Bishop Krause and Dr. Carey are the patrons of the Anglican-Lutheran Society. Pictured, from left: The Very Rev. Lennart Sjöstrom, Rector of the Swedish Church in London and chair of the Lutheran Council; the Rev Phillip Swinler of the Roman Catholic Cathedral of Our Lady and St. Thomas, Northampton, England, and a member of the ALS Committee; Bishop Krause; and the Rev Brian Coleman (back to camera), vicar of All Saints' Parish, Guildford, England, and a former Anglican co-moderator of the ALS.

Finnish Lutherans ordain pastor for Anglicans

History was made on November 1 when the Evangelical Lutheran Church of Finland ordained a pastor to serve in another church. The Rev. Mika Pajunen was ordained into the Lutheran ministry on All Saints' Day by the Rt. Rev. Eero Huovinen, Bishop of Helsinki. The new pastor will work part-time in the Anglican Chaplaincy. He will also continue his post-graduate studies at Helsinki University.

Harrack succeeds Müller for ALS in Germany

The Rev Holger Harrack has been named the new National Correspondent for the Anglican-Lutheran Society in Germany. He succeeds the Rev. Arndt-Bernhard Müller of Lingen, near the German border with the Netherlands.

We are grateful to Pastor Müller for his fine work for several years and welcome Pastor Harrack as our correspondent.

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About People

The Rev. Dr. **Friedrich Weber** was elected Bishop of the Evangelical Lutheran Church in Brunswick, Germany, on November 10 to succeed Bishop Dr. **Christian Krause** who will leave office in January at the age of 62. Bishop Krause is president of the Lutheran World Federation and Lutheran president of the Anglican-Lutheran Society.

Tom Ferguson is new associate deputy of Ecumenical and Interfaith Relations for the Episcopal Church, USA. He joins Bishop **Christopher Epting**, deputy.

The Rev. **Jonathan Gough** is new Officer for Ecumenism for the Archbishop of Canterbury. His wife is the Rev. **Flora Winfield**, a former co-moderator of the Anglican-Lutheran Society.

The Rev. **Jon S. Enslin**, former Bishop of the South-Central Synod of Wisconsin, Evangelical Lutheran Church in America, began his new post as interim director of the ELCA Department for Ecumenical Affairs on November 1. He succeeds the Rev. **Daniel F. Martinsen**, who has retired but continues as a distinguished ecumenical fellow in the Washington Theological Consortium in Washington, DC.

The Rev. **Al Miller**, a Lutheran pastor who was a co-chair of the original Anglican-Lutheran working group which produced the Waterloo Declaration in Canada, has died at the age of 69 years.



Participants enjoy a visit together between sessions at the Anglican-Lutheran Society Conference in Ratzeburg, Germany, from September 14-17. From left: Alison Coleman of Guildford, England; Elisabeth Kremkau of Hannover, Germany; and Sally Barnes of London, England.

"Silent Words" - Advent and Christmas meditation from Erik Vikström, Lutheran Bishop of Porvoo

The Rt. Rev. Erik Vikström, Bishop of Porvoo (Borgå), Evangelical Lutheran Church of Finland, has written this meditation for our readers. He is Lutheran president of the Anglican - Lutheran Society. We are grateful for this Advent-Christmas message, "Silent Words".

It has not been easy to communicate the Christian message during the happenings in the world since September 11. More than usual there has been a request for Christian witness and for welcoming churches. When people had no words to express what they felt, they came to the pastors and to the churches. They did it in New York, in London and even far away in Porvoo, where I live. And everywhere they asked us to say something. Help us to express what we feel! They knew that the churches with their long tradition of pastoral care really had something to say even in a horrible and unreal situation. So people flocked to the churches in different parts of the world to hear words of comfort, or only to light a candle and be silent.

Silence can be a source of new strength too. This is our Christmas experience of old: the new life and the future born out of the holy "silent night".

Jesus, the living Word of God, was a friend of silence. He also knew how to use silence in his service for people of all ages. Silence was sometimes an expression of mercy towards enemies or it was a means to hinder the increasing of sin and the hardening of hearts. So he kept silence in front of Herod, and he left those places where he was not received. Even the use of parables may have been a way to open the message for humble hearts and to hide it from those who unnecessarily would have hardened themselves if they had

understood it. Silence is often very merciful.

A good way to combine the need for distinct words and the need for silence is to communicate with *silent words*. These are needed now. This is not the time for strong and loud messages. When it comes to world affairs and world politics we must admit that we do not know what to say ultimately. Something, yes, and we have to say it—but whatever we say on that topic, we could or should say something else too. But what we are able to communicate convincingly with silent words needing no additions is the Christian message of faith, hope and love. What is not an expression of faith, hope and love—and of nonviolent goodness—is impossible to communicate with silent words and should have no room on the agenda of today's Christianity.

Study Day on the Diaconate

The Lutheran Council of Great Britain held a study day on the ministry of the deacon in London on October 27. Most of the participants were Lutherans, but Anglicans and Roman Catholics also took part.

The Rev. Dr. Paul McPartlan, Heythrop College, University of London, traced the development of the diaconate from the New Testament to the present day. The Rev. Dr. Sven-Erik Brodd of the University of Uppsala, Sweden, spoke of the variety of approaches to the diaconate among Lutherans. He said that Lutheran churches are moving towards a three-fold ministry of bishop, priest and deacon. The Rt. Rev. Barry Rogerson, Anglican Bishop of Bristol, England, discussed the possibilities for an ecumenical diaconate.

Wolfgang Grusnick: "Recent liturgical developments in German churches"

The Rev Wolfgang Grusnick of Lübeck Cathedral spoke on "Recent liturgical developments in the German churches" at the ALS Ratzeburg conference. Following is an edited summary of his presentation. We are grateful to Gesine Hoare and the Rev. Canon Dick Lewis for translation and editing.

The Lutheran and Reformed churches in Germany began using a new order of service book in April 1999. Many years of preparation went into the publication of this *Evangelisches Gottesdienstbuch* which seeks "to be useful in a host of diverse situations and circumstances - in East and West, city and countryside, Lutheran and United, large and small congregations." It also offers support and inspiration for the preparation of the church service.

Even though the *Gottesdienstbuch* has come out of the prevailing *Agende* (service book), at the same time something completely new has been created. It is not a traditional reading order but a working manual for church services . . . It demands and develops a high degree of individual competence of those in charge of delivering the service. The introduction states that the *Evangelisches Gottesdienstbuch* differs from other service books which simply arrange what there is to do. It contains suggestions, support and a framework from which to plan a service so that it is attractive in a secular and multicultural society. There are forms for recognizing and experiencing the depth of faith. Everybody is called to God to experience his presence and find salvation in church. . . All our individual differences find expression in the way we celebrate a service. Therefore, the *Gottesdienstbuch* offers, besides more commonly practiced liturgies, other service variations in 'Further Services' and 'Free Forms'.

Seven criteria for measuring the new service book

There are seven criteria by which the *Gottesdienstbuch* wants to be measured. These also serve as guidelines on how to use the book.

1. The service is being celebrated under the responsibility and with the participation of the congregation as a whole.
2. The service follows a recognizable structure that is open to a host of possible ways of leading the worship.
3. Favourite traditional texts and new texts from modern church life receive equal status.
4. The protestant service is ecumenically linked with the other churches.
5. Language used in the service must be inclusive and should be an instrument of bringing together men and women, young people and children as well as other diverse groups within the church.
6. Liturgical action and conduct relate to the whole person, expressed physically and spiritually.
7. Christianity remains connected to God's people, Israel.

From number one above it seems obvious that the congregation celebrates, not just the minister. However, it is not so easy to draw conclusions from such a simple sentence. In Germany it has become common practice in recent years to extend a welcome at the beginning of the service, either before or after the organ introduction. It has to be arranged in such a way as to avoid the impression that the minister greets the congregation as if they were an audience to be entertained.

The more members of the congregation are actively taking part in the planning and running of the service, the more these services not only gain in clarity and concreteness but also the manifold realities of life can be included. A service should address the whole person and all sensual perceptions. Through various forms of participation in the service the presence and competence of the congregation will be strengthened. Presence in this case means a comprehensive presence of the spirit that is with 'hearts and hands.' Competence means that the congregation has the necessary understanding of what the service is celebrating. To achieve this, appropriate forms of participation for each congregation will have to be chosen and developed.

In those churches which have developed and adopted the *Gottesdienstbuch* you will find beside the Ordinary also a form of service which includes a sermon and the Communion (Old German). Apart from that there is a plethora of completely new orders of service which imaginative

individuals have developed by themselves or with groups for special occasions.

How can you adopt this variety and comprehend it as an asset without imposing any restrictive framework? The solution was a simple framework which should underlie a multiplicity of service forms: opening - invocation; preaching and declaration of faith; communion; sending out and blessing.

Basic framework consists of two-part core

The basic framework consists of a two-part core: The Preaching and the Communion. It is embedded in a part which leads up to this core and which helps to focus the mind and a part which sends the congregation out into the routine of daily existence. This basic framework is common to all Christian churches. It exists in both basic frameworks even when different parts are developed and emphasized. It supplies the basis and the framework for a congregation to create and develop a service in its own special location and in its special situation.

Old and new texts are of equal importance. Many traditional texts have kept their impact and convey spiritual insights, for which we have not yet found modern expressions. Nevertheless a lot of work has been done on the texts in the time since the initial draft of 1990 and the final version of *Gottesdienstbuch*. A new series of collects (prayers) has been created, which reflects modern usage and modern concepts.

The order of services is no longer created only in a particular church but also incorporates the experiences of other churches. When working on the draft of the *Gottesdienstbuch*, great care was taken not to use exclusive language. This meant a long learning process during which the men learned a lot from the women but also women's understanding was broadened. It was no longer a question of using a language which excludes women but language which reflects the variety of humankind. This means we don't pin people down by roles such as doctors and nurses. How can one offer prayers of intercessions which do not imply superiority? The strong pray for the weak?

Do we have to talk of God only as the Lord? Apart from the fact that this word can pose in German a phonetic problem – different from English and French – it is a question whether we associate with God only masculine images: Lord, Father, King Why not also: You comfort us like a mother. In the appendix there is a list of ways of addressing God.

The sensual experience is absorbed. We celebrate the service as a whole person with body and soul. That has always been the case. You only have to think of the sacrament but gestures are being added: the sign of the peace, the decorations on the altar before Communion, writing of prayer concerns, processions and dance of blessing.

Borrowing from the Jewish tradition

Since the early beginnings the Christian service has borrowed much from the Jewish services in the home and the synagogue. At the same time in the course of history it has been influenced by other cultures. The clarity of its professed Christian faith, combined with its link with the Old Testament and its roots in the Jewish service, has prevented the church from lapsing into heathen cults and superstitions.

After the years of the Holocaust the German churches find they carry a special guilt towards the Jews. They were given the opportunity to start a new dialogue. This dialogue of many years between Christians and Jews has led to intensive cooperation between the two faiths and has reaffirmed the original link. It also has consequences for the Christian church services. The service is an important place where we remember the special calling of Israel and where our eternal link with Israel finds expression.

With this service book a new order of service has been created. Congregations are given a "guidebook for holding services", which should help them to see the service as a creative undertaking. Whereas the traditional liturgy had been more or less a liturgy for reading out (reading the mass) it is true to say that the present service book has a prescribed order, *Liturgie I*, which in our area will be the norm. But it is presumed that this norm should not be applied in a rigid way, but that it

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Grusnick: "Liturgical developments"

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should be filled with life by developing it in various ways. That does not mean that each time minister A is responsible for drawing up the order of service, in accordance with the *Gottesdienstbuch*, she does it in her way, and each time minister B does it, he does it in his way. There has to be a certain norm of liturgy which could be handled in a free way.

The new feature in the service book is that we have two basic structures in which many possibilities for further developments are listed. These should not be seen as exclusive but as tried and tested examples which imaginative individuals can develop further.

The Basic Structure I follows the form of the order of the Mass; the Basic Structure II follows the form of the old German service (and Communion). The other part of the liturgy follow closely the traditional order of service but with a different emphasis. It is true to say that it represents the norm in a Lutheran service but it is considered to be only an example – to be enlarged.

Finally I would like to offer a few suggestions for services for small congregations. What for many small churches seems like a depressing situation, may be an opportunity: smaller rooms and space enable personal contacts. Perhaps some members of the congregation could be involved spontaneously. Different possibilities are on offer; well known liturgies can be sung or said, perhaps in shortened form. Or one could use a less traditional form of for instance: a home Eucharist (around a table) – with the distribution as Luther himself suggested it: the consecration of the bread followed immediately by the distribution and sharing of the bread; then the consecration of the wine, followed by distribution and the sharing of the wine. Or the service is a simplified act of devotion.

So, I hope, that it has become obvious that the new *Gottesdienstbuch* for the Lutheran and United Churches is no longer an *Agende* simply to be read out. Those who are looking for that will manage with the new service book. But they are not recognizing its true character. It is to be understood as an invitation to work at preparing a service and that not only at the parson's desk but in co-operation with the church musicians and all who are responsible for the service – so that the unfathomable and merciful presence of God may be celebrated.

With the *Evangelisches Gottesdienstbuch* all who feel strongly about church services should feel encouraged to continue the good and well tried and lasting traditions, and also at the same time to dare the new; to strengthen the worshipping community, to take their neighbours seriously and to be open for all people at all times.

Paul Westermeyer: "Music in our Two Traditions"

The Rev. Dr. Paul Westermeyer, professor of music at Luther Seminary, St. Paul, Minnesota, USA, was unable to travel to Germany because of September 11, 2001. He sent his lecture to the conference. Because of space limitations, we can only reproduce the lecture in part.

After tracing the development of church music in the Anglican and the Lutheran traditions, Dr. Westermeyer gave this brief summary:

Luther sought to correct the loss of the people's song prior to the Reformation and in large measure succeeded. He and his followers gave the people their unrehearsed song with all kinds of rehearsed singing and playing of choirs and instruments set in alternation with it.

Anglicans were Calvinists in that their congregations recovered the people's song in metrical psalms, but, unlike Calvinists, they retained choirs. Choirs and congregations did not generally alternate with one another as in the Lutheran model, nor were choirs ruled out as in the Calvinist model. Both were present, in different ways obviously in cathedrals and parish churches. No central theological thought was the control as for Lutherans and Calvinists, since Anglicans by their practice indicated Christianity was to be prayed before it was to be thought. That perspective proved to welcome congregational singing as well as choirs, with perhaps a somewhat more introspective practice

than the bold proclaimatory character of the Lutheran model or the seductive "siren" of the Calvinist one.

How Lutheran and Anglican music developed

Where does this lead? The paths you have to trace go something like this. For Lutherans - through Nicolai and the continued development of the chorale, Schütz and Dresden, Bach and Leipzig, Spener (1635-1705), Halle, and Pietism which remained a movement within Lutheranism, 19th century liturgical and musical recoveries with the rhythmic chorale the symbol, the 20th century horrors of Nazism, the confessing church, and the "neo-classic" Gebrauchsmusik of Pepping, Distler, Walcha, the less angular American music of composers like Manz, Ferguson, Sedio, Cherwien, and Burkhardt , the 20th century hymn explosion

For Anglicans - through Tallis, Tye, and Purcell, a whole stream of anthems and services right up to the present, the Old and New Versions of the Psalter, West gallery bands, Cathedral and parish practices, the Wesleyan movement which, unlike Pietism for Lutherans, broke away from the Anglican church, the 19th century Oxford-Cambridge movement, its liturgical renewal, and *Hymns Ancient and Modern*, the 20th century influence of composers like Vaughan Williams and Benjamin Britten, the 20th century hymn explosion.

The Anglican and Lutheran situation today

One way to analyze the Anglican and Lutheran worshipping traditions today is to compare their hymnals. Here are some comparisons of the hymnals used in the United States.

The Hymnal 1982 (Episcopal) and the *Lutheran Book of Worship* (LBW) have 367 hymn texts in common. Of those 85 are exactly the same, 29 have minor changes, and the remaining 253 have different translations or stanzas omitted or reversed. Of the 720 hymns in *The Hymnal 1982* and the 569 in the *Lutheran Book of Worship*, 50 percent of the former are common to the latter, and 64 percent of the latter are common to the former. 242 tunes are common to the two books. 177 tunes are set to the same texts in both books.

Depending how you count, the above statistics may change slightly, but they give an accurate general overview. If the comparison is broadened to ethnicity, as one might expect there are more English sources in the Episcopal book and more Scandinavian and Germanic sources in the Lutheran one, but even in this respect there is more overlap than might be expected. Tunes from English sources, for example, make up 44 percent of the *Lutheran Book of Worship*, while the total of all Germanic and Scandinavian tunes is just over 41 percent. *The Hymnal 1982*, on the other hand, includes rhythmic versions of German chorales like EIN FESTE BURG, HERR JESU CHRIST, HERZLICH TUT MICH VERLANGEN, and NUN DANKEST ALLE GOTT.

The organization of the two hymnals is similar. That may not appear obvious because the Daily Office begins the Episcopal book while morning and evening hymns come later in the Lutheran one. For both, the church year provides the organizing principal for a large portion of the hymns. Baptism, communion, and marriage are also common divisions.

If one looks at the worship materials, there is again a great deal of similarity. The Eucharists are similar in broad structure and in many specific features, as are the Offices of Morning and Evening Prayer.

Though there is much that is common, the layout of the worship materials is not the same. This point is telling and locates a difference. For Episcopalians worship services are assembled together as texts in the Book of Common Prayer. In the Service Music at the beginning of the Episcopal Hymnal, the texts of the Prayer Book are set to music in clusters. Various settings of the Kyrie or the Sanctus, for example, are grouped together, but services as wholes are not found together in one place in the hymnal. In the Lutheran Book of Worship, however, a whole service is found with its music. The Eucharist, for example, appears with three settings, each with the complete service printed out. Episcopalians have two books, one with music and one without, while Lutherans have compressed all their materials into one book with music.

This may seem like a minor detail, but it indicates a difference in the way Episcopalians and Lutherans look at their liturgies, no matter how similar they may be. For Episcopalians the liturgy means texts. For Lutherans the liturgy surely means texts as well, but those texts are so closely identified with their music that one can almost say that in practice

Report: "Worship-Music-Liturgy: Facing New Challenges" - Anglican-Lutheran Society Conference - Ratzeburg, Germany - September 14-17, 2001

the liturgy for Lutherans means the music which clothes the texts.

Lutherans have found it almost impossible therefore to have a service without music. They have almost invariably sung their services. In those rare circumstances where a service itself might be spoken, at least one hymn will be sung or Lutherans will feel they have not worshipped. For Episcopalians 8am spoken services on Sunday are a norm where the lack of music does not bother them and may even be desired by some.

There is another difference that may be approached by observing that Anglicans are more likely than Lutherans to talk about beauty in worship, including musical beauty. Or, as some would say, Lutherans are more nervous about beauty than Anglicans. I'm not sure that's exactly the issue. What's under this is the Lutheran systematic approach versus the central praying praxis of Anglicans, or more accurately, the more prophetic approach of the Lutherans versus the more priestly one of the Anglicans. Musically this can be demonstrated in numerous ways. EIN FESTE BURG in its rhythmic version versus SINE NOMINE or DOMINUS REGIT ME, the second of which *Key Words in Church Music*, calls the "Anglican style" or a Schütz motet versus a Tallis anthem (in *A First Motet Book*, which gives representative pieces from various traditions, Byrd and Schütz are back to back) or the German Kyrie Gott Vater in Ewigkeit (English version at LBW 168, an adaptation of the trope Kyrie fons bonitatis, printed in Wittenberg in 1541, with numerous variations thereafter in German usage.) The LBW version is closest to the one in *Das Grosse Cantional: oder Kirchen-Gesangbuch* (Darmstadt, 1687) versus the Merbecke Kyrie (a syllabic English adaptation of the Greek Kyrie from the Sarum Use, The Hymnal 1940, 702 and EH , 590) Where does this lead musically in larger works? Bach or Schütz versus Purcell.

Looking to the Future

Despite these differences, both groups have had a great deal of respect for the liturgy. We might do well to focus on this common respect and regard the prophetic/priestly musical differences as complementary and something we together can celebrate for the sake of the world we are called to serve as we look toward the future.

Respect for the liturgy is under fire at the moment from Lutheran Pietists, Episcopal evangelicals, and others who tend to ally themselves with popular cultural norms. At this point the centre of both traditions assumes that the broad historic shape of word and sacrament and of prayer offices helps keep the church faithful to the gospel with which it is entrusted. That leads to these reflections.

1. Episcopalians and some Lutherans have a reputation for concern about worship and doing it well. Since worship is presumably at the centre of the being of the whole church, we ought not to shy away from this reputation. We ought to affirm it.

2. The lectionary and prayers of our traditions provide a disciplined approach to the Bible and to the fullness of Christian prayer. We ought not to shy away from this either. It's a gift to the whole church.

3. "Liturgical" Lutheran and Episcopal churches are often attacked in our western protestant culture for being elitist, clergy-dominated enclaves where the people have no rights. If you visit actual churches, the truth is just the reverse. In liturgical churches the people own their worship. The clergy's freedom, just like everybody else's, is limited and disciplined by the liturgy which protects us from one another. It's "free" churches where the people don't get to see their worship books, where clergy alone determine what will happen at worship (an interesting definition of freedom), and where the people turn out to be spectators of the clergy/musician show rather than participants at worship.

It was a lay person at St. John's Episcopal Church in Lancaster, Pennsylvania, who taught me about worship in his tradition when I went there as choirmaster/organist. He had copies of the *Book of Common Prayer* in his car, his living room, his bedroom, and his kitchen. There were numerous other people in that parish who could have taught me exactly the same things he did. They may not have done it with his vigour and enthusiasm, but they would have been equally as competent. The point is this: he did it, not the rector.

Years later, when I was teaching a worship course at Elmhurst College, I took my classes to various churches in Chicago—from Orthodox to

Quaker to charismatic, etc. I discovered all over the same thing I had learned at St. John's. In the liturgical communities a lay person taught us about worship. At Holy Trinity Russian Orthodox Church, neither my class nor I ever met or talked with the priest. A wonderfully hospitable and knowledgeable lay woman told us about the liturgy, icons, Byzantine chant, Orthodox history, and the orthodox understanding of the faith.

It is easy to be defensive when the liturgy is attacked with patent falsehoods, like liturgical communities are clergy-dominated and the lay people in them have no rights. I don't vote for being defensive in return or responding in kind to vicious and false attacks. But we do have to speak the truth—in love as far as we are able, to be sure—but the truth. The truth is that the Anglican and Lutheran liturgical communities of the faithful own their worship and teach us all the faith in spite of falsehoods to the contrary. The falsehoods go like this:

Since Orthodox and Roman Catholic communities are growing and it's not politically correct for Protestants to criticize them, they are bracketed out. Anglican and Lutheran communities are fair game for attacks, however. The litany against them goes like this. 1) They are dying. 2) They are driven by maintenance, not mission. 3) They represent the old order of "Christendom," not the post-Christian, post-modern world, and have not yet realized the paradigm shift. 4) The "liturgical" ones are especially bad. They are Romantics committed to past dead forms. If you want to enter the 21st century, it is said, you can't have prayer books, hymnals, organs, or any music before 1990. The symbol of this point of view might be the command one of my Union Seminary classmates received from his Episcopal rector: "Turn off the organ and turn on the synthesizer." It's exactly the same command many musicians have heard from workshop leaders and their Lutheran, Presbyterian, Methodist, or other clergy. 5) Episcopalians, often coupled with liturgical Lutherans, come in for some of the most vicious attacks. We are accused of being elitist, snooty, stuffy, upper class, exclusive, and uncaring about the poor.

There is a highly financed campaign at work here. Judging from what I receive and what other clergy supply me with, every week there is at least one glossy piece that most churches in my country find in their mail boxes, advertising some conference that explicitly or implicitly highlights attacks on "mainline" churches. The point seems to be, as David Cherwien and others analyze it, to drive out all the current church goers and substitute a whole new set of people largely through the use of "contemporary" music. Nicholas Temperley appears to think this movement is trying to substitute a whole new musical genre. However one views it, it is clearly related to the commercial culture which sells a product with tremendous marketing skill and makes it appear as if it belongs to the people when in fact the people are being controlled much like George Orwell's 1984.

Learning from attacks

There is much to learn from these attacks. We would do well to glean from them everything we can. They include some valuable analysis of our culture. Precisely because there is some truth in them, however, they can be given too much credence. Liturgical churches therefore have been wont to go silent and crawl into holes like frightened animals. Let us learn, but let us not lose our nerve. We need to be what we are and to live it out with gracious and quiet vigour. Here's why:

1. Since I was a little child, I have heard that mainline churches were dying. I suppose statistics can be used to prove this, and it is certainly true—as I just indicated—that there is a large commercially manipulated mass hysteria that pretends to be of the people but actually controls them. In the hands of those with skillful public relations techniques huge crowds can be generated at worship-like events or seeker services which are either set against main-line Protestants or invade their territory like Trojan horses and make them appear to be dying.

However, I have been visiting churches since high school and now visit 12 to 20 churches every year throughout this country. I keep wondering what all the calamity Janes are talking about. There are dying churches, to be sure (though I have learned that churches that seem to be dead may have more life than is apparent at first glance), but there are far more vigorous ones with wall-to-wall people of all generations in mainline services that are "traditional" to their respective traditions. A Lutheran bishop recently told me the growing churches in his synod are the

Westermeyer: "Music in our Two Traditions" continued from page 5

"traditional" ones, not the "contemporary" ones.

2. It is true that there are churches driven by maintenance, not mission. It is true many churches have become wimpy. But not all the churches that are so attacked fit such a description. Quiet quilters, people who work for Habitat for Humanity, people who struggle to live out Christian lives, people who try to speak words about the faith as needed in their work places, people who fight systemic injustice, people who teach adult forums and children's classes, people who take youth groups on camping trips, and people who sing in choirs all populate churches throughout my country. They regularly work at how to carry out the missionary imperatives of the Christian faith. The issue before us is not that they are driven by maintenance rather than mission. It's that they don't believe mission means wearing Christianity on your sleeve lightly or treating it as a superficial and pat business or using glitz and glitter to sell it. As a matter of fact, they resist these presuppositions for compelling reasons and may well be the most durably prophetic group among us. The issue is whether or not mission means everybody has to do exactly the same thing in exactly the same way. The mission/maintenance distinction knowingly or unknowingly obscures the significantly multifaceted ways Christians relate to their cultures.

3. There may or may not be an old and new order among us, but Christians at their healthiest have never been captive to fads, fancies, "paradigm shifts," or revolutions. The Christian reality of new life is the only "paradigm shift" that matters. It means a) all people are to be respected, not manipulated; b) worship is for the glory of God, not the emotional and manipulative titillation of people (God turns worship upside down and gifts us with Word and Sacrament, to be sure, but from our side worship is what J. S. Bach knew—*soli Deo gloria*); c) the people "own" their worship which is not a spectator phenomenon.

Christians live into all cultures, times, and places with their radically new yeast. Christians are acutely conscious of the culture and attuned to it. They pour themselves out to the world rather than collapse their message into it. They know that over the long haul the rich and never completely understood message of the gospel in the liturgical practice of the church is more durable than any cultural moment and our presumptions to understand it. They are never servile before fact, as Bonhoeffer said in the face of the Nazi terror.

4. "Liturgical" people are no more romantic than those who are romantic about their visions of the future which they think they know and can therefore force us to accept. "Liturgical" people are no more romantic than "anti-liturgical" people who are nostalgic about their "anti-liturgical" forms.

5. Some of us can be criticized for being elitist, snooty, stuffy, upper class. So can some Congregationalists, Methodists, Presbyterians, Baptists, etc. The strongest elitism among us, however, is the elitism of the banal, the superficial, the trivial. As to caring for the poor and inclusivity, my own experience is that Episcopalians and Lutherans have done and do this as well as anybody. It is precisely liturgical inner city communities of all stripes where one finds the biggest mix of classes, races, ages, and sexual orientations.

6. What does all this have to do with music? Everything. Günther Stiller quotes Oskar Söhngen who says "the liturgy is the law of church music." If you dismantle the church's liturgical bones, you dismantle many things—among them its music.

Does it make a difference? Should we care? Yes, and this is why: 1. The repertoire of the church's music from our traditions represents some of the finest human craft. That is no small thing. What we have done well as a human race deserves to be celebrated among us and available for those who come after us to hear. We are the poorer without it. Liturgical Lutheran and Anglican churches are places where we have living access to that repertoire, where it is enlivened by its use in worship, and where it grows with new compositions.

2. The music of the church is not only a musical repertoire. It's the

primary place where the Christian story is sung—that is, remembered and told. If you cut off the music of the church from before 1980 or any other year you choose, you cut off three parts of the story: a) the primary Biblical part, b) the part the church has to tell, and c) the part individuals within the church and world have to tell.

3. The liturgy and its music are the most conservative and the most radical thing we can do. Especially in our context, the most prophetic thing we can do is the liturgy and its music. Just think of the Magnificat—one of the oldest and most "liturgical" texts you can think of, and one of the most radical and prophetic as well.

4. Liturgical churches feed the whole church with their special charism for worship. This is especially true of Episcopalians in my country, and to some extent of Lutherans in certain parts of the country. The Prayer Book, the Lutheran liturgy, the music of our two traditions has been and remains deeply influential. We have gifts for and responsibility to the whole church and world—to keep our pieces of the Christian mosaic fresh and glowing.

Not arguing for "legalistic rubricism"

Please understand that I am not arguing for legalistic rubricism – though in our individualistic, warring, and sometimes tyrannical context legalism about rubrics may be among the most freeing and graceful actions possible. What I am arguing for is the gracious being and hospitality of the liturgical community and its music which lie underneath the rubrics and generate them. What are rubrics anyway? They are terse summations of the church's instincts and intentions about worship, formulated so planners are able to work gracefully with the whole church and are not destroyed by their own idiosyncrasies. Rubrics are like densely-packed nuclear nuggets containing worlds of meaning with which our sisters and brothers over time have gifted us. We neglect them at our peril.

Nor am I arguing that our churches are perfect. They are as messed up as the other ones. None of us avoids sinful realities. We are all in the same muck. What I am arguing is that, though we too should confess our sins and walk in newness of life, our sinful nature does not negate the gracious underlying realities for which we stand. We should not be afraid to affirm those gracious underlying realities—in the most loving ways we can. What we have to resist—as lovingly as possible—is the tyranny and oppression that wants to force us all into the same mould.

That leads to yet another contention. I am not arguing that Episcopalians and Lutherans are the whole church. The whole church, as H. Richard Niebuhr taught us in *Christ and Culture*, is marvelously multi-textured, multi-layered. I want Baptists to be Baptists, Methodists to be Methodists, Orthodox to be Orthodox, Lutherans to be Lutherans. I want those who disagree with me to be their best selves for the sake of the whole church. We need each other, and we need to resist the temptation to attack one another. We who think the liturgy and music of the church are important for today and tomorrow are most under attack today. We have something to offer even in this time—maybe especially in this time when it is most difficult to be what we are. That's what I want to affirm.

Or, in Erik Routley's words (no, he was not from our traditions, but his words apply): "So nourish your prophets. Stop saying that worship must reflect secular life at its most slovenly and unkind. Stop saying that because people like it, it's right; for people who have been worked over by the shameless conspiracy of the false prophets are like people who have been hooked on narcotic drugs: they are bad judges of diet. Stop approving the art that trivializes and distorts. Stop refusing the demand and discipline that modest and well-designed church music makes. Resist the tyranny of malignant mediocrity. Stop saying that because the people we minister to can't distinguish between good and bad they may as well have the bad. If you do that you'll be saying that since they don't know good from evil they may as well have evil."

The full text of Dr. Westermeyer's lecture is available by e-mail . If you wish a copy sent to you, send US\$5 or UK£4. Contact Ronald Englund, editor of The Window, at his US address (see back page).

Colin Buchanan: "Church of England liturgy"

The Rt. Rev. Colin Buchanan, Anglican Bishop of Woolwich, England, spoke on "The Church of England liturgy." Following is a very brief summary of his presentation. We thank the Rev. Canon Dick Lewis for providing these notes.

My presentation will be much less about music than other lectures during this weekend for three reasons: 1) The Reformation which produced the Church of England was basically in the Swiss (Calvinistic), non-singing camp; 2) The resulting legal position gave prose text official status, but no status for music. All hymnody in the Church of England, ever since congregational hymn-singing arose in the 18th century, has in essence been piracy. Private compositions infiltrated into public worship where the text made little or no provision for sung items. 3) I have little personal expertise in music and gladly yield this field to those who have.

The Anglican background stands in contrast to the Lutheran. Luther gets doctrinally moved first, independent of Rome second; the Church of England gets independent of Rome first, then has a top-down doctrinal Reformation.

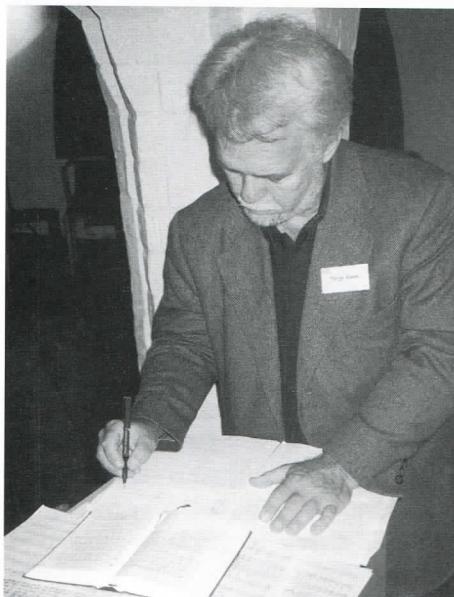
The 18th century evangelical revival and its hymnody changed worshipping style enormously. The 19th century Oxford Movement asserted that each parish could do what it wished liturgically. It produced hymn books such as *Hymns Ancient and Modern* which was sometimes known as "hymns popish and protestant." All sorts of societies and pressure groups developed which would see how close you could go to Rome and yet claim loyalty to the Church of England. This produced counter-societies which were deliberately protestant.

The 20th century brought the parish communion, a high church development. The first signs of choice came - changes of language, discovery of the laity and alternative services. Later the charismatic movement developed with its style of praying, a "new chorus culture" and healing services.

The "open-weave" Alternative Service Book was published in 1980 with limits of options and "suitable prayers." Common Worship 2000 has similar texts and a new mood. How can we be a user-friendly church, including information technology? The Church of England is a multi-ethnic, multi-cultural church and our liturgy has to reflect and endorse that. Are we a missionary church? How does this affect liturgy?

Ratzeburg on the web

Many pictures from the Anglican-Lutheran Society conference in Ratzeburg from September 14-17 can now be seen on the website of the Rev. Wolfram and Anne Neumann of Swansea, Wales. Check out this new homepage on www.neumann.org.uk. Note the hymn by Herbert Brokering on the events of September 11. Take a moment to sign the guest book. We're grateful to Wolfram Neumann for sharing news of this "remarkable" conference.



Terje Kvam, Domkantor (director of music) at Oslo Cathedral, prepares music for the worship at the Ratzeburg conference.

Canon Dick Lewis reflects on "remarkable" Ratzeburg

Canon Dick Lewis of Watford, England, an Anglican member of the Anglican-Lutheran Society Committee, reflects on Ratzeburg:

I think the adjective 'remarkable' is appropriate to describe our conference because of the way every participant worked hard to make it a success. It all happened under the shadow of 11th September. We were deprived of the American contingent, most notably of Paul Westermeyer, a keynote speaker. Yet we were all more than ever convinced of the necessity of prayer and worship. We were determined to offer to God and to one another the very best that we could.

The hymn that Ronald Englund faxed to the conference when he was unable to fly out from Boston arrived in a most timely way. (This is the new hymn, "Dear God, behold the crying, the anger in our eyes", by Herbert Brokering, Lutheran pastor and writer.) We used this hymn in the final eucharist and felt that we were in a real sense united with everyone in the USA and around the world in expressing our horror at what had happened. We also sensed concern over the injustices that may have contributed to it and the fear that a new war might erupt at any moment.

Terje Kvam was, for me, key to the success of the whole conference. He had come straight from the Royal Wedding in Norway and the memorial service for the victims of the New York terror attack. He was clearly quite tired. His wife was ill in hospital. Yet he provided an inspirational address on the use of music in worship, and

a series of musical workshops which were entirely practical and left us gasping for more. He was up each night into the early hours writing out music and photocopying it for us to enable singers and musicians to make a significant contribution to each act of worship.

The substance of his talk was simple, and it was illustrated by recordings of his own choir. Worship must breathe naturally. This is achieved through 'pace.' The liturgy, like a good sermon, will contain moments of reflection and moments of great energy. Music helps this process. Hymns, psalms and canticles must be performed with intelligence, so that the accompaniments, harmonies and tempi reflect the meaning of the words. Rarely should two verses sound the same. The liturgy must move towards a climax, but this climax will vary according to the circumstances of the act of worship. His examples, taken from a variety of services in Oslo Cathedral, demonstrated all this perfectly.

But then, he said, this may sound all very well in a cathedral, but most of the churches in Norway are very small, and perhaps all they have is two recorder players and a guitar! Be imaginative, he urged, and use the resources available to you, but use them well.

His workshops made the point. Singers sang, pianists and organists played, recorder players blew, and all to the glory of God. Terje Kvam is a truly exceptional person. Humble, deeply spiritual, theologically articulate, and a superb musician. It was a privilege to meet him and we were all richly blessed by his ministry.

Colin Buchanan's paper on Anglican liturgy provoked a lot of comment. On the coach to Lübeck on Sunday, he conducted a very lively seminar.

Wonderful visit to Lübeck Cathedral

When we arrived at the Cathedral, a reception had been laid on for us. We were greeted by the cathedral staff led by Bishop Bärbel Wartenberg-Potter and her husband, Dr. Philip Potter, former general secretary of the World Council of Churches. Dean John Arnold of Durham, England, Anglican co-moderator of the Anglican-Lutheran Society, preached well. There were exchanges of gifts.

Ratzeburg is a wonderful centre. The facilities are excellent and the staff did all they could to welcome us. The only snag was the distance between buildings and the lack of provision for disabled people. The setting is unparalleled. We should use it again! With all the problems in the world, it was truly a remarkable conference.

Theology & Music theme for meeting in Denmark

The Anglo-Nordic-Baltic Theological Conference met in Højbjerg, south of Århus, Denmark, from July 25-30, 2001. The theme of the meetings was "Theology and Music." The Rt. Rev. Kenneth Stevenson, Anglican Bishop of Portsmouth, England, chair of the Conference, provided this report. He is a member of the Anglican-Lutheran Society.

It was the first time that the Conference, which has met regularly since 1929, had tackled the theme of Theology and Music. This Anglican-Lutheran event reflected a wide range of musical professionalism and interest. It was an ambitious project and it came off well, thanks to the commitment of those who attended.

The Conference began with a celebration of the Eucharist according to the Church of England "Common Worship" rite, in the Frederikskirke, at which the celebrant was Bishop Kenneth Stevenson; the preacher, Dr. Ben Quash. The bishop of Århus, Kjeld Holm, also took part.

The following morning, the Mayor of Århus opened the Conference, and Canon Jane Sinclair delivered the first paper, which identified important questions about the religious use of music, the notion of measuring time, and the relationship between religious and secular music.

Kenneth Stevenson (England) gave a paper on Grundtvig's hymns, which included singing some of them. The complexities of Grundtvig's interest and personality became clear, as well as the very important place that he holds in Danish tradition.

Carl Axel Aurelius (Sweden) gave a paper on the hymns of Luther, tracing the background of the reformer's interest in the use of hymns for communication, piety and celebration. James Lancelot (England), organist of Durham Cathedral, spoke on the Anglican cathedral tradition of music, tracing the medieval background. Bishop Per Lønning (Norway) read a paper on the Theology of Sacred Music, which provided a strong theological approach and raised important questions about appropriateness of various styles of liturgy. Markku Kilpiö (Finland) spoke on Apocalyptic Images in Hymnody, showing how different tunes affect the interpretation of hymns.

Bishop Holm led the participants to various historical sites, including Gamle Rye, the church where the Reformation began in Denmark. The groups worshipped in various churches on Sunday.

The final lecture, by Nils Holger Petersen (Denmark), looked at Augustine and music. The Conference ended with a Eucharist at Århus Cathedral.

Plans are being made to meet in Riga, Latvia, in July 2003.



The Rev. Ronald T. Englund (left) and the Rev. Dr. Juris Calitis at St. Saviour's Anglican Church in Riga, Latvia

Lutheran serves as pastor of Anglican church in Riga

The Rev. Dr. Juris Calitis, dean of the Lutheran theological faculty in Riga, Latvia, serves the thriving St. Saviour's Anglican Church in Riga, Latvia. This ecumenical English-speaking congregation worships in a historic church, built on "English soil" brought as ballast in ships from England and spread over the lot where the church was built in 1859. The bricks used were also from England.

Many Anglicans as well as Lutherans, together with Christians from other traditions, now worship regularly at St. Saviour's. The Rev. Ronald T. Englund, a Lutheran pastor who now lives in Falmouth, Massachusetts, USA, preached at St. Saviour's on September 23.

Pastor Englund and his wife, Ruth, were in Riga during a five-day visit to Bethphage Fund Latvia, which provides services to people with disabilities. This ministry is related to Impact, a recently-formed international alliance of agencies related to the Lutheran churches which work with and for people with disabilities. Members include Bethphage, Omaha, Nebraska, USA; Bethesda Homes, Watertown, Wisconsin, USA; Bethel, Bielefeld, Germany; the Deacony of Northern Norway; and Bethphage Great Britain.

Ecumenism in El Salvador

Anglicans and Lutherans in El Salvador have been involved in talks which point to closer relationships between their churches. Anglican Bishop Martin Barahona and Lutheran Bishop Medardo Gomez "share and are profoundly committed to this process of unity," a declaration made by the two churches stated.

Porvoo anniversary set for Finland in October

Porvoo Days in Porvoo (Borgå) and Helsinki, Finland, October 11-13, 2002 will observe the tenth anniversary of the meeting which led to the Porvoo Agreement between the Lutherans of the Nordic and Baltic countries and the Anglicans of Britain and Ireland.

Speakers will include the Very Rev. Dr. John Arnold of Durham, England; The Rt. Rev. Juha Pihkala, Bishop of Tampere; the Rev. Rupert Moreton, Anglican Chaplain in Helsinki; and the Rt. Rev. Dr. Erik Vikström, Bishop of Borgå (Porvoo).

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Australian "common ground"

"Common Ground" is the statement of the Australian Anglican-Lutheran Dialogue Group. The Rt. Rev. Graham Walden, Anglican Bishop of the Murray and co-chair of the dialogue, says the document is "not a declaration of church union but a solemn pledge to walk together towards that goal."

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