

# The Window

MAY 2019

THE ANGLICAN-LUTHERAN SOCIETY

Issue No. 119

We hope you enjoy this issue of your Newsletter.

**ADVANCE NOTICE**  
Our next Conference will be in Rome 19th-23rd October 2020

Note the date  
Full details in the next issue

You can read about our **ANNUAL MEETING** on pages 1-11



Look back at the **Week of Prayer for Unity** pages 20-22

**Ecumenical Journals** are an important resource page 14

20 years since the **Joint Declaration on the Doctrine of Justification**. Where next? pages 15-16

**Books for you to read** pages 16-17

And much more

## SOCIETY IN GOOD SHAPE

*Our Anglican President, the Very Rev Dr John Arnold, chaired the business meeting held during our Annual Meeting in St George's Roman Catholic Cathedral, Southwark, London on 23<sup>rd</sup> March. The event was well attended with 45 people coming from ten different European countries. Once the formalities had been dealt with our Moderators presented their report.*

### Our Society's Aims

'We have been part of the wider Ecumenical Movement for more than 30 years,' our Lutheran Moderator Jaakko Rusama reminded us. 'We pray for the unity of the Church, develop opportunities for worship, study, friendship and witness and promote a wider knowledge of the Anglican and Lutheran traditions and contemporary developments affecting them.'



'We want to build bridges,' he said, 'and despite our small size we have a very good network of relationships, with members around the world, links with the Lutheran World Federation and the Conference of European Churches, and with countless individuals through our National Coordinators.' Our newsletter, The Window, our website and our social media promote the work, and he encouraged everyone to use them in trying to get people to join us.

The Executive Committee now has a "work plan" to help with prioritising and resourcing. It keeps us focused on mission and the ecumenical scene, the provision of material that is informative, educational, and accessible in a variety of languages, and on recruiting and involving new members.

### A New Initiative

Last year an Essay Competition was launched offering a prize to a student preparing for an accredited ordained or lay ministry in one of our Churches submitting an essay on an ecumenical topic involving Anglicans and/or Lutherans. Entries were due in at the end of April.

### Our Conferences

Bishop Michael Igrave (Anglican Moderator) spoke warmly about the Conference that took place in Durham between 24<sup>th</sup> and 29<sup>th</sup> August 2018. 'It was a very good experience,' he said, 'and you can read all about it in the October "Window".'

Conferences are an important part of our Society's life, he told us. They attract an international range of people who create networks. 'The next conference will be in Rome from 19<sup>th</sup>-23<sup>rd</sup> October 2020. The theme will be "Finding Forgiveness" and we shall need to limit numbers to 42, so, if you want to come, get in quickly when the brochure is released.' After that we plan to meet in Trondheim, Norway, from 26<sup>th</sup>-30<sup>th</sup> July 2022, when the theme will focus on "Hope".

### Ecumenical Focus

Michael mentioned the need to set our Bi-Lateral focus into a wider ecumenical setting. There is much happening between Roman Catholics and Lutherans and Roman Catholics and Anglicans, for example. He also



spoke of the importance of "place" when we meet. 'Being in St George's Roman Catholic Cathedral is significant,' he said, 'and it was wonderful to meet in Durham in the presence of all the Northern Saints. Locality shapes our conversation, so I will say it again: we look forward to Rome!'

The Moderators thanked the committee and officers for their hard work, and John Arnold thanked them both for giving the Society such a clear lead. Later in the meeting they were re-elected to serve another year.

## ECUMENISM FROM A L'ARCHE PERSPECTIVE

*The first presentation at the Annual Meeting, on the theme "Living in Diversity", was Dr Chris Asprey. Chris is a member of the London L'Arche community. L'Arche is a federation of communities all over the world. People of differing abilities live together as brothers and sisters and, because they come from different faiths and none, ecumenical and inter-faith questions are integral to each community. You can find his presentation in full on the website.*

### **A "dialogue of life" – rather than a dialogue of concepts**

'Ecumenism in L'Arche does not primarily happen in the things we talk about,' Dr Asprey began, and he went on to explain that ecumenism happens as people live life together as neighbours, as brothers and sisters in one human family, across all the differences that might divide them. He quoted Jean-Marie Lassause, writing about the Tibhirine community of Trappist Cistercian monks in Algeria:

*"Dialogue is necessarily marked by the fact that Christians are a minority group in Algeria. It cannot happen on the level of ideas or grand theological concepts. Dialogue really occurs in work and everyday life. This is what I call a "dialogue of life" [...] who we are is revealed and exposed in everyday life." (Le jardinier de Tibhirine, Bayard, Paris, 2010, p. 107, Chris Asprey's emphasis)*

So Chris's first point was to emphasise the fact that L'Arche is about learning to live with people who are different from us, many of whom do not engage with the world through concepts.

### **An ecumenical community and not an ecumenical project**

L'Arche was started by a Roman Catholic Canadian, Jean Vanier (pictured here).



He went to a psychiatric hospital outside Paris at the suggestion of Père

Thomas Phillippe and found about 80 men with learning disabilities and other problems being "warehoused" there in two dormitories. So he invited two men from that hospital to join him in community at Trosly. That was in 1964. Their common life was founded in Catholicism and they went to Mass in the village every day. However, there was soon a rebellion against the daily Mass, so issues of diversity arose at a very early stage.

'Ecumenism was not a conscious choice for L'Arche,' Dr Asprey continued, 'it was something that happened to us by accident – and then it subsequently became a choice.'

L'Arche quickly spread to Canada in 1969, Bangalore, India, in 1970 and Bouaké in the Ivory Coast, in 1974. Every new foundation brought new ecumenical and inter-faith challenges. 'These new foundations, and this growth, were not planned,' he told us. 'They were a response to a movement of the Spirit.' Père Thomas Philippe, who was Jean Vanier's mentor in founding L'Arche, really wanted the communities to remain, if not Catholic, then at least Christian. But from the start they were crossing denominational and religious boundaries.

The truth is that ecumenical and interreligious identity has never been a choice, or a part of the story of L'Arche. It has been an accident. And Chris Asprey illustrated this from the life of different communities, and the various ways in which issues have been approached. For example, in the UK, because a Catholic bishop would not be able to permit non-Roman Catholics to receive communion at a Catholic Mass, it was suggested it might be preferable for community members to form a relationship with the local Anglican and Catholic parishes. The L'Arche people would be welcomed and included there in those congregations.

On the other hand, until recently, many in



France or Belgium regarded it as essential to celebrate a daily Roman Catholic Eucharist, whilst in Germany intercommunion (Eucharistic hospitality) has been widely practised. In complete contrast, in North America, because it would be scandalous to celebrate a Eucharist in which not everyone could receive communion, Eucharist has sometimes been avoided and has not been part of regular community life.

Chris concluded this section by saying, 'L'Arche became ecumenical as an accident, rather than by choice, by virtue of sharing life in community with people of difference (including religious difference). But taking our ecumenical (indeed, our interfaith) identity seriously has also led L'Arche to engage reflectively in ecumenism over the years.' Thérèse Vanier, founder of L'Arche in the UK, has perhaps been the person who has thought most deeply and written extensively on L'Arche's ecumenical journey, for example in Thérèse Vanier, *One Bread, One Body. The Ecumenical Experience of L'Arche* (Gracewing, 1997).

### **A question of belonging – not just of beliefs**

Dr Asprey reminded us that οἰκουμένη in Greek was a political term, referring to the civilised part of the earth in contrast with those parts inhabited by Barbarians. It is a matter of who belongs, who is one of us. 'This takes us to the heart of what L'Arche is about,' he said. 'It's



belonging across all kinds of differences (and most of all differences of ability) ... a place of religious and ecumenical diversity that displaces us from our zones of comfort, and places us in the disturbing presence of the other.'

So the issue arises, what are the symbols that would celebrate our belonging to one human family when the Christian symbol of communion can also be a symbol of division and separation? This division is simply incomprehensible to people with disabilities. Chris gave two examples.

Nick Ellerker, a man in our London community with Down's Syndrome, could not bear disunity and division. On Sundays, everyone would head off to different churches. When someone once raised the question why everyone went to so many different churches, Nick responded, "To make them one". He was deeply distressed by disunity. On one occasion, he came back on a Sunday evening after everyone had been at their different churches and at the meal, he lifted up the bread and did a kind of blessing, and then he lifted up the jug of water and did the same thing, and he passed around the plate and the jug, and said, "There! Now we're one!"



Robert McWilliam from the Liverpool community was on an ecumenical retreat given by Jean Vanier in 1983. 'After a Catholic Cardinal had presided over a celebration the day before,'

Chris told us, 'it was Archbishop Robert Runcie's turn to celebrate an Anglican Holy Communion. When Robert McWilliam took the host from Runcie, he broke it in two and gave one half back to him. Runcie described how moving that was for him: two men from Liverpool, both named Robert, sharing in this way. They walked out together at the end of the service.'



Finding a symbol of togetherness became important. It could not be communion, Chris explained, so since the 1980s it has been the washing of feet. This takes the place of the Last Supper on Maundy Thursday, which has become the biggest day in L'Arche. And at every retreat Jean Vanier conducts he washes people's feet.

#### **Our ecumenical situation: becoming an open community**

Encouraging L'Arche to establish a relationship with the local parishes is a powerful response to the humiliation and systematic exclusion of people with learning disabilities from societies. 'Because the modern world is almost designed to push them to the margins, Jean Vanier felt that it was only by living intentionally in community that one could create an inclusive environment,' Dr Asprey told us. 'But the danger that always lurks for L'Arche is that we might become inward-looking, monastic, even sectarian, turning into a church in its own right.'

This is more of a risk in France, he said, because until recently the Trosly community had its own priest, and there L'Arche is so pre-eminently Catholic. But it is also increasingly a danger in a world where the churches do not succeed in engaging people spiritually. 'Many people come to L'Arche who have been raised in Christian backgrounds, but no longer find a home in the Church,' Chris said. 'When they get to L'Arche, they find

that the language, symbols and traditions of Christianity take on a new meaning. It's as if they become real through everyday life in community. This was my experience too. But the risk is that L'Arche becomes a church for people in the community.'

Stanley Hauerwas, who is an American Methodist theologian, stresses that L'Arche needs the Church and the Church also needs L'Arche.

*"L'Arche is not the Church. Because it is so compelling and gives us something worth doing in a world with so few examples of what's worth doing, L'Arche is almost overwhelming. Lives are so taken up in it that members can think they don't need to worship God with other Christians who are not at L'Arche. [...] L'Arche needs the wider church because its members need to leave L'Arche to worship God elsewhere, in another place, with all the time and bother that may require. This is not just for the sake of the people within L'Arche, but for the sake of the Church. L'Arche must remain connected with other modes of Christian life that make L'Arche possible." (in Living Gently in a Violent World, IVP, 2018, p. 57-8)*

'So,' reflected Dr Asprey, 'L'Arche and the church need to exist in a creative tension that is good for both. Indeed, for many years Jean Vanier and the International L'Arche Coordinator would meet regularly with the Secretary General of the World Council of Churches ... so that L'Arche could challenge the church around inclusivity and the witness of people who are marginal – but also to be challenged and held accountable by the Church for our faith life.'

In summary, the ecumenical situation in which L'Arche accidentally found itself has provided an opportunity for L'Arche to open itself up. 'Our internal confessional diversity has stopped L'Arche from becoming a church – or a surrogate church – and has challenged us to exist, as a community of faith, in a creative and challenging relationship with the Church.'

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### **What might L'Arche offer the church?**

When Dr Asprey asked the Rev David Stephenson, minister of All Saint's Church, West Dulwich, where many members of the London L'Arche Community go to church, what L'Arche might offer the Church he was told that a member of David's Church Council had told him, "Because of L'Arche's presence here, I feel I can bring the whole of me to church."

David went on to say this:

*"This is a fundamental inclusion. A lot of our divisions are about unreconciled parts of ourselves. Perhaps that is where ecumenism needs to begin, and to which L'Arche invites us. We are uncomfortable with fragmentation and brokenness. But in the gospel, it is through brokenness that wholeness and healing arrive. The broken host is the redemptive sign: "By his wounds you are healed". L'Arche is the invitation to become more comfortable with brokenness – including the fractured nature of our communions."*

Dr Asprey concluded his presentation by telling us of the funeral service for one of the London community members, Carol Bell (pictured below). She had been a member of All Saints Church for nearly 28 years.

'This learning disabled woman,' he told us, 'who had spent about half her life in a long-stay psychiatric hospital, died suddenly, at the age of 68. Her funeral was attended by about 220 people, including many parishioners from All Saints Church.

'For many years, Carol served in the church by taking up the collection each Sunday – toward the latter end of her life, in a wheelchair. On the Sunday after Carol died, the church decided to pass around the collection basket on an empty wheelchair.

'It was both the symbol of Carol's place in the Body of Christ – the symbol that all of us are welcome – and also the symbol of a vulnerability that each of us bears and often tries to hide – but which Carol bore quite visibly. It was the symbol that, in the Body of Christ, all of us is welcome.'

## **WELCOME TO ST GEORGE'S CATHEDRAL**



Canon Richard Hearn, Dean of the cathedral, explained that St George's has an important place in the history of the Catholic Church in England and Wales. The Catholic community had been meeting for worship in a building down the road but Fr Doyle, the priest, decided a new church was needed. The land around that part of Southwark was very marshy so it was cheap! So St George's Field was purchased which is where the church got its name.

The original cathedral building was designed by the great Victorian architect Augustus Pugin to seat about 2,000 people, and it was opened by Bishop Wiseman on 4th July 1848. Like many of Pugin's churches it was rather dark inside. The church thrived and two years later Pope Pius IX restored the English hierarchy and St George's was chosen as the Cathedral Church of the new Diocese of Southwark, which was to cover the whole of Southern England. For the next half-century, until the opening of Westminster Cathedral, St George's was the centre of Catholic life in London.

All went well until the night of 16th April 1941, when the Cathedral was hit by an incendiary bomb, starting a fire which destroyed the wooden roof and

much else. The adjoining Amigo Hall, in which our meeting was taking place, was undamaged and temporarily became the pro-cathedral. The architect Romilly Craze was commissioned to rebuild the cathedral in the Gothic style and work began in 1953. From outside the building is unimpressive, but Canon Hearn considers it very impressive inside, especially the stained glass at the East and West Ends made in the 1950s by Harry Clark Studios in Dublin, and new ones commemorating the visit of Pope John-Paul II and the Order of the Holy Sepulchre which is based in the cathedral but supports the work of the church in the Holy Land.

The rebuilt cathedral was opened on 4th July 1958 and was consecrated by Bishop Cyril Cowderoy. It was taller than the old cathedral because an extra layer of windows was added to provide more light inside, but the forest of thick pillars supporting the roof rather restrict the view from the side aisles. On 28th May 1965 the diocese of Southwark was elevated to a metropolitan see and Bishop Cyril Cowderoy became the first Archbishop of the new Archdiocese of Southwark.

Today the congregation of St George's reflects the rich cultural and ethnic diversity of South London. As well as frequently hosting important diocesan and national celebrations, the Cathedral is often used for concerts and other events, and boasts a rich musical tradition, maintaining a choir of boys and men, and a girls' choir, both of whom sing at Sunday Masses and on major feasts. The organ, by Compton, is regularly used for recitals.

The cathedral works ecumenically, especially with the Anglican Cathedral in Southwark, and they are celebrating the document 'Walking the Way Together' by experiencing each other's liturgies, and there are close ties with other traditions as well. So Canon Hearn said that we were particularly welcome to hold our Annual Meeting at St George's and he wished us a very fruitful day.





# HOW LUTHER'S SPIRITUALITY SHAPED LUTHERAN SPIRITUALITY

The Rev Sarah Farrow is Assistant Pastor at St Anne's Lutheran Church in London and Chaplain for students for the Central Lutheran Council. Sarah also serves on our Executive Committee.



## Introduction

Sarah reminded us how, in 1641, Georg Neumark set out to study at university but was robbed of all that he had save his Prayer Book and a few coins stitched into the lining of his clothing. He searched desperately for work but found none. On the edge of despair a miracle occurred: he was appointed tutor to a prominent family in Magdeburg. Georg's response was to burst into a hymn of praise. "If



*you but trust in God to guide you with gentle hands through all your ways, you'll find that God is there beside you when crosses come in trying days."*

Eventually Georg completed his studies and was given a position in the Court of Duke Wilhelm II. Despite turning blind he was allowed to keep his position until his death in 1681. God did not

forsake him, bearing Georg through his time in need.

'Now "Lutheran spirituality" might sound like an oxymoron to many of us!' Sarah continued. "'Lutheran spirituality" – "a jumbo shrimp" – "easy Brexit" – they don't fit together!' She quoted Bradley Hans who writes in the introduction to his book *Grace that Frees: The Lutheran Tradition*. (London: Darton Longman & Todd, 2004):

*'Lutheranism is sometimes regarded by both those outside and inside the tradition to be seriously deficient in spirituality, even opposed to it.'*

Martin Luther's tirades against medieval 'spiritual' practices such as pilgrimages or monastic communities might seem to support this skepticism, but Sarah believes that Lutherans carry a deep spiritual tradition rooted in the theology of Martin Luther.

## What is spirituality?

Whilst in the New Testament Paul uses *sarx* (flesh) to indicate life apart from the Spirit of Christ, and *pneuma* (spirit) as life rooted in the Spirit of Christ, over time the term "spirituality" came to mean something much more "world-denying". However, today "spirituality" has moved away from the idea of eschewing all that is 'creaturely' or of this world in order to ascend to perfection, and towards a something that embraces our humanity.

'Within the concept of Lutheran Spirituality I want to focus on two particular themes: prayer and service to others,' Sarah told us, 'but we begin with Luther's own spiritual journey.'

Luther's faith journey, she suggested, began with the experience of God's absence, and of darkness. 'Luther had grown up seeing God as a judge of our human weakness, making demands that could never be met,' she said. 'We may all be familiar with the story of Luther keeping his confessor for six hours. Who knows what he was confessing! It was probably things like "I was five minutes late for prayer," or "I cut Brother John's tonsure imperfectly and I didn't tell him!"' she joked.

Luther was consumed with a feeling of inadequacy and worthlessness, of being trapped in this darkness, in a feeling of God's absence and distance, a feeling of personal despair until, as he wrote:

*"I learned how salutary this despair is and how close it is to grace."*

And this is where we all begin our spiritual journey, with an acknowledgement of our own vulnerability and weakness and our need for God's grace. Paul Tillich wrote that:

*"The Christian begins precisely when we face our estrangement from God. And in recognizing our estrangement from God we might then recognize God's movement towards us, recognizing that God comes to us in Jesus Christ; that in the incarnation God shares our humanity. In Christ our humanness, our lost-ness is shared, that Christ shares our humanity right down to the bone. Christ on the cross, crying out, feels our abandonment."*

'Spirituality is not a stairway for us to climb up to God,' Sarah suggested, 'but our experience of God descending to come to us.' God is present for ordinary people in the toil and trouble of their ordinary lives. God cares, weeps, yearns, and loves. Neumark wrote: "God, who has chosen us by grace, knows very well the fears we face." We do not need to find God because in Christ God has found us.

Lutheran spirituality sees our humanity as being a necessary part of our intimate relationship with God. It focuses on living within a state of grace. God comes to the human, in Christ and through the Holy Spirit. Spirituality for Lutherans is not about 'attaining' perfection but living by faith through grace.

When writing to Erasmus Luther says:

*"I should not want free will to be given to me, nor anything to be left in my own hands to enable me to endeavor after salvation because I could not stand my ground in the face of assaults from the Devil."*

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'Grace is not just a theological doctrine; it is a way of life,' Sarah asserted. 'We should take the time to reflect on what it would really look like if every moment we lived was as a gift of God's grace.'

When spirituality becomes focused only on internal effort there is a danger of not recognizing that faith is a gift of God, something that comes from outside oneself. Both St Augustine, and later Martin Luther, wrote of *incurvatus in se*. This is the tendency to gaze into our own self, focus on ourselves, so much so that we curve in on ourselves. 'At the Lutheran Students' Centre on Ash Wednesday the preacher had us crouching in a fetal position, gazing at ourselves, with our heads down by our knees,' Sarah continued. 'In focusing in on oneself in order to attain moral betterment, one has put oneself in the place precisely where God should be.'

"Faith," as Luther said, "is the empty hands by which we receive the gifts of God. If you focus on the shape or size of the hands you diminish the gift."

To go deeper, Lutheran theology and spirituality is full of paradox. Remaining in the God that is both hidden and revealed, celebrating a power perfected in weakness, receiving life through death, living as sinner and saint. 'Avoiding attempts to explain away what seem to be contradictions, but living within them, is Lutheran spirituality,' Sarah claimed. 'It is being able to hold this tension in expectation of a resolution that can only be brought about by God.'

Kirsi Stjerna, in 'Rethinking Lutheran Spirituality' *Sewanee Theological Review* 46:1 (2002), outlines seven principles of Lutheran spirituality; it is God-centred, faith-centred, Word-centred, sacramental, egalitarian in its principles, catechetical and family centred, and mystical (living within the mystery of faith and not attempting to rationalise).

The importance of grace cannot be overstated. Bonhoeffer, in *The Cost of Discipleship* (New York: Simon & Schuster, 1959) writes of Luther's life as an example to Christians of costly grace:

*"Just as the whole world of monasticism was crashing about him in ruins, he saw God in Christ stretching forth his hand to save. He grasped that hand in faith, believing that 'after all, nothing we can do is of any avail, however good a life we live.' The grace which gave itself to him was a costly grace, and it shattered his whole existence. ... He obeyed the call, not through any merit of his own, but simply through the grace of God."*

'Bonhoeffer's writings on the life-changing effects of grace on a life lived in Christ, help to focus an understanding of the Lutheran approach to spirituality,' Sarah said. 'The acknowledgement that we have nothing to offer, except to reach out for Christ's saving hand, underpins our ideas of Lutheran spirituality.'

### Prayer

Luther wrote so much about prayer. He was especially fond of the story of the Canaanite woman (Matthew 15:21-28). She holds fiercely to the Word. Despite rejection and

maligning, being called 'a dog', she clings to the promise of Christ. This woman's resolve, her determination to find Christ as she believes him to be, is a fine example of how Luther approached God in prayer.

'We pray because we are unworthy to pray – your worthiness does not help you, and your unworthiness does not hinder you,' Sarah said. For Luther prayer was no longer a practice for the clergy or for the 'spiritual elite' in monasteries or nunneries, but a spiritual discipline in which every single baptized Christian is to participate. We all have a responsibility to carry each other in prayer.

Luther's faith in God's promise was revealed in the fervor in which he prayed to God, Sarah told us. This is revealed on the occasion when he visited his friend Melancthon on his sickbed. He prayed to God with enormous intensity simply because he believed that God's promise was to hear us when we pray. In this image Luther is praying in the background, standing with hands clasped above his head.



Later Luther wrote:

*"I threw my sack before his doors and wearied his ears with all his promises of hearing prayers which I knew from the Holy Scriptures so that he had to hear me if I were to trust any of his other promises."*

Then, afterwards he told Philip Melancthon, "If you don't start eating I will excommunicate you from the Church!" And Philip dutifully ate his soup! Luther later recalled that Philip had been "prayed back to life."

### Service to Others

Luther's approach to living the Christian life in a constant state of grace shapes and develops our interaction not only with God but with others as well. Of all the *solas* which are used to 'brand' the Reformation, it is actually *solus Christus* that is the lens through which all others are viewed and understood. Luther would deny that spirituality is a path for finding purpose, direction and authenticity in life saying that such a search is redundant because the Christian's purpose, direction and authenticity are found in Christ.



Here we return to the Pauline understanding of a spiritual life being a 'life rooted in the living Spirit of Jesus Christ.' 'Bonhoeffer's spirituality, like Luther's, was both world-orientated and Christological,' Sarah told us. 'In its world-orientated view, service to others is an important aspect of Lutheran Spirituality. As Christ poured out himself to us in love, so we respond in an outpouring of love to our neighbour. As God comes to meet us in our sorrow, need, brokenness and hunger, so we are to meet others in their sorrow, need, brokenness and hunger. We pray even when we do not suffer because we remember that we are part of a body of Christ and when one member of the Body of Christ suffers, all suffer.'

In 'The Freedom of a Christian (1520)' Luther wrote:

*"In this life we never can be idle and without works toward the neighbour... Therefore, we should be guided in all our works by this one thought alone – that we may serve and benefit others in everything that is done, having nothing else before our eyes except the need and advantage of the neighbour. ... This demonstrates that we are children of God, caring and working for the wellbeing of others and fulfilling the Law of Christ by bearing one another's burdens."*

By God's call and unconditional grace we Christians are bestowed with responsibilities. Through Baptism we are called into the common priesthood, freed for a new life in Christ and at the same time obligated to and responsible for the community. We are priests to one another and it is "the other" that is key to understanding this priesthood. This priesthood is a 'kinship' and not a 'kingship', it is not a life lived in solitude, it is not a life based on individual acts for oneself, because we live only for others and not for ourselves.

This understanding of a mutual priesthood is based on the Christian's relationship with Christ – in being priests one to another we are being Christ to one another. This results in an exchange between Christ and the individual believer and also an exchange between believers. This common priesthood, grounded in Christ, is the Church living out its calling.

Luther wrote:

*"Human beings do not live in isolation and there is a vocation for every single one of us in this world of responsibility, the world in which every human being lives. No matter what our status or title, there are responsibilities to be borne just through the fact of living in this world. For you are a son or a servant or you have neighbours free or bound, or you are in some other status in home or in the society of men."*

The vocation of the Christian is fulfilled for the sake of all humankind and society. Every person is created and born for the sake of the other. Jean Vanier wrote in his book *Community and Growth*: "L'Arche will die if we no longer live and walk with wounded people." Sarah commented, 'As poignant as that is for the L'Arche community this is us, this is Christianity. The Christian community will die if we no longer live and walk with wounded people.'

Lutheran spirituality understands that God does not need

my works but my neighbour does. But, warned Sarah, here-in lies a danger. 'We can assert that "God does not need my works" without moving onto the assertion "but my neighbour does".'

In his writing on *The Freedom of a Christian* (1520) Luther describes in more detail this relationship with the neighbour through Christ:

*"In conclusion, as Christians we do not live in ourselves but in Christ and the neighbour. Otherwise, we are not Christian. As Christians we live in Christ through faith and in the neighbour through love. Through faith we are caught up beyond ourselves into God. Likewise, through love we descend beneath ourselves through love to serve our neighbour. As Christians we always remain in God and in God's love."*

This is the sole basis for a Lutheran understanding of the service aspect of spirituality.

### Diversity

Touching on our theme of diversity, Sarah declared that the spiritual life has to be lived in the world with all its endless difficulties and frustrations. The mundane is where we have been called to serve God. 'When spirituality is reduced to moralism, or a holiness of life that only a few spiritual elite can aspire to reach, the gifts God has given all of creation and the diversity of callings are then overlooked,' Sarah said. 'We live out our spirituality through our diverse callings. This is a celebration of diversity, an acknowledgement that each of us in our unique calling lives out God's presence and God's joy in all creation.'

Chris Asprey had wondered how we include the exclusive in our inclusivity? The same question arises with grace. 'We have to acknowledge an absolute sameness when it comes to God's grace, even when we don't like it, even when we don't want to acknowledge that the other person receives the same grace that God has given me. There is no grace for me if I have none for you.' God's gift of grace is not selective, it's not achieved, it is grace.

### Conclusion

Sarah summed up Lutheran spirituality like this:: by God's grace to live each day as a new human, in the loving, unifying and transforming divine-human relationship with Christ through the Holy Spirit who enables us to respond in love and service to neighbour.

Sarah ended, 'It would be remiss in talking about Lutheran spirituality to overlook one of the great products of the Reformation, Luther's music and hymnody. As Luther wrote: "Next to the Word of God the noble art of music is the greatest treasure in the world." So I invite all of you to join me in singing "If you but trust in God to guide you".'

And we did!



## MEMBERSHIP UPDATE

Helen Harding, Membership Secretary, reported that we have a total membership of 311, though there are actually more than that because we count couples and groups as one member. They are spread over 31 countries, but the majority are in the UK, Finland and Germany.

### **Membership in the UK**

During 2018 we have welcomed seven new members in the UK, two of whom are students. Sadly, we have 'lost' nine members during the year; two have died, three resigned and four did not respond to correspondence.

### **Membership in the rest of the world**

We have had a few new members within Europe which is always good but would like to find ways of spreading the word about the Society, she told us. 'Most new members join because a friend recommends it, so please do keep telling other people about the A-LS and what you gain from being a member of it.'

### **The Window**

Our newsletter is now mainly sent out by email with just 30 posted beyond the UK and 61 within the UK, of which 18 are for publicity purposes. Some of these are group members so our normal print run is, on average, 210 copies each time.

Helen told us that our printing costs are very modest thanks to the generosity of a parish church which lets us copy the paper ones at cost price and also provides some 'people power' to help with the work.

We are now into 2019, she said, and two more theological students have joined since the turn of the year, one in Germany and the other in the UK. 'We would be delighted if many more took up the opportunity of experiencing membership free of charge during their training,' Helen told us. 'We do our best to advertise this by sending information to the colleges and courses within the UK, but if any of you know anyone who is preparing for ordained or lay ministry within our two church traditions, please do encourage them to take up this offer – it costs them nothing!'

### **New Data Protection Legislation in the UK**

Helen Harding reported that during 2018 we implemented our General Data Protection Policy and contacted all UK members requesting their permission to contact them by whatever means they were willing – not only post, but also email and telephone.

Most of our UK members responded and the majority are happy to receive information by email which saves the Society a lot of money. Helen expressed gratitude to everyone who has responded. In fact, there are only four members who have not responded, so we shall continue to contact them by post.

Helen was thanked for her enthusiastic and meticulous work.

## FINANCES HEALTHY

Lisbeth Pedersen, our Treasurer, presented the accounts which had been examined by Mr Ray Andrews. The Durham Conference had been a major part of our accounts, and she thanked Dick Lewis and Helen Harding for their careful budgeting. The generosity of the Central Lutheran Council and Visby Diocese, and some individual members, had enabled the Society of award bursaries to two students and three needy members, and the large number attending (20 more than had originally been anticipated) meant that the Society made a profit of around £3000. The Executive Committee has decided to earmark this towards the Rome Conference in 2020. She said that, setting the conference accounting aside, the Society made a small surplus in the year ending December 2018. She thanked everyone who supports the Society financially, and in particular members who have made contributions for specific purposes. She assured the meeting that the Executive Committee made certain that money donated for a particular purpose was entirely used for that purpose.

John Arnold thanked Lisbeth saying that it was a source of great comfort to him to be surrounded by colleagues who are both literate and numerate. Our finances are in good hands! The meeting agreed to the re-appointment of Mr Ray Andrews as Examiner of our Accounts.

## NEW COMMITTEE MEMBERS

At last year's Annual Meeting it was agreed to increase the number of committee members from six to eight. At this year's meeting two more were therefore elected to serve for two years. Both were warmly welcomed.



The Rev **Sarah Farrow** works as an Assistant Pastor at St Anne's Lutheran Church in London. She is also Chaplain to Lutheran students in London and is based in the Lutheran Students' Centre in Thanet Street near to St Pancras Station and the British Library.

Dr **Richard Stephenson** manages a veterinary practice in Staffordshire in the British Midlands. He is one of a team of 17 vets specialising in the care of horses. He recently completed an eight year term on the Council of the Royal College of Veterinary Surgeons and now feels that he can offer our Society some time. Interestingly, he is both Lutheran and Anglican, having been brought up in the Evangelical Lutheran Church of England but now worshipping in Lichfield Cathedral.





# ONE BODY, TWO LUNGS, ONE ENGLISH, ONE SPANISH

*The Rev Dr Hugo Adán, shared his experience of setting up the first Bi-lingual Parish in the Church of England*



Fr Hugo began by explaining what he means by a bi-lingual parish. It is a place in which English is not the main language and Spanish is the guest. Both are equal. 'So everything we produce, everything we do, has to be written and discussed in both languages,' he told us. 'We have a bi-lingual Parochial Church Council. There are members who are bi-lingual and members who are not. So we have to translate everything in every single meeting that we have. We have one churchwarden who is English-speaking and one who is Spanish-speaking. This means that our parish is unique – and it is definitely a very challenging reality!'

But culture is something more than just language, he reminded us. Culture concerns our understanding of roles, personal space, and boundaries. Smiling, he gave the example of sharing The Peace at Communion. 'We Latinos love to touch, but some British people love not to be touched!'

## Small Beginnings

It all began three years ago in Catford, a suburb of south London. Fr Hugo, a recent arrival from Spain, had a call from a neighbouring Vicar. 'I know you're Spanish and I have two people who come to my services who are Colombians. They are here every Sunday but they don't speak English and I don't know how to address them. They always come to us. Will you come and ask them what they want? They must want something!'

When he met them the couple were delighted to find a Spanish-speaking priest. They immediately asked, 'Can you come from time to time and celebrate a Eucharist for us?' Reluctantly he agreed. 'The first time I celebrated the Eucharist there we were just three people!'

But that was just the start. 'We agreed to celebrate Mass once every two months and to socialise afterwards. Four months later there were 25 people, and then we became 50. We had started to grow!' he told us. The exciting thing was that most of them were de-churched people. For all sorts of reasons they had left the faith years ago.

## Belonging before Believing

For Hugo belonging rather than believing was the priority. Immigrants need to feel at home. More than that, they need to somehow reconnect with their roots, he said. 'If they could find a shelter where they could connect with their memories and their traditions, that would become something very important to them.'

What these people need is "popular religion", Hugo went on. "Popular religion" is something that is part of our very being. Even un-churched Latinos grew up in towns, villages and cities with certain festivals throughout the year. 'I come from a communist background,' Hugo confessed. 'I was not a believer, I was an atheist, and yet I always went to the festivals because that was part of something more than just religion, it was about family, about tradition, about friendship, about food – and there was religion, of course, but it was "popular religion", something beyond theological reflection but a very anthropological expression of religion.' At popular festivals the un-churched meet with "churchy" people as equals, face to face, without any formality and yet with a deep sense of belonging and of community.

Fr Hugo and his colleagues realised that in London there was an opportunity to express Spanish popular religion. The Anglican Diocese of Southwark was supportive and he moved to Elephant and Castle [another area of south London] because it is the heart of the Latino community where the second language is Spanish. 'If you walk to the main square you will find many businesses which are only Spanish. There are shops and restaurants, and we have our own Spanish newspapers, and one road is named after the first Colombian who came to live here 40 years ago, and the Colombian Embassy is here,' he said. With Colombians, people from Ecuador, Peru, and Dominica and from Spain, it seemed quite 'normal' that the parish church should open its doors to the Spanish-speaking neighbourhood. ➡



*A Colombian Restaurant in Elephant and Castle*

➡ 'We held the *Novena*, the nine days before Christmas,' Hugo told us, 'when church and un-churched people gather round the nativity, sing religious songs together and build the nativity together. We prayed and ate together, and we danced too, for nine days!' It simply didn't matter if people believe in God or not. 'It is just part of who you are as Spanish or Latino, and there are many other similar festivals throughout the year.'

When it became clear that this "popular religion" had real appeal Hugo thought initially of starting a chaplaincy for the Latinos. That would be the "normal" thing for the Church of England to do. But then he thought how important it is to be present throughout the year. 'People can knock on the door and know that you are there and it doesn't matter if they come to church or not,' he explained. 'So we began to think that chaplaincy was not the model we were looking for because chaplaincy is only something you do from time to time.'

### The Parish Idea Emerges

Gradually the idea of a parish emerged. 'We wanted to be there for people 24 hours of the day, seven days a week.' When they told the Bishop what they wanted, he was supportive. 'The Church of England is the Established Church and has its own self-identity and understanding,' Hugo said, 'but it is also a very generous Church. What we were asking was hard for many of them. We wanted to be a parish, we did not want to be a ghetto. We wanted to be a bi-lingual parish.'

Too often National Churches welcome immigrants but the expectation is that the newcomers will become like the locals, in this case Latinos will become English. Fr Hugo's vision was rather different. 'We wanted Latinos to have a word to say within the Church of England, but in order to achieve that we had to be a parish, with its Parochial Church Council, its Electoral Roll, with elected representatives on the Area and Diocesan Synods. Only then could we make ourselves heard.'

Now the parish is established and its people finding their way through the challenges as both English and Latinos try to walk together. 'We like to say, following St Paul, that we are one body with two lungs,' Hugo told us, 'and we try to breathe through our two lungs – one is English-speaking and the other is Spanish-speaking and we don't want to say that one is more important than the other but we want to promote both. So we are one body, with one church council, two churchwardens, one English-speaking and the other Spanish.'

### Two but One

At present the two groups do not worship together. The two "lungs" are two congregations that only come together three times each year. 'We don't worship together because, as I told you before, it is not just a question of language it is also about culture,' Hugo explained. They did try to worship together but 'the Latinos are so effusive and some of the English find that too much! Also, the way we Latinos venerate the cross on Good Friday is very different from what the English are used to. It's not so much the language as the culture.'

That said, the two congregations work hard to build bridges. 'Once a month we have a shared lunch for both congregations after the Masses,' we were told. 'We make pilgrimages together; we hold many social events together. But we try to keep the uniqueness of both congregations.'

One of the most difficult issues the Bi-lingual Parish has faced is "power". The English congregation was quite small. After five months the Latinos numbered about 160, and numbers are growing. 'There are 20 adults preparing for confirmation and there are 20 children getting ready for first communion, and there are three groups of de-churched people who call themselves "spiritual seekers". Some we hope may become part of the community, others won't, but we are journeying with them,' Hugo explained. However, the English congregation is beginning to grow, and ten have joined the Alpha Course. 'So we are running workshops about communication,' said Hugo, to help overcome the issues of "power".



*The First Communion young people enjoying a cook-out*

'To believe in God means fighting for social justice,' Hugo asserted, 'so we have a huge social project in which professional trainers come to both congregations to run workshops on conflict resolution without violence! Every three months we run a workshop for the Church Council to remind us of our vocation to communicate the Word of God by peaceful means and to better understand each other.'

Another bridge-building exercise has been to invite 10 people from one congregation to the Mass of the other. The aim is that after a year most people will have experienced how the others worship.

### Hispanic Mission provides Resources

Three years ago Hugo founded the Hispanic Mission in London and the Bi-lingual Parish has become a centre for pastoral resources and theology. 'Every parish in London that has Latinos and Spanish (and doesn't know what to do with them) can send them to us, and we train them as leaders,' Hugo explained, 'because our identity is mainly a missionary identity and we really want to reach the un-churched people. We provide them with resources that we produce in Spanish to cover everything from first communion preparation to worship services.'

Southwark Diocese has now designated the Bi-lingual Parish as a resource parish where pioneer ministers can come ➡



## KIRCHENTAG STALL ATTRACTED NEW MEMBER

Dietrich Wenzel, a German student of Protestant Religion and English for Grammar schools, joined the A-LS earlier this year. He grew up in Western-Pomerania, where most parishes have been Lutheran ever since the days of the Reformation. His Church saw a lot of changes, however, being part of the Church of Sweden at one point, then being integrated into the Prussian Union of Churches and eventually finding itself in the socialist bloc of the world after the partition of Germany. As a result, in his part of the country Protestant parishioners and pastors have become very used to accommodating themselves to the ever-changing political circumstances. 'As a result, being Lutheran in particular was just not something people talked about a lot', Dietrich says.

The Evangelical Church of Pomerania and a number of Germany's northernmost churches merged into the *Nordkirche* (the Evangelical Lutheran Church in Northern Germany) in 2012. It was then that he learned that some other church bodies had maintained a number of friendships with the Church of England. They even had official partnerships with dioceses of a Church of which he then knew very little. In the newly constituted *Nordkirche* he also came to appreciate new reflections on Lutheran traditions and a strong sense that Protestant Christians from differ-

ent traditions belong together – a spirit that has fortunately been maintained to this day.

In 2017 Dietrich first met the A-LS while visiting their stand at the Kirchentag in Berlin. There he also had the opportunity to hear Justin Welby, Archbishop of Canterbury, give an address during the opening service and then conduct a Bible study the next day. Afterwards, in particular since the Archbishop had based his address on Luther's famous hymn "Ein feste Burg ist unser Gott" (A mighty fortress is our Lord) Dietrich was convinced that Anglicans were indeed very close relatives!

His current 'parish' is the students' ministry in his University town of Greifswald. These parishes [chaplains], maintained by the Evangelical Churches, are found in many institutions of higher education all over Germany. They have been home to many young Christians during their time at University and often feature people of many confessional backgrounds meeting under the roof of the regional Evangelical church.

Dietrich has joined the A-LS because he thinks that the Anglican-Protestant relations deserve support, particularly in the light of the currently turbulent times for the relationship between

Europe and the UK. By joining he wants to work with others to ensure that these political circumstances do no harm to what has become a wonderful sign of Christians becoming more closely connected and more open to explore the similarities and peculiarities of other church traditions.

He also hopes that connections like the A-LS will bring about a deepened understanding of Germans and people from countries within the Anglican Communion in general, something which is important to him. As for his own education, he doesn't recall learning much about the role of religion in British culture when he was at school, so he wants to remedy that as he becomes an English teacher in future. Consequently, he is looking forward to gaining a few experiences of his own in that respect during a study exchange to Britain which he hopes might take place later this year.

*Dietrich could not provide a photo of himself, but sent in this rooster.*

*It stands at the entrance to the student mission in Greifswald.*



➡ and train for ministry in south London today with its multi-cultural setting. 'The Diocese wants to replicate this model of the bi-lingual parish. Another parish is about to be opened which will be part of the Spanish mission. Another bi-lingual priest is coming to help me, and we have three ordinands and three pioneer ministers in training,' Fr Hugo concluded. And here in the pictures you can see some of the members of St Matthew's Bi-Lingual Parish.

From just three people at a Mass three years ago the project has come a long way. We were left with three questions: What is it to be Anglican in the Church of England in the 21<sup>st</sup> century? What are the questions that the Church of England is asking of people who are coming from abroad and being received into the Church? What are the questions that people coming from abroad and being received into the Church are asking of the Church of England?



## REVISED CODE OF PRACTICE FOR NEW ECUMENICAL LEGISLATION LAUNCHED AT CHURCH OF ENGLAND'S GENERAL SYNOD



Code of Practice. This Code, which is normative for all office-holders in the Church of England, gives guidelines for applying the new legislation.

It allows for this greater flexibility in relationships, fresh possibilities for ecumenical practice and more

The Bishop of Chichester, the Rt Rev Martin Warner, explained the importance of the new Code of Practice in his speech to General Synod. "We hope and pray, as has already been noted, that this will be a sign of encouragement and enthusiasm, which will lead to the renewal and deepening of our life together and our witness to Jesus Christ," he said.

You can read an expanded version of this speech [here](#) \* or you can watch the General Synod debate regarding the Code of Practice via the [CofE's YouTube Channel](#). #

In what could be considered a landmark moment for the Church of England's ecumenical relations, the recent February Session of the General Synod concluded the updating of the Church's ecumenical legislation.

This follows an overhaul of the rules underpinning ecumenical relations which had been given final approval by the General Synod in February 2018. It opens the way for parishes to take part in joint worship and to share buildings with more churches than was previously possible, and especially Churches without a large national presence such as newer independent evangelical, Pentecostal and Charismatic groups and many black-led churches.

The Synod approved a new Ecumenical

opportunities for mission by churches in co-operation.

One of the key new provisions is that bishops can designate churches within their dioceses to which the legislation might apply. So newer and minority churches, without a national presence and associated structures, can come into the Church of England's framework for hospitality and partnership.

The provisions for Local Ecumenical Partnerships (LEPs) have also been made applicable in a broader range of circumstances. Wherever a 'Local Ecumenical Co-operative Scheme' is recognised the hope is that the new Code of Practice will help support the excellent ecumenical work already taking place and be an encouragement for greater co-operation in mission.



*The Royal Assent for the new Canon B43 relating to ecumenical relationships*

\*[https://gallery.mailchimp.com/2034badebf254ee5e12807ad7/files/35630adb-93f6-4526-b943-f120607a243d/](https://gallery.mailchimp.com/2034badebf254ee5e12807ad7/files/35630adb-93f6-4526-b943-f120607a243d/Bishop_of_Chichester_s_speech_Code_of_Practice.01.pdf)

[Bishop\\_of\\_Chichester\\_s\\_speech\\_Code\\_of\\_Practice.01.pdf](https://www.youtube.com/watch?v=ny7EJO9hJFg&feature=youtu.be&t=8959)

#<https://www.youtube.com/watch?v=ny7EJO9hJFg&feature=youtu.be&t=8959>

## NEW CHRISTIAN MIGRANT NETWORK ESTABLISHED IN DENMARK

Susanne Skovhus, our Danish Coordinator, writes: "This network is intended as a useful resource for local parishes who want to engage in intercultural work. The Danish Church has not been sufficiently aware of the new situation that is arising because of immigration. If the Church wants to hold on to its traditional role as a church for the whole nation, "Folkekirke", it must make an effort to present itself to the new population groups, and in particular immigrants and their descendants.

"The Christian Migrant Network aims to engage with immigrants and their descendants who make up 13% of the Danish population. It is a continuation of the Christian Refugee Network, and comes under the Council on International Relations of the Evangelical Lutheran Church in Denmark.



## DEEPLY COMMITTED TO CHRISTIAN UNITY

*A new LWF publication spells out six ecumenical commitments in relations with other churches (LWI)*



*Dr Miriam Haar, LWF's Theological Assistant. Photo: LWF/S.Gallay*

The Lutheran World Federation (LWF) considered 2019 a very special year for observing the Christian Unity Week in January because 2019 marks the 20th anniversary of a key agreement known as the JDDJ, or the Joint Declaration on the Doctrine of Justification. Originally signed by the LWF and the Roman Catholic Church on Reformation Day 1999, the text has since been endorsed by three other Christian World Communions, namely Methodists, Anglicans and the Reformed.

By effectively resolving the 500-year-old conflict over the nature of Christian salvation, the document paved the way for the 2016 Joint Catholic-Lutheran Commemoration of the Reformation led by the LWF General Secretary, the Rev Dr Martin Junge and the LWF's former President, Bishop Dr Munib Younan, together with Pope Francis, in the cities of Lund and Malmö in Sweden.

Ahead of the 20th anniversary celebrations of the JDDJ later this year, the LWF has recently launched a new publication reaffirming its ecumenical commitments in light of these latest developments. These commitments were formally adopted by the LWF Council in 2018, putting into practice the Lutheran Communion's pledge to be more accountable to its ecumenical partners.

Entitled *'The Lutheran World Federation's Commitments on the Ecumenical Way to Ecclesial Communion'*, the publication was launched at a service in the Geneva Ecumenical Centre Chapel on 16th January this year. The user-friendly booklet summarises the recent progress and lists six ways in which Lutherans pledge their commitment to the search for full and visible unity of all Christians.

"To be Lutheran is to be ecumenical." This conviction lies at the core of the document. The first part offers some theological reflections about ecumenism, and then looks

more specifically at the ecumenical relations of the LWF and the Lutheran understanding of ecumenism. The second part, which is the core of the document, contains the "six commitments", each including a strong self-commitment to ecumenism as well as suggestions for practical application. They are:

- ◆ To strengthen the link between what happens in Ecumenical Dialogues and what happens in local parishes and congregations;
- ◆ To use clear language when we talk to one another so that everyone knows what is meant by certain terms;
- ◆ To continue and renew Bi-Lateral Dialogues;
- ◆ To make it clear that reception is not a "top-down" process but is about learning from each other, sharing what we learn across different levels and communities;
- ◆ To ensure that ecumenical discussion is always rooted in real life; and
- ◆ To translate the results of Ecumenical Dialogue into ways of worshipping together.

The Rev Dr Miriam Haar, LWF's Theological Assistant, says that the document is a working document. It is intended for church members and anyone interested at any level in moving ecumenism forward.

You can obtain copies of the 40 page booklet from Mr Gérald Arci, LWF Administrative Assistant, at [gac@lutheranworld.org](mailto:gac@lutheranworld.org) or by phoning +41 22 791 6356.

## SHAPING LITURGY

*The Rev Susanne Skovhus tells how the Church in Denmark is dealing with an issue that is concerning the Church world-wide*

To what degree should local congregations be able to form their own worship? Should the liturgical form be freer, or should the Church hold on to the forms we already are familiar with? The Danish Lutheran Church is considering the relationship between authorisation and freedom in the Agreement of the ELCD on Church Service.

In March 2017, the Danish bishops referred the issue to three special Committees for further inquiry. Recently a report "The Liturgy of ELCD – between Freedom and Permanence" was published. The report is accompanied with concise and easy to read material designed to invite further discussion.

The report suggests that there are three possible ways to go: a) The conservative approach, keeping ELCD's current church service order; b) The liberal approach, the fundamental structure of the service must be authorised, but formulations and form are decided by the local congregation; c) The "middle course", structure and wording in selected parts of the service must be authorised.

## EUROPEAN RELIGION ACADEMY EXAMINES ROLE OF ECUMENICAL JOURNALS IN ECUMENICAL HISTORY

Journals have played a significant role in the history of the ecumenical movement, according to an event held during the European Academy of Religion in Bologna, Italy. On 8<sup>th</sup> March, under the title “Speaking, Discussing, Doing Ecumenism: Life and History of the Ecumenical Journals,” researchers, academics and editors discussed the history of a wide range of journals focusing on Christian unity.

They noted that some journals are linked to institutions such as the World Council of Churches (WCC), while others grew out of the work of religious communities seeking to promote inter-confessional understanding.

Presenting the history of the WCC’s quarterly journal, *The Ecumenical Review*, its editor Stephen Brown described how the first issue was published immediately before the WCC’s founding assembly in 1948 and with the WCC’s first general secretary, Willem A Visser ’t Hooft, as editor. In the first editorial Visser ’t Hooft hoped that the new journal would reflect a “common struggle for that truth which transcends all churches ... We therefore ask our readers not merely to tolerate but to welcome uncompromising frankness of speech, even if at first reading it may hurt.”

Stephen Brown noted how closely the history of the journal is linked to that of the WCC, going back to the mid-1930s and the efforts to form a World Council of Churches by bringing together the “Faith and Order” and “Life and Work” movements. It was during that process that the publication of an “ecumenical journal” was seen as one of the key tasks for the future WCC.

Dagmar Heller from the Institute for Ecumenical Research in Bensheim, Germany, recounted how the *Ökumenische Rundschau*, which means “Ecumenical Review” in German, started publication in Germany in 1952 with close links to the WCC and as a forum for ecumenical texts and documentation. Ephrem Ishac, originally from Syria, recounted the history of *Proche-Orient Chrétien* (“Christian Middle East”), founded in 1951 as an ecumenical journal, and spoke of the challenges faced amid the conflicts in the Middle East.

Several of the ecumenical journals presented at the meeting owed their origins to the encounter with Russian Orthodox theologians who took refuge in Western Europe after the Russian Revolution and the First World War. In Britain,



Dagmar Heller and Stephen Brown surrounded by journals. Photo: Jane Stranz/WCC

such encounters led to production of *Sobornost* from 1935, originally published from 1927 as the *Journal of the Fellowship of St Alban and St Sergius*, which promoted dialogue between Orthodox and Anglicans. In France, the journal *Istina* (“truth” in Russian) was launched in 1954 by “Istina,” a Dominican study centre that played an important role before the Second World War in promoting knowledge and understanding of the Church in Russia. While including a section on Russian Christianity, *Istina* adopted a wider ecumenical perspective, and in the 1950s, at the suggestion of Visser ’t Hooft, produced French versions of some WCC documents and reports.

Other journals presented at the event sought to respond to specific ecumenical challenges, such as the journal *Foyers Mixtes* (“Interconfessional Families”), which was published to support couples and families where the partners came from different confessional traditions.

Whilst *The Window* is more of a newsletter than a journal, our Society has produced it since 1984. Every one of the first 115 editions has been scanned and is shortly to be available online through our website. It provides a fascinating insight into Anglican and Lutheran relationships as they have developed during the past 35 years and include many personal accounts of partnerships between parishes and dioceses of our two traditions.

## NEW BISHOP FOR UNITED STATES EPISCOPALIANS IN EUROPE

The United States based Episcopal Church has a new leader for its 23 congregations in Europe. The Convocation of Episcopal Churches in Europe has congregations in Italy, Austria, Germany, Belgium, France and Switzerland. On Saturday, Bishop Mark Edington was consecrated as Bishop in Charge of the Convocation in a multilingual service at Holy Trinity Cathedral in Paris. The Convocation of Episcopal Churches in Europe works in partnership with the Church of England’s Diocese in Europe, which also has congregations in the six countries.



## 20 YEARS OF JOINT DECLARATION ON THE DOCTRINE OF JUSTIFICATION

It seems almost impossible that the Joint Declaration on the Doctrine of Justification was made almost 20 years ago. It was signed on Reformation Day, 31<sup>st</sup> October 1999, by Edward Idris Cardinal Cassidy, President of the Vatican's Council for Promoting Christian Unity, Bishop Dr Christian Krause, Lutheran World Federation President, Bishop Dr Walter Kasper, Secretary of the Vatican's Pontifical Council for Promoting Christian Unity, the Rev Dr Ishmael Noko, General Secretary of LWF, and Catholic Bishop Dr Viktor Josef Dammertz of Augsburg.

It was not received unanimously by either party. Of the 124 members of the Lutheran World Federation, 35 voted against it and member churches of the Confessional Evangelical Lutheran Conference even stated that "JDDJ...should be repudiated by all Lutherans." Some Catholics also raised objections, suggesting that it was out of line with the Council of Trent, but supporters argued that JDDJ does not contradict or negate any statements from Trent, but simply argues that the canons produced then cannot be applied to Christian bodies in the modern world.

### Our Annual Meeting

In reply to a question raised at our Annual Meeting by Jaakko Rusama, Dr Chris Asprey, one of the contributors who is a Roman Catholic, said that while the Joint Declaration on Justification was a great piece of work, he felt that not much had come from it. It has established a basis for unity between the two traditions but lack of progress towards unity was, he suspected, a question of power. The Papal Bull, *Et Unum Sint*, said that the Papacy needs to be reformed if it is to become once again a symbol of unity within the Church. 'Lutherans might not want the Pope as a symbol of unity!' he joked, 'but from my Catholic point of view I'm happy that the Pope is living in somewhat humbler conditions than his predecessors!'

Jaakko reminded the meeting that Methodist, Reformed and 'even the Anglicans' have signed up to the Joint Declaration, which could be interpreted as a sign of progress, but Praxedis Bouwman also felt that the follow-up to the Joint Declaration had been very disappointing.

Meanwhile...

### In Paris, France...

... more than 300 people and over 20 speakers from a wide range of confessions and countries had gathered from 12th-14th March to mark the 20th Anniversary. They examined the declaration's role in inter-church relations, as well as the place of justification and justice in today's world. LWF General Secretary, the Rev Dr Martin Junge, recalled how the declaration enabled Catholics and Lutherans 'to commit to turning away from a history of conflict and pain, and to look ahead with a sense of hope.'

Prof Dr Theodore Dieter, former director of the LWF's Strasbourg Institute for Ecumenical Research, noted that the joint declaration is 'the only doctrinal agreement' of the Catholic Church with a Church in the West. It states that the mutual condemnations pronounced in the 16th century by Catholics and Lutherans about the doctrine of justification do not apply to the present-day teaching of the two communions, and this, said Dr Dieter, makes it possible to overcome the controversy that was at the centre of the conflicts of the Reformation era.

Prof Dr Michel Fédou SJ, who is a member of the Lutheran-Roman Catholic Study Commission on Unity, pointed to the methodology of "differentiated consensus" used in the declaration – an approach that highlights agreement on central issues while allowing remaining differences to be accommodated without being church dividing. Dr Julija Vidovic, a lecturer at the St Sergius Institute of Orthodox Theology in Paris, said that a similar method of identifying agreement on central issues has been used in bilateral dialogue between Lutherans and Orthodox, pointing to statements from 1995 and 1997 on salvation, grace, justification and synergy.

In a society dominated by the need to succeed, the message of justification by grace continues to have a resonance, said Olivier Brès, former general secretary of the Federation of Protestant Solidarity Organizations in France. 'It liberates us from the sense of guilt and frees us to be at the service of others,' he said.

*Continued on next page*



Participants attending the Colloquium at the Paris Institute for Advanced Studies in Ecumenism listen to LWF General Secretary Rev Dr Martin Junge giving his keynote address. Photo: Ivan Karageorgiev/Unité des Chrétiens

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And ...

### In Indiana, USA ...

... on 26<sup>th</sup> March, an ecumenical prayer service was held in the Basilica of the Sacred Heart at the University of Notre Dame. There followed a four-day consultation between five Christian World Communions and it is believed to have been the first time that all five JDDJ partners have come together to see how the historic agreement can help move the churches closer toward their goal of Christian unity.



The President of the World Methodist Council, the Rev Dr J C Park was there. So were the Rev Dr Martin Junge, LWF General Secretary, Kurt Cardinal Koch, President of the Pontifical Council for Promoting Christian Unity (Roman Catholic Church), the Very Rev Dr Sarah Rowland Jones, Dean of St David's Cathedral in Wales (Anglican Communion) and the General Secretary of the World Communion of Reformed Churches, the Rev Dr Chris Ferguson. The WCC Faith and Order Commission, which is part of the JDDJ process, was represented by Prof Dr Ellen K Wondra.

During the service Canon Maxwell Johnson of the Evangelical Lutheran Church in America, a Professor in the University of Notre Dame department of theology, led a renewal of Baptismal Promises, and Canon Hugh Page Jr of the Episcopal Church, Vice-President and Associate Provost for Undergraduate Affairs at the University of Notre Dame, gave a powerful sermon about the need for the different branches of Christianity to be prophetic witnesses to the gospel of unity and of reconciliation.

### Conclusion ...

... so perhaps things are moving, and we must all pray that the promise offered by JDDJ will, under the guidance of the Holy Spirit, be fulfilled and that the process of reconciliation and unity among Christians will indeed be advanced.

## DARING TO SHARE: MULTI-DENOMINATIONAL CONGREGATIONS IN THE UNITED STATES AND CANADA

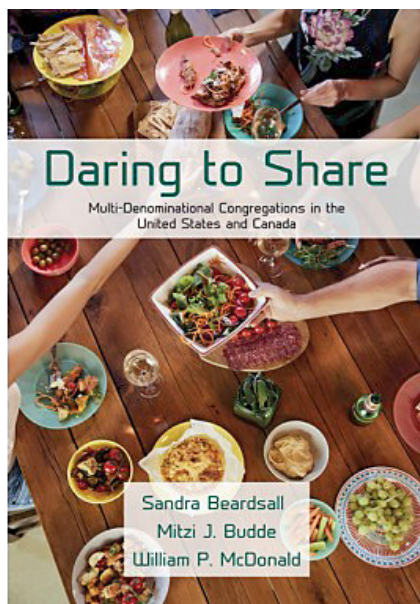
*Mitzi Budde, one of our members in Virginia, USA, together with Sandra Beardsall and William P. McDonald, has contributed to a valuable book published by Pickwick Publications, June 2018, Paperback, ISBN-10: 1532639139 : 13: 978-1532639135.*

*Tom VanPoole, our National Coordinator in the USA, commends it to you.*

Multi-denominational congregations offer rich soil for new interpretations of what it means to be a church. In this book we meet parishes covenanting together for worship, service, ministry, mission, and nurturing of faith across two or more denominational traditions.

*Daring to Share* tells their stories, looks closely into their methods and practices, and proposes a fresh vision of church for the twenty-first century.

The first part offers a useful set of "models" describing the founding stories and characteristics of several congregations. The second part explores issues surrounding sharing space, worshiping together, property, governance, and so on - themes that can apply not simply to multi-denominational congregations but to other congrega-



tions and organizations in their attempts to work together and share resources. The final part poses questions about how to be ecumenical agents of change.

This is a book filling a gap in both congregational studies and contemporary ecclesiology. It will be a very valuable resource for scholars and for anyone interested in multi-denominational parishes. It shows that they are more than simply a convenient way to revitalize congregational ministry. They present new opportunities and approaches for sharing the Gospel.

Ecumenical and demographic realities come together to offer a mission strategy that can transform local practice and, perhaps, the Church itself. By daring to share, these churches are a challenge to a broken world.

...



## TRACING AN ECUMENICAL JOURNEY

David Carter, a Methodist with a long association with our Society, attended the Annual Meeting in March.

As a follow-up to that meeting he recommends this book: Wood, Susan K and Wengert, Timothy, J.

*A Shared Spiritual Journey: Lutherans and Catholics Traveling toward Unity* (2016), Paulist Press, pp. xvi +254.

During our recent AGM, reference was made to the fact that Anglicans and Lutherans could learn much from each others' dialogues, particularly with the Roman Catholic Church. In the light of that suggestion, I thought members of the society might like to know about this book. It is by two American experts on the dialogue, a Catholic religious sister and a Lutheran academic. It gives a clear and very thorough account of the very first bilateral dialogue to be initiated, almost immediately after the end of Vatican II, and just ahead of ARCIC.

The title of the book is an apt one since the ecumenical journey of the last sixty years has been a shared one of mutual rediscovery. For Lutherans and Catholics it has been a process not only of rediscovering each other, but also of rediscovering important, but previously largely overlooked, aspects of their own histories and traditions. Caricatures of each other have had to be relinquished, such as the Roman Catholic one of Luther as 'the wild boar rooting up the vineyard' (Psalm 80).

Both Roman Catholic and Lutheran scholars have worked hard to re-evaluate Luther and show respect for his courage and integrity. Cardinal Bea, at the time of Vatican II, and Pope Benedict XVI, more recently, have paid tribute to him, Benedict seeing him as one who might re-endow the contemporary Church with a sense of the seriousness of sin.

The *Joint Declaration on the Doctrine of Justification* of 1999 remains the major achievement of dialogue within the western Christian tradition, having been also subsequently affirmed by Methodists (2006), the World Alliance of Reformed Churches (2018), and effectively also by Anglicans. It has been recommended for Baptist consideration in the recent Baptist-Methodist dialogue report (2018). Its genesis, greatly aided by the Biblical scholarship of Fitzmyer, Reumann and others, receives full treatment in Chapter 2.

Important points are made about the relationship between Scripture and Tradition within the dialogue. It is stressed that Luther rarely used the term *sola scriptura*. On p.96, Ratzinger is cited as arguing in his Commentary on *Dei Verbum* that the Fathers missed an opportunity to state the possibility that in a Church that is 'at one and the same time holy and always in need of purification, a particular tradition might distort the Gospel, and that Scripture can and must be an element in the Church that is critical of tradition.'

Particularly useful is the section on the Eucharist, where the traditional tension between Luther's stress on it as Christ's gift to the Church and the Roman Catholic stress on it as the Church's sacrifice is addressed. The authors state: 'this problem recedes when the issue is no longer treated extrinsically as if the Church were separate from Christ. The members of the body of Christ are united with him in such a way that they become participants in his self-offering and sacrifice to the Father' (p.115). One might add, to give a little more Lutheran flavour to this, that it is only by Christ's gracious invitation and self-gift that we can make any offering.

The concluding chapter looks back and forwards. It gives two beautiful quotations from Luther and a Catholic monk, Johann Wild, both commenting

on Ephesians 4:1-6 and the necessity of unity in the spirit of humility, meekness, patience and love, a text the authors see as fundamental to all ecumenical exchange and as a sign that not all was lost even in the mid-sixteenth century. They suggest that 'perhaps now is the time for dialogue to concentrate all its efforts on envisioning the shape of a reconciled Church', a statement I heartily endorse, whilst daring to suggest that it rather overlooks the very considerable progress made on this in the 1984 report *Facing Unity*, which certainly is cited but given rather less attention than I would have thought it warrants. I am also slightly surprised that the very creative Finnish dialogue with the Orthodox on holiness and Luther's teaching on it only receives one mention since its work would be basic also to Roman Catholic concerns.

Contemplating the face of a future united church the two partners will now want to consider what might be relevant to them in the first report of ARCICIII, which, of course, was only released after the publication of this book.

I am deeply conscious that it is extremely difficult to do justice to this book in a relatively short review. There can be no substitute for reading it diligently, appreciatively and prayerfully.



At the Annual Meeting, after lunch, we all enjoyed a Taizé Service in the Cathedral.

It was prepared for us by Christine Allsopp and Sarah Farrow and the musicians were Perran Gay on piano and Nikki Renken on guitar.

## CHRISTMAS – AN ECUMENICAL BIRTHDAY

*Dr Clive Strickland looks back to Christmas and shares a magic moment from the parish in Germany in which he spends about half his time*

Nienstedten, a quiet village on the western edge of Hamburg and close to the River Elbe, boasts one of the most beautiful old churches in the city. Within the parish is situated a 'Missionsakademie' of Hamburg University which has existed since 1957 to promote scholarship and training in theology. In particular it accommodates a small number of PhD students who come from all over the world to study. On the first Sunday after Christmas each year



*Pastorin Dr Uta Andréa*

tendered their thoughts on the subject. The international tone of this service was also reflected both in some beautifully reproduced paintings of the nativity from countries such as Guatemala, Indonesia, the USA, India, China, Ethiopia and Thailand and also in the range of musical settings on offer which included such Anglophone favourites as "O come, all ye faithful", "Hark! The herald angels sing" and "Joy to the world!" as well as an Indonesian hymn and one in Plattdeutsch, "Kannst du dich noch erinnern".

the director of the Academy, Pastorin Dr Uta Andréa, is invited to take part in the service together with some of the students. This year's participants came from China, Columbia, Indonesia and Tanzania.

The church, as always, looked stunning at this time of year with its two tall Christmas trees each side of the pulpit and, because it is German, the lower candles were real with a fireman sitting not too far away, and the upper ones were electric! The theme of the service was the Escape of the Holy Family to Egypt, and the various representatives of the Academy



*Nienstedten Lutheran Church*



*Pastor Tilmann Praekel with the baptism candle*

All this might have been sufficient fare for such an occasion, but in the midst of these multinational festivities there took place the baptism of Janne, a young woman who, having been thoroughly dowsed by the presiding pastor, Tilmann Praekel, was duly given her candle and a specific but no ordinary 'birthday present' by members of her family.

They took up their positions as a string quartet and gave a polished rendering of Pachelbel's famous Canon in D. It turned out later that it was a family tradition each Christmas Eve to play the piece before the sharing out of gifts. At that moment, after a week of typically cloudy Hamburg weather, the sun from the direction of the River Elbe suddenly illuminated the body of the church. It was a magic moment and this smile of nature gave backing to the sense of Janne being accepted into a worldwide Church of vastly different languages and traditions and yet all focused on the sheer difficulty of one small baby taking his first steps onto this dangerous planet.

## WCC STAFF MEMBER LOST IN AIR DISASTER

One of the 157 people who perished when an Ethiopian Airlines plane crashed on 10th March soon after taking off near Addis Ababa was an Austrian Lutheran, the Rev Norman Tendis. He was on his way to the United Nations Environment Assembly in Nairobi and was to have presented a document, "Roadmap for Congregations, Communities and Churches for an Economy of Life and Ecological Justice", on which he had been working with his colleagues in the World Council of Churches.

The Roadmap offers a 5-step programme to change the way we deal with the economy and our ecological surroundings: Living in Accordance with the Covenant with God and with Creation; Renewable Energy & Climate Protection; Just and Sustainable Consumption; Economies of Life; and Networking. It is 40 pages long and can be downloaded [www.oikoumene.org/en/resources/roadmap-for-congregations-communities-and-churches-for-an-economy-of-life-and-ecological-justice-pdf-for-home-printing/](http://www.oikoumene.org/en/resources/roadmap-for-congregations-communities-and-churches-for-an-economy-of-life-and-ecological-justice-pdf-for-home-printing/)





## 'HERESY' - AND PEOPLE WHO ARE LIKE YOU

Ashley Leighton-Plom is one of our new members. His article first appeared in *Churches Together in England News* in February 2019. It focuses on words of Rowan Williams, former Archbishop of Canterbury, which Ashley feels are relevant to our ecumenical journey.



Normally "heresy", if and when we use the word today, is understood among Christians to refer to beliefs about God, Christ and salvation which are wrong – dangerously wrong.

The other common use of words like "heretic" are slightly groovy, like when someone says, 'I'm a bit of a heretic,' and means something like 'I'm a free-thinker, I don't conform to society'. This usually has positive connotations, things like independent thought and enlightenment beyond silly beliefs, someone who quests for truth and in doing so is not afraid to challenge accepted assumptions.

Until recently, those were the two meanings of words like "heresy" and "heretic" that I knew of. But then I was introduced to a third – more original – meaning when I read a commentary by the former Archbishop of Canterbury, Dr Rowan Williams, on 1 Corinthians chapter 11 and the topic of heresy.\* In it, Williams says that the root of the word "heresy" in Greek is the verb *haireisis* which can mean "choice" or "opinion" – it is also where the word "adhere" comes from. Heresy, then, has to do with choosing who and what you associate with.

Williams uses this meaning to argue that, for St. Paul, heresy is not holding incorrect beliefs about God, but is "choosing the people you are comfortable with... choosing something other than the full fellowship of believers" to associate with. If this is true, then both the Church's traditional meaning of heresy as "wrong belief" and any positive use of heretic as "free thinker" are insufficient. "Heresy" could actually mean

choosing to only associate with the people who agree with you.

Williams develops this claim in quite a deep way by suggesting that what is wrong with being ungenerous in who we associate with is that we try to put a limit on God's grace. We try to limit God's ability to choose who he chooses, when we choose to associate less generously than he does. The inevitable consequence of this is that we end up believing in a God who is much less generous than the God who chooses to save people despite their depravity and their rebellion against him.

Ultimately, Williams suggests that the solution to this is learning to believe in the generosity of God who loves whoever he chooses to love, and to learn to follow him in loving whoever he loves. If heresy is choosing to associate only with the people you are comfortable with, something other than the full fellowship of believers, then it turns out that the ecumenical endeavour is the very definition of "orthopraxy" (correct behaviour).

\* Rowan Williams, 'What is heresy today?', lecture given at the International Centre, Telford, as part of a diocesan visit to Lichfield, on Saturday 6th November, 2010.

You can access a transcript and audio recording online at:

<http://aoc2013.brix.fatbeehive.com/articles.php/568/archbishops-lecture-what-is-heresy-today>

## TALKING THEOLOGY PODCAST LAUNCHED

Cranmer Hall, the theological college within St John's College in Durham University, UK, has launched a new podcast to connect Theology, Church and the World. *Talking Theology* will feature Philip Plym, Warden of Cranmer Hall, in conversation with a range of prominent theologians and church leaders.

You can access all the podcasts here:

<https://itunes.apple.com/gb/podcast/talking-theology/id1449756129?mt=2>  
and  
<https://podtail.com/en/podcast/talking-theology/>

The opening season started with Prof David Wilkinson (St John's College, Durham University). Members who attended the Durham Conference last

August will remember his presentation on the opening evening and once again, in this podcast, he is addressing issues in science and theology.

Next came Prof John Barclay (also from Durham University) on 'Grace', Miriam Swaffield (from Fusion) on 'How Young People are Coming to Faith', and Dr Andy Byers (Cranmer Hall) exploring 'Antisemitism in John's Gospel'. The first season will conclude with an interview with Libby Lane (Bishop of Stockport) on 'Living With Suffering as part of the Journey of Faith'.

Other interviewees include Pete Ward on a 'Theology of Celebrity', Kate Bruce on 'God and Humour' and Joel Edwards on 'The Place of Religious Freedom in Today's World'.

Launching the new podcast, Philip Plym said, 'The aim of *Talking Theology* is to enable busy church leaders, lay people and students to engage with important theological topics which will feed their mind and fuel their ministry.'

He added, 'Podcasts are an accessible way for people to keep up to date with some of the exciting theological questions in the world today. I am thrilled about this opportunity to share some of the great theology that is being done in and around Cranmer Hall and Durham University.'

*Talking Theology* will be released fortnightly and will be easily available through iTunes and other podcast providers. For more information visit [www.cranmerhall.com](http://www.cranmerhall.com)

## WEEK OF PRAYER FOR UNITY 2019

January 18th-25th saw a great variety of activities promoting church unity. Here are some that our members were involved in

### CHURCH CRAWL IN COPENHAGEN

*Susanne Skovhus, our Danish Co-ordinator, reports*

The particular area of Central Copenhagen where I live is without a doubt the centre of ecumenism in Denmark with its various churches all within one square kilometre of churches such as Jerusalem Kirken (Methodist), Sankt Paul's, Marmorkirken, Kastelskirken, Garnisons Kirken (Lutheran), Gustafskyrkan (Swedish church), St Alban's (Anglican), Alexander Nevskij Kirke (Russian Orthodox) and Sankt Angskar Kirke (Roman Catholic). This year the 'Church Crawl', something that has been happening every year for the past 70 years in January leading up to the Week of Prayer for Unity.

With well over 500 people attending the participants are divided into four groups according to the colour of their programmes. The four teams follow slightly different routes. Each team has a cross bearer walking ahead to show the way.

It was quite a spectacle in the narrow streets of this old part of Copenhagen. Everyone eventually reached the Swedish Church where the preacher this year was the Rev Smitha Prasadam, the new Anglican Chaplain in Copenhagen (each year a different denomination is asked to provide a preacher).

After the service the participants were invited to enjoy a cup of coffee and Swedish "kanelbullar" (cinnamon rolls).



**Justice and only justice  
you shall pursue.**

(Deuteronomy 16:18-20)

Indonesia has more than 17,000 islands, 1,340 different ethnic groups and over 740 local languages, but one national language Bahasa Indonesia, unites them. "Bhineka Tunggal Ika" (unity in diversity) is a motto, and one of their five founding principles is "gotong royong (living in solidarity and by collaboration)." That mean "sharing in all aspects of life, work, grief and festivities, and regarding all Indonesians as brothers and sisters.

### ECUMENICAL COURSE FOR YOUTH IN BUDAPEST

The "Bel" (Be one) course is a yearly meeting of Christian youth, aged between 18 and 30, from across Europe. It started two years ago in Riga, Latvia, as a joint initiative by the European Fellowship of Christian Youth and the Committee of Children and Youth at the Ecumenical Council in Finland.

The name "Bel" comes from Jesus's prayer for his disciples that 'they may be one so that the world may believe' (John 17.21).

The course aims to raise awareness about the ecumenical movement in Europe and inspire participants to take action in their own churches and communities, helping to develop ecumenical relations, mutual understanding, prayer, and fellowship.

This aim is realised by creating both a safe and a relaxed atmosphere for the participants, where they can network, make contacts and get to know other Christians, their faith, and work.

In the courses, held respectively in Riga 2017, Tallinn 2018, and Budapest 2019, the participants have been able to meet representatives of various Churches and joining together in services, prayers and Bible studies.

The topics of discussions this year in Budapest, held from 17th to 20th January, mainly concerned justice and equality with a focus on Roma missions and issues around migration. The material for the Week of Prayer for Christian Unity, which had been prepared by the churches in Indonesia, supported these discussions by addressing the theme "Justice, and only justice, you shall pursue ..." (Deuteronomy 16:18-20).

The "Bel" course is organised as a voluntary ministry every year in a different country in Europe during the Week of Prayer for Christian Unity. It is a joint project, with cooperation between various Christian associations in Europe. This year the participants came from France, Germany, Denmark, Finland and India. The course received a warm welcome from the Ecumenical Council in Hungary.

The Conference of European Churches supports this grass-roots ecumenical initiative. CEC Executive Secretary for Theological Dialogue, Katerina Pekridou, participated in the course and shared the plans for the programme for the organisation for the next few years. And looking ahead into the future, the founders of the "BEI" course, Virpi Paulanto and Juhana Malme, hope to see this initiative spreading in Europe and to all continents where Christians celebrate the Week of Prayer.



## WEEK OF PRAYER ON GHENT SOCIAL CALENDAR

*Jo Jan Vandenheede, a member in Belgium, describes a truly ecumenical event*

Imagine if you will an imposing Roman-Catholic church building standing at the centre of the old Great Beguinage/Begijnhof of a Flemish city. Its patron saint is Elisabeth of Hungary.

In 2016 the Ghent city council entrusted the building to the recognised and subsidised Anglican congregation, Saint John's. This faith-community has a 203-year presence in the city, and also includes Methodist, Catholic and Evangelical worshippers. In the Diocese in Europe language and style of liturgy are very often more important than denominational classification for the people who attend the Anglican chaplaincies there.

Add a Lutheran pastor, yours truly, who has been worshipping with the Anglicans since 2003, long before ordination, long before they moved to the church where our story is set. This pastor was given Permission to Officiate (PTO) in Belgium and Luxembourg by the Anglican bishop of Gibraltar in Europe.

Furious ecumenical activity ensued. For years I had been pestering the Chaplain and Area Dean, Stephen Murray, a super nice Canadian, if we could please organise Lutheran Vespers. When he said we could actually hold a Lutheran Communion Service for the Week of Prayer for Christian Unity I was over the moon. He explained to people that this service was part of a season where we give thanks for God for the many gifts we receive; this was my gift to the congregation, he said, which really warmed my heart.



*Selfie of the Rev Stephen Murray (left) and Pastor Jo Jan*

We put together the liturgy and we created an event online. The choir, who had been working non-stop since Advent, went into overdrive with their rehearsals for yet a new challenge. We even had a live feed on Facebook.

As our guest preacher, we invited the Rev Katie Osweiler from the Evangelical Lutheran Church in America. Katie works as an assistant pastor at All Saints' in Waterloo, a

congregation of the Convocation of Episcopal Churches in Europe (The Episcopal Church) under the *Common Witness* agreement, which runs parallel to the *Porvoo Agreement* which makes my own PTO possible.



*The Rev Katie Osweiler*

Common Witness and Porvoo, along with the *Waterloo Declaration* in Canada, have brought millions of Anglicans and Lutherans into full communion, sharing worship and witness, Sacraments and ministry.

Geographically they encompass the North American continent plus the Episcopal Church missions elsewhere,

the British Isles, the Iberian peninsula, the Nordic countries, the Benelux and the chaplaincies of the Church of England in Europe all the way from Russia to Morocco and anything in between.

The Week of Prayer this year had been prepared by the churches in Indonesia and the theme was 'Justice and only justice you shall pursue' (Deut. 16:20). In her energetic sermon, Pastor Osweiler left us with two things to ponder: a question and a fact, What is God's justice? AND We ourselves need justice sometimes.

Afterwards people were very positive and many stayed for tea, coffee and fellowship. The music was especially appreciated, with our own Marian Knetemann, a member of our Anglican-Lutheran Society who is regularly seen at our conferences, playing the recorder as a musical interlude. She is a proud Calvinist which adds to the ecumenical mix.

I have never known a time when ecumenism wasn't on the religious calendar in Ghent. In fact, I would say it's on the social calendar: if you're someone who 'does' church, you make a concerted effort to show up at the ecumenical celebrations in January. It's just what you do, and I don't mean that in a cynical way. Many people only meet up once a year at these services, giving them the opportunity to wish each other a Happy New Year and to catch up. In fact, in the evening, Stephen and I also attended a service organised by the Inter-Church Deliberation of the city, where the Roman-Catholic bishop preached. Again, there were a lot of people from all kinds of denominations.

This year's Week of Prayer for Christian Unity was a hit for us here, as it is most years. See you all in 2020!

## JUSTICE IN GENEVA AND WORLDWIDE

The Rassemblement des Eglises et Communautés de Genève gathered at the Ecumenical Centre to pray for Christian unity.

On 23rd January, the *Rassemblement des Eglises et Communautés de Genève* gathered at the Ecumenical Centre in Geneva, which serves as the base for the ACT Alliance, the Ecumenical Church Loan Fund, the Lutheran World Federation, the World Student Christian Federation and the World Council of Churches.

They were there to pray for Christian unity in Geneva and worldwide. In her sermon, Mrs Inès Calstas, coordinator of the solidarity unit of the Roman Catholic Church in Geneva, urged Christians to put words into action and to contribute to bringing more justice into the world.

'Preference for the poor helps restore equality,' she said, adding that God cares first for the poor and the most

deprived people. Christians are called to look after those who are excluded from society. She reminded her audience that, 'The church is political. It defends human beings,' and she challenged Christians to take action.

The celebration focused on "Justice and Only Justice you shall Pursue", the theme of the Week of Prayer for Christian Unity, with resources prepared by Indonesian churches.

For the occasion, an Indonesian choir brought some local hymns to the more classical repertoire of *l'Ensemble Vocal du Salève* for a mix of diverse cultural music.



Churches from different denominations joined the ecumenical prayer. Among others, representatives of the Adventist Church, Christian Catholic Church, Coptic Orthodox Church, Ecumenical Patriarchate, Methodist Church, Protestant Church, Roman Catholic Church and Romanian Orthodox Church were gathered together in the ecumenical chapel.

## ECUMENISM IS A SENSE OF BELONGING

Under the headline "Free to change" hundreds of Swedes came together in the sacred cathedral in Gothenburg on 2nd February to discover more about international advocacy from a faith and human rights perspective.

A full-day programme had been arranged by the dioceses of Skara and Gothenburg, in cooperation with Church of Sweden's youth organisation. It covered a wide spectrum of pertinent issues facing the ecumenical movement.

Being a voice of hope, peace and justice in the world is just one vital aspect of the ecumenical movement which was explored by Sweden's Director of International Affairs, Erik Lysén. Then, in a keynote speech the World Council of Church's Director of Communication, Marianne Ejdersten, said, 'Representing 350 member churches in 120 countries, the World Council of Churches exerts a strong influence on world affairs. We are a prophetic voice for human rights, non-violent change and unity.'



She pointed out several challenges facing the ecumenical movement today: growing polarization and nationalism, religious and political fundamentalism, racism, gender inequality, migration, trafficking, and climate change. 'The list of

urgent issues, where the ecumenical movement can – and must – make a difference, is long, but we stand together in faith, side by side with the marginalized, oppressed and defenceless, determined in our cause for a better world where justice and peace prevail.'

Interreligious dialogue, in which the World Council of Churches (WCC) is deeply engaged, was mentioned as a crucial ingredient in a united approach to challenges like these. Erik Lysén, a representative of the Church of Sweden, one of the largest Lutheran Churches in the world, emphasized the how important the feeling of belonging to a global Christian movement and of a yearning for unity in Christ really is: 'That gives us a broader perspective that takes us beyond a strictly national understanding of our church as a Swedish movement, plus deeper experiences and opportunities to influence important global and national issues crucial to the survival of mankind. We strive towards Christian unity expressed across national and traditional boundaries', he said.



## JOINT MEETING OF ANGLICAN AND ROMAN CATHOLIC BISHOPS

*The Catholic bishops of England and Wales and Church of England bishops met in Leicester from January 16th to 17th for their biennial conference.*

Together 27 Anglican and 27 Catholic bishops gathered to explore a diverse range of subjects, including opportunities for closer collaboration at a regional and national level. Cardinal Vincent Nichols and Archbishops Justin Welby and John Sentamu were present throughout. Dr Paula Gooder and Professor Paul Murray, members of the Anglican - Roman Catholic International Commission, led the bishops in reflection on their latest document "Walking Together On The Way". Drawing on their rich experience of walking together as fellow pilgrims, the bishops considered the life of their global communions. They explored similarities and differences between the structures of their Churches.



They also discussed how they might work together so as to address issues of national importance, including the UK's relationship with the EU, recognising the unique role the Church plays as an instrument of reconciliation and peace in society.

The spirit of the meeting was expressed by Dr Helen-Ann Hartley, Bishop of Ripon, who commented that all good conversations start round the table over a meal. 'This 24 hour period has been a highly stimulating and honest time of sharing: prayer, fellowship, laughter and mutual support. I would like to think that the body of Christ has been enriched by this time and look forward to other opportunities to engage together,' she said.

The Most Reverend Bernard Longley, Roman Catholic Archbishop of Birmingham, commented: 'This meeting has highlighted how very far we have come in our fraternal discussions in the past 50 years. We have a strong bond, we are dealing with the same problems which we must continue to tackle in our different ways and support each other in our love for Christ and His flock. This meeting has been frank and realistic. I am both encouraged and strengthened by this sincere dialogue and our friendship as brothers and sisters in Christ. We journey onwards in hope - we have so much in common - in this drama of Redemption.'

The bishops gathered together for Evensong at Leicester Cathedral and for Mass and Morning Prayer at Holy Cross Dominican Priory.

## SOCIETY APPRECIATED

The Rev Augusty Gandhi, one of our members in India, who receives his copy of our newsletter by email, sent this message:

Greetings to you in the name of our God. Thank you for your email and The Windows. As a church we would like to wish all Anglican-Lutheran Society members a Happy New Year. Sorry for the delay in getting our good wishes to you! I hope you all are fine.

Here we are fine. I went through The Window and it was amazing! There is lots of new information and different perspectives. I continue to pray for your Vision, Mission and your Ministries.

Every second Friday evening at 6pm we pray for Anglican-Lutheran work. The dialogue between the Lutherans and Pentecostals was marvellous. We uphold you in our prayers. Good wishes to all the members.

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Ashley Leighton-Plom from Devon in the UK writes:

As a new member I am having a really positive experience! The team have been so welcoming and affirming, and I've already learnt so much, for example from The Window. I'm looking forward to developing my knowledge of the relationship between the Anglican and Lutheran Churches, and I appreciate the resources the Society has provided me with, and signposted me to, from the moment I joined.

## EU ELECTIONS COULD SEE POPULIST SURGE

*As this edition of our newsletter is being prepared the elections to the European Parliament, due to take place during the third week of May, are drawing closer. The Rev Alexander Faludy is a member of our Society and an Anglican priest presently pursuing legal studies. He holds dual British and Hungarian nationality. His article first appeared in the Church Times on 6th February*

As the Brexit clock ticks and Westminster is stymied, the UK is in constitutional crisis. Amid their national preoccupation, there is a danger of the British overlooking the other big European political story of 2019: the risk of a populist surge at the looming European Parliament (EP) elections in May. It is a myopia that we can ill afford – especially since Brexit may serve to magnify the risks.

Last July, the alt-Right Prime Minister of Hungary, Viktor Orbán, doyen of Continental populists, said that “the European elite has failed.” He enjoined his supporters that, in the May elections, “we must demonstrate that there is an alternative to liberal democracy . . . the liberal elite can be replaced!” His was no idle threat.

In recent years, European populists have experienced strengthening parliamentary representation across the continent. European Union (EU) elections are potentially even more vulnerable to populist hijacking than national or regional ones. Apathy about Brussels institutions makes for a low voter turnout. Radical-Right interests can mobilise a committed and angry voter base to achieve a strong showing.

Compounding the populist surge is the changed Brussels landscape which will follow the forthcoming withdrawal of British representatives.

The loss of their Conservative and United Kingdom Independence Party MEPs from Brussels – whether on or sometime after 29th March, the date that the UK is scheduled to leave the EU – means that their respective partner parties must find new allies to ensure viable parliamentary arithmetic. Their search seems set to break the bounds of old distinctions between Centre and radical Right.



Those boundaries have already been subject to erosion. Recently the governing Conservative parties in Europe, spooked by the electoral success of the ascendant populists, have made some significant domestic-policy concessions in their direction. By doing so, traditional conservatives hope to contain the threat to their own viability. In Austria, this has even extended, since the 2017 national elections, to a coalition between the historically moderate People's Party (ÖVP) and the far-right Freedom Party (FPÖ). The latter has even been given control of sensitive portfolios relating to immigration and internal security.

THE danger now is that something like this will be repeated on a European level. The Dutch political scientist Cas Mudde is especially worried. Writing in the English newspaper *The Guardian*, he has predicted the birth of a new consolidated bloc in the EP, uniting conventional Euro sceptics with the likes of Marine Le Pen's *Front National*. Mudde said that the new bloc “could end up rivalling the centre-left Socialists and Democrats . . . currently the second largest group in parliament”.

Mudde is not the only person talking about such a grouping. Its potential members are too. On 9th January, the Deputy Prime Minister of Italy, Matteo Salvini, and the Polish Prime Minister, Jaroslaw Kaczynski, met in Warsaw to discuss co-operation in the EP after the elections in May. Although technically

members of different pan-European alliances (ENF and ECR respectively), they are, in reality, kindred figures of the Right. After the meeting, Mr Salvini promised reporters “a joint action plan that will feed Europe with a new blood, new strength, new energy”. He also announced an ‘Italo-Polish axis’ to counter the historically dominant Franco-German one.

This new alliance will not, though, be limited to Italy and Poland. For the past year, the Brussels-based strategist Steve Bannon, formerly President Trump's chief adviser, has been acting as a ‘darting thread’, criss-crossing Europe physically and by telephone to co-ordinate what he proudly calls ‘The Movement’. He has acted in conjunction with not only Salvini and Kaczynski but also Le Pen, Geert Wilders, the Dutch right-wing populist leader, and others as well.

All parties will compete in the election from inside their established groupings. What happens after the results come in, however, is another question.

The danger extends even to the mighty European People's Party (EPP) itself, a moderate conservative grouping (which has strong Christian roots) and that has set the tone of the Brussels legislature for decades. In the expected realignment, it, too, faces schism.

Despite protests from Dutch and Swedish conservatives, Mr Orbán's Fidesz party is still within the ranks of the EPP. On 10th January, however, Mr Orbán used his first full press conference in a decade to announce that “the Italo-Polish alliance is one of the greatest developments this year could have started with. . . I am pinning great hopes on it.” Where

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## MEISSEN THEOLOGICAL CONFERENCE MEETS IN HAMBURG



The tenth Theological Conference between the Church of England and the Evangelical Church in Germany (Evangelische Kirche in Deutschland) took place at the Mission Academy at Hamburg University from 11th to 14th February, 2019. The Theological Conference is a central part of the Meissen Declaration. It functions

as a theological resource for the Meissen Commission's broader work. The focus of this conference was to revisit the Meissen Declaration, 30 years since its signing, and to discuss some of the key issues that have arisen in this time.

The Conference identified the principal outstanding issues between the two churches as both the exercise and understanding of episcopé and also the interchangeability of ministries as an aspect of the stated aim of 'full, visible unity'. The conference received twelve papers discussing a number of historical, sociological and doctrinal perspectives which informed the lively conversation. The papers explored British participation at the Synod of Dordrecht; Samuel Gobat and the Jerusalem Bishopric; the sociological changes in both Churches over the past 30 years; the ecumenical

developments in relation to the Community of Protestant Churches in Europe; growing relationships with the Methodist Church in the light of Richard Hooker's writings; and the proposed closer ties between the Lutheran Church in Bavaria and The Episcopal Church (USA). In addition, the theme of mutual relationships between theological concepts and ecclesial identity was addressed.

After robust discussion, a consensus was reached suggesting that the concept of episcopé and the 'historic episcopate' have been, and are, open to a number of interpretations and have been expressed in a variety of historical forms, which can be held with equal integrity and express the intention of maintaining the apostolic tradition. Further discussion on the themes of apostolicity, continuity and the historic episcopate were identified as the key topics for the next Conference, and for the ongoing work of the Meissen Commission, so that outstanding differences might be better understood and thus allow for further progress towards deeper unity.

The conference also visited an ecumenical project in the Hafencity and the Anglican Church of St Thomas Becket, and learnt something of the mission and ministry in the rapidly developing city of Hamburg.

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Fidesz leads, other East European EPP members are likely to follow.

The emergence of a new populist caucus in Brussels challenges all of Europe's churches. Populists love to misuse the language of "Christian democracy": they erect cribs in town squares at Christmas, sing carols at their winter rallies, and set up crucifixes in public buildings. There is a painful gap between such aesthetic appropriation and their rejection of Christian morality. Ben Ryan, the deputy director of the think tank Theos, has termed far-right religiosity "Christianism", as opposed to Christianity.

After the elections in May, the EU with which we Christians of all denominations interact could be a very different one. The Church of England chaplains in the diocese in Europe, and partners in other Churches, will need our particular sympathy and solidarity, as they seek to navigate the change.

## REUILLY CONTACT GROUP MEETS IN HOHRODBERG

The Reuilly Contact Group met in Hohrodberg, a small town in the Haut-Rhin, Alsace, region of Eastern France at the beginning of February. This group is a dialogue group between Anglican Churches and French Protestant Churches and was formed following the Reuilly Declaration in 2001.

The group discussed the implications of Brexit on the relationships between the member churches (and beyond), developing a theological dialogue, and exploring what might be learned from the Meissen relationships, and developing common witness and service in France.

The group also visited the Mémorial du Linge on the site of the First World War battlefield, remembering the many lives lost there in 1915.

## GRANDCHILDREN UNBORN

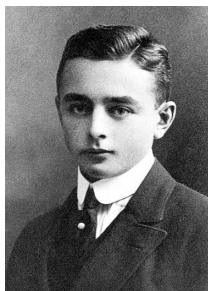
*As we approach the centenary of the signing of the Treaty of Versailles on 28th June 1919,  
Anne Boileau offers this reflection on some German Poets of World War One*

Tensions were growing between Germany and the rest of Europe. Was it about Empire? Was it that Kaiser Wilhelm had a paralysed arm and suffered cruel attempts to cure it as a child? His English mother Victoria did not love him, which may have led to his dislike of the English. He was probably intimidated by his grandmother, Queen Victoria, too! At any rate, he was an unhappy man, and perceived great injustice towards his country.

While on a state visit to England in 1908 the Kaiser insulted his hosts. He gave a very offensive newspaper interview, expressing anger and resentment at England's hostile attitude to Germany in what became known as *The Daily Telegraph Incident*.

The next iceberg in international relations (Titanic allusion!) was *The Agadir Incident* in 1911. Germany sent a gunboat to Morocco in protest at the French government's involvement in that country. War was narrowly averted then, but when Archduke Ferdinand and his German wife were assassinated in Sarajevo that provided the inevitable spark to ignite the powder keg.

This prescient poem, simply entitled **WAR (Der Krieg)** was written in response to Agadir by **Georg Heym**, pictured here (the poem translated by Vincent Homolka):



*He has arisen now, after long sleep,  
Arisen from deep subterranean vaults.  
He stands there in the twilight, great, respected,  
And crushes the moon he holds in his black hand.*

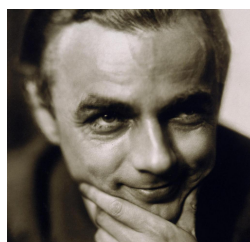
*The frost and shadow of an alien darkness  
Fall far into the cities' evening hubbub,  
The markets' hurly-burly turns to ice.  
Silence. They look about. And no one knows.*

*In the lanes it gently grasps their shoulders.  
A question. No reply. A face turns pale.  
A thin ringing whimpers in the distance,  
And beards tremble on pointed chins.*

*Now he's started dancing on the mountains,  
And he shouts, 'Up and onwards, all you warriors!'  
And it resounds when he tosses his black head,  
Around which loud chains hang on a thousand skulls.*

**Erich Kästner** (pictured at the top of the next column) recalls the interrupted summer holiday when he was fifteen.

*"On the first of August 1914, right in the middle of our blissful summer holidays, the German Kaiser called for mobilisation. Death put on his helmet. War reached out for the torch. The Riders of the Apocalypse led their horses out of the stalls. And*



*Fate trampled with its boot into the ant heap of Europe. Now there would be no more carriage drives by moonlight; no one stayed relaxing in their basket beach chair; everyone was busy packing their suitcases. Everyone wanted to go home. There was no stopping it."*

The declaration of war, so long anticipated, resulted in a joyous explosion of creativity especially among the professional classes, intellectuals, students and lecturers. 50,000 poems and essays were published in the first few months, full of patriotic fervour. The publishers invited submissions direct from the Front, and the German public couldn't get enough of it. This poem by **Richard Dehmel** (translated by Vincent Homolka) is typical:

### SONG TO EVERYONE (LIED AN ALLE)

*May you be blessed, oh solemn hour,  
That finally unites and steels us;  
Everyone spoke of peace,  
Suspicion lamed both friend and foe –  
Now war is coming,  
Honest war!*

*Musty greed with its blunt claw  
Haggled over pomp and pleasure;  
Suddenly now all can sense  
The only source of all our joy –  
Hardship's coming,  
Holy hardship!*



*Fiery clarity now will hover  
Over dust and fumes of battle.  
It's not for life, it's not for life  
That humans fight the mortal battle–  
Death always comes,  
Divine death!*

*Devoutly now we seize our weapons  
For the spirit in our blood;  
Stand up, oh people, for its honour,  
Happy in your sacrifice –  
Then will come victory,  
Glorious victory!*

**Stefan Zweig** (translated by Anne Boileau) wrote:

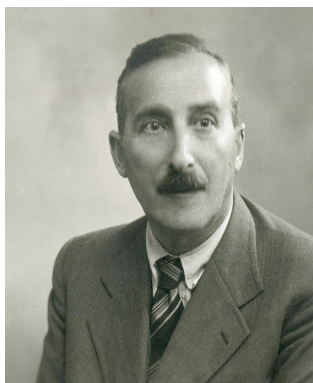
*"I have to admit, in those first days following the outbreak of war it was impossible not to get caught up in it: the euphoria and intoxication of it all. It was attractive, even seductive. Despite all the disgust and hatred of war, I wouldn't want to lose the memory of those days which made such an impression on me. Thousands, no hundreds of thousands of people suddenly felt that they belonged together, felt united in a way they had never felt during times of peace.*

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"All differences of status, class, language, religion just fell away as irrelevant in this great flood of brotherliness. Strangers stood and talked to one another in the street. Neighbours who had avoided each other for years suddenly stopped and shook hands, forgot their old feuds. Everywhere I saw faces lit up with an inner exhilaration; every individual could now be part of the greater whole, a great nation and with a shared sense of purpose."



However, disillusion set in within a few months. It's no coincidence that this next poem (translated by Vincent Homolka) sounds like a telegram. **August Stramm** had been a high up official with the Post Office. The ugly, deafening reality of the modern battlefield is conveyed in short sharp onomatopoeias [words that sound like what they describe - ed].

### THE ASSAULT

From every corner piercing  
cries, fears, wanting  
Shriek  
Whips  
Life  
Onwards  
Before  
It  
Gasping death  
Tattered sky  
Horror slaughters blindly,  
wildly

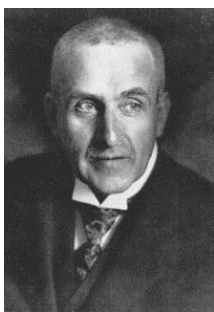
### STURMANGRIFF

Aus allen Winkeln gellen  
Fürchte Wollen  
Kreisch  
Peitscht  
Das Leben  
Vor  
Sich  
Her  
Den Keuchen Tod  
Die Himmel fetzen.  
Blinde schlächtert wildum  
das Entsetzen

Irony was to follow, loaded with grief, as we find in the two following poems, translated by Anne Boileau. The first is by **Frank Wedekind**:

### CONSOLATION (TROST)

All those dead  
lying about on the battlefield  
Had only one life to lose.  
And after all it's always a pleasure  
Re-adjusting the borders of Europe.  
The diplomat booms in a scornful voice:  
What?  
The People?  
They'll grow back in no time.



The second was written on 20th March 1915 by **Erwin Piscator**:

### THINKING ABOUT HIS TOY SOLDIERS (DENKT AN SEINE BLEISOLDATEN)

Mother, now shed bitter tears –  
There was a boy when he was small  
played with soldiers made of lead,  
They were armed up to the teeth,  
Then fell down dead,  
were heard no more!

Then that boy became a man,  
He himself became a soldier,  
Standing on the battle field.

Mother, you'll shed bitter tears –  
When you read "A hero's death."  
Think about his lead soldiers...  
They were armed up to the teeth...  
then fell down dead,  
were heard no more.



The Germans were defeated. It must be bitter indeed to have endured such horrors and have nothing to show for it but shame and humiliation. After ten years of silence, when the War and the Treaty of Versailles were too painful to recollect or write about, writers did begin to address the subject, on a pacifist note.

Writers like **Kurt Tucholsky**, translated by Keith Rumsey, and many others, tried to make sense of it:

"What about the parents? Was it for this they bred sons, made the bed, moved their finger along the line to help with the reading, appointed heirs? Surely they said: Because you have taken from us the one thing we had, our son, for that we want recompense. But they gave up their son, their sons, relatively easily. More easily than they pay their taxes. The most degenerate sight in the world is that of a mother who has taken pride in seeing the fruit of her womb sink to his death in mud and slime. Photographs and medals are framed behind glass – My Arthur! And if it all starts up again tomorrow?"

This final poem, translated by Will Stone, written by **Georg Trankl** at the outset of war in 1914, speaks for itself:

### GRODEK (scene of a battle in Poland)

At nightfall the autumn woods resound  
With deadly weapons,  
The blue lakes and golden plains  
Above which darkly the sun rolls down,  
The night embraces dying warriors,  
The wild lament of their broken mouths  
But calmly on the grazing land  
Red clouds, in which a wrathful god resides,  
The spilt blood collects, lunar coolness;  
All roads lead to black putrefaction.  
Beneath golden shoots of night and stars  
The sister's shadow sways through the silent grove,  
To greet the ghosts of the heroes, the bleeding heads;  
And softly in the reeds sound the dark flutes of autumn.  
O prouder grief! You brazen altars,  
Today a mighty agony feeds the hot flame of the spirit,  
The grandchildren unborn.



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The Anglican-Lutheran Society

### The Anglican-Lutheran Society

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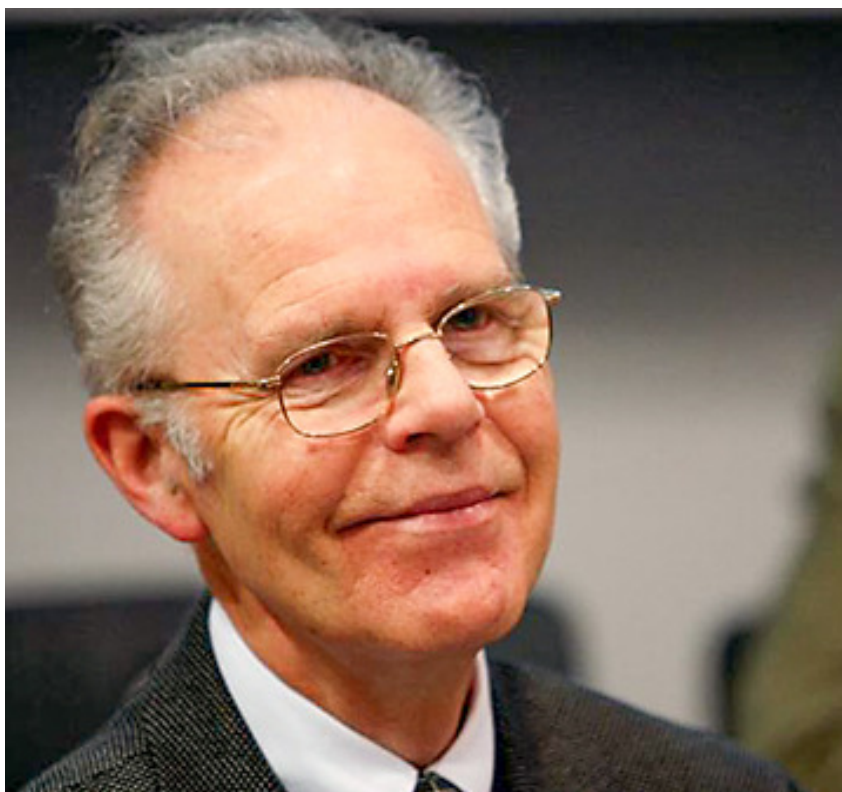
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## REMEMBERING PROFESSOR EINAR SIGURBJÖRNSSON



Some years ago Professor Einar Sigurbjörnsson was a speaker at one of our Annual Meetings. He was the elder son of Bishop Sigurbjörn Einarsson and brother of Bishop Karl Sigurbjörnsson. Einar died on 20th February and his funeral took place in the cathedral in Reykjavik. He was 75 years old.

Having completed his PhD thesis on 'Ministry Within the People of God', in the Faculty of Theology at Lund University in Sweden, in 1969 he became a parish priest, first in Ólafsfjörður, then at Háls in Fnjóskadal and finally at Reynivöllur in Kjós.

Whilst in Reynivöllur he was appointed part-time lecturer at the Faculty of Theology at the University of Iceland between 1975 and 1978 and was then appointed Professor of Religion in 1978, a post he held until he retired in 2014.

Prof Sigurbjörnsson served the Church of Iceland in many ways, serving on many commissions and committees, including the translation committee of the 2007 edition of the Bible, and he chaired the Psalm Committee from 2007 unto the end of his life.

Heavily engaged in research on the theology of the priesthood and also in research into psychology, he published many books and articles as well as contributing numerous articles to newspapers and magazines. He was a member of both the Norwegian Science Society and the Icelandic Society of Scientists, and was also for some time chairman of the Congregation of the Cathedral of Reykjavik.

We thank God for Einar's life of Christian service, and remember in prayer his wife, Guðrún Edda Gunnarsdóttir, who is a naturalist and former parish priest in Þingeyrarprestakalli, and their three children, Sigurbjörn, Guðný and Magneu.