

# The Window

No. 69

Newsletter of the Anglican-Lutheran Society

February 2002

## Mary Tanner to speak at AGM at Finnish Church on March 9

Dr. Mary Tanner, former general secretary of the Church of England's Council for Christian Unity and an international leader in ecumenism, will be guest speaker at the Annual General Meeting (AGM) of the Anglican-Lutheran Society at the Finnish Church, 33 Albion Street, London SE16 on Saturday, March 9, from 10.30am to 3pm.

The day will begin with coffee at 10.30am followed by a Eucharist at 11am. The Rev. Phillip Swingle, of the Roman Catholic Cathedral of Our Lady and St. Thomas in Northampton, England, will preach. The Rev. Tapani Rantala of the Finnish Church will preside.

Dr. Tanner will speak at 1pm, following lunch. The business meeting will be held from 2pm to 3pm. The programme will conclude with tea at 3pm.

Dr. Tanner will give an overview of the current ecumenical scene worldwide, with special emphasis on Lutherans and Anglicans. She will also speak about the current Anglican-Methodist developments in England.

After teaching Hebrew and Old Testament at universities for 20 years, Dr. Tanner became theological secretary of the Board of Mission and Unity, Church of England in 1982. She served as general secretary from 1991-98. She also served as moderator of the Commission Faith and Order of the World Council of Churches. She is currently a member of the International Anglican-Roman Catholic Commission for Unity and Mission. In Europe, she served as co-secretary of the Meissen, Porvoo and Reuilly conversations between Anglican, Lutheran and Reformed churches.

In 1989 and 1999 she was a visiting professor at General Seminary in New York City and in 1999 she taught at the Tantur Institute in Jerusalem. She will be a speaker at the Anglican-Lutheran Society's Boston Conference, "On the Power of Bishops", from September 20-23.

The Rev Tom Bruch, general secretary of the Lutheran Council of Great Britain, will give the co-moderators' report at the AGM. The Rev Canon Guy Smith will present the treasurer's report for 2001. Reports will



Dr. Mary Tanner

also be given from various national correspondents of the society.

All members and friends are invited to attend the Annual General Meeting. The cost for lunch, plus morning coffee and afternoon tea, will be £5, payable on the day. The Finnish Church is near the Rotherhithe Underground Station. Go down the footpath to Albion Street, turn right and walk about 150 yards. The church is on the right-hand side.

In order to help in the planning, we request that you make reservations for the AGM. Phone or email the Lutheran Council of Great Britain. Phone +44 020 7554 2900; Email: bruch@lutheran.org.uk

Anglican-Lutheran Society gatherings are always times of great enjoyment. Come to meet old friends and make new friends.

## Canadians celebrate

Anglicans and Lutherans in Canada are continuing celebrations of their full communion agreement which began last summer. A Eucharistic celebration has been planned for Christ Church Cathedral, Ottawa, on Sunday, February 10.

Bishop Michael Pryse of the Eastern Synod, Evangelical Lutheran Church in Canada, will preside. Bishop Peter Coffin, Anglican Bishop of Ottawa, will preach.

## Boston Conference programme set

Five impressive speakers have been booked for the Anglican-Lutheran Society Boston Conference to be held September 20-23, 2002 at the Espousal Retreat House and Conference Center in Waltham, Massachusetts.

"On the Power of Bishops" will be the theme of the event. Participants will discuss questions concerning the episcopacy, especially as it relates to full communion between the Evangelical Lutheran Church in America and the Episcopal Church. The conference will also follow the suggestion of the "Niagara Report" (1987) which called on Anglicans and Lutherans to seek ways to reform and renew *episcopate*.

Speakers will include The Rev. Dr. Ian T. Douglas of the Episcopal Divinity School, Cambridge, Massachusetts; The Rev. Dr. Günther Gassmann of Versoix, Switzerland, a Lutheran who is a former director of the Commission on Faith and Order, World Council of Churches.

Other speakers will be Dr. Michael Root of Trinity Lutheran Seminary, Columbus, Ohio; The Rev. Francis A. Sullivan, SJ, of Boston College, former professor at the Gregorian University in Rome; and Dr Mary Tanner of Weybridge, Surrey, England, former general secretary of the Church of England's Council for Christian Unity.

### Welcome to all to attend

Cost for the weekend, including room, board and all fees, will be US\$350 (UK £230). The conference will begin Friday afternoon and end with lunch on Monday.

Please send a cheque (payable to Anglican-Lutheran Society) for \$50 with your registration to: Dr. Charles W. McDowell, 19 Brimbal Ave., Beverly, MA 01915-1839, USA. Phone: +1 798-922 7799. Email: dockomd@aol.com

If you live outside the USA, you may book a place at the conference without paying the registration fee. Rates for commuters will be US\$50 (UK £35) per day, including meals.

See page two for the "Theme Statement" of the Conference. More news will follow in this and coming issues of *The Window*.



## Archbishop praised for ecumenism

The Rev. Dr. Ishmael Noko, general secretary of the Lutheran World Federation, has praised the Archbishop of Canterbury, Dr. George Carey, for his commitment to ecumenism as the Anglican leader announced that he will retire at the end of October 2002. Citing significant ecumenical agreements, Dr. Noko said that relations between Lutherans and Anglicans have resulted in remarkable achievements, notably in Europe and North America, under Carey's leadership.

He hailed Dr. Carey as a strong advocate of biblically founded spirituality in the church. Dr. Noko said that "the vision he has set forth of a living church, growing from a living faith in Christ, active in love and shared by women and men in a holy and visible fellowship is one with which Lutherans readily identify."

The Archbishop of Canterbury and the general secretary of the Lutheran World Federation are the patrons of the Anglican-Lutheran Society.

## Centro Pro Unione: a valuable resource

The Centro Pro Unione of the Franciscan Friars of the Atonement in Rome provides a valuable resource for information on ecumenism through its journal.

The Fall 2001 issue, number 60, included an extensive "Bibliography of Interchurch and Interconfessional Theological Dialogues." This is the sixteenth annual bibliography which they have produced and it includes citations from a large number of sources from around the world.

James F. Puglisi, sa, director of the centre, invites readers to contact them for further information.

Contact Centro Pro Unione, Via S. Maria dell' Anima 30, 00186, Rome, Italy. Visit: [www.prounione.urbe.it](http://www.prounione.urbe.it)

## It's Liverpool in 2003

Liverpool, England, will be the venue for the Anglican-Lutheran Society's international conference from September 12-25, 2003. The Rt. Rev. Rupert Hoare and his wife, Gesine, will be hosts for the event. Bishop Hoare is Dean of Liverpool and is Anglican co-moderator of the Anglican-Lutheran Society.

The ALS holds an international conference every other year. In years when there is no international conference, the ALS North American region has been sponsoring a conference. Watch for details on the Liverpool conference soon.



The Rev Francis A. Sullivan, SJ

## Francis Sullivan to speak at Boston Conference

The Rev. Francis A. Sullivan, SJ, a leading Roman Catholic scholar on the episcopate, will speak at the Anglican-Lutheran Society's Boston Conference from September 20-23, 2002 (see page 1).

His most recent book, "From Apostles to Bishops, the Development of the Episcopacy in the Early Church", was published by Paulist Press under its Newman Press imprint in 2001.

At the ALS Conference, he will speak on "The Authority of the Diocesan Bishop in the Roman Catholic Church".

Father Sullivan taught for 35 years at the Gregorian University in Rome and was dean of the faculty. He is now adjunct professor of theology at Boston College.

In 1994 he received the John Courtney Murray Award of the Catholic Theological Society of America.

## Canadians share websites

Lutherans and Anglicans in Canada have begun sharing website information as a sign of their full communion agreement, signed in July 2001. The website development teams of the Evangelical Lutheran Church in Canada (ELCIC) and the Anglican Church of Canada met last November to plan for this new expression of unity.

The two churches shared the popular online Advent calendar of the Anglicans for the first time this past December.

There is also a plan to develop online weekly devotions written by Lutherans and Anglicans from across Canada.

Questions arise as Lutherans and Anglicans get to know each other. Do you pronounce the acronym ELCIC as "Elsick" or "Elkick"? Answer from the Lutherans: you spell it out.

## On the Power of Bishops Theme Statement Boston Conference September 20-23, 2002

The recent debate over *Called to Common Mission* in the United States, especially among some of its more vocal Lutheran detractors, often has characterized episcopacy *per se* as hierarchical and domineering, and has objected to the requirement of receiving the episcopal office in historic succession as a contradiction of Article VII of the Augsburg Confession and a violation of Christian freedom. How might Lutherans and Anglicans in North America and in Europe evaluate these criticisms and respond to them?

Such criticisms, moreover - however they may be evaluated - can prompt the churches now in full communion to carry out what the *Niagara Report* (1987) calls for in paragraphs 99-110, namely, that Lutherans and Anglicans together find ways to reform and renew *episcopate*. Is there a contribution that Lutherans and Anglicans in the USA, Canada and Europe can make toward an adequate contemporary understanding and exercise of the episcopal office in serving the diverse ministries in the church and the life and witness of the whole people of God? In which way could such a discussion provide perspectives for the reform of the episcopal office and the development of a common understanding and practice of *episcopate*. The conference will attempt to answer these questions.

## Lutheran Life gives grant

Lutheran Life Insurance Company of Waterloo, Ontario, Canada, made a grant of \$50,000 last year to the Anglican Church of Canada's healing fund. This fund was established in 1992 to address needs of native Canadians. By last November the fund had given \$145,000 to 14 projects. Lutheran Life gave the grant to celebrate full communion between Anglicans and Lutherans which began in July 2001.

## Hellmich chosen for ALS

The Rev. Christoph Hellmich, pastor of St. Mary's with St. George's German Lutheran Church in London, has been co-opted to the Anglican-Lutheran Society Committee. He succeeds the Rev. Volkmar Latossek, former pastor of St. Mary's, who has returned to Germany.

The Annual General Meeting of the Society will be asked to ratify his appointment at the Finnish Church in London on Saturday, March 9.





The Very Rev. Holger Harrack

## Introducing Holger Harrack, new German correspondent

*Issue No. 68 of The Window reported that the Very Rev. Holger Harrack has succeeded the Rev Arndt-Bernhard Müller as German national correspondent for the Anglican-Lutheran Society. Now Pastor Harrack introduces himself:*

I have been a member of the ALS since 1996, when I was introduced to the Society by Bishop Rupert Hoare and his wife, Gesine. Since 1978 I have served with the Lutheran Church in Oldenburg. After serving as the *Kreispfarrer* (Dean) of the city and district of Jever, I am now serving in the city and district of Wilhelmshaven.

As a parish we are currently trying to set up a partnership between Altengroden/Wilhelmshaven and St. Nicholas in Worth, West Sussex, England. We already organize popular family breaks at Rowfant House, a centre owned by the Latvian Lutheran Church, near Worth.

I attended the sixth general meeting of the Leuenberg Church Fellowship, made up of Reformation churches in Europe, which was held in Belfast, Northern Ireland, in 2001. I call your attention to the forthcoming talks between the Leuenberg churches and the Anglican churches about joining the Leuenberg Church Fellowship.

Anglican-Lutheran Society annual membership fees in Germany are now: EUR 18 for individuals; EUR 23 for couples; EUR 36 for groups. The bank account remains the same: Evangelische Darlehensgenossenschaft Kiel; Bankleitzahl 210 602 37; account no. 301310.

With many thanks to Arndt-Bernhard Müller for his fine work as national correspondent, I send my regards to all members and friends of the Anglican-Lutheran Society.

*Holger Harrack*

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## Icelandic Lutheran pastors stand ready to serve Anglicans because of Porvoo

*The Evangelical Lutheran Church of Iceland (ELCI) may be ready to serve Anglicans in Britain and Ireland, as needed, because of an oversupply of young theologians. The Rev. Dr. Sigurdur Arni Thordarson of Reykjavik, who heads the ELCI's Division for Theology and Society and serves as a member of the Porvoo Agreement Contact Group, explains in this special article:*

Traditionally the Icelanders have been recipients of English culture and church. For centuries books of many sorts were translated from English to Icelandic. Monasteries and later universities welcomed Icelandic travellers and students. These have brought parts and pieces of Anglican Christianity to Iceland. This spiritual export has been mostly one-sided. Will we now possibly see a change?

The Evangelical Lutheran Church of Iceland and the Anglican churches in Britain and Ireland were brought closer together by the Porvoo Agreement. Two Lutheran Icelanders have served Church of England parishes near Scunthorpe in the Lincoln Diocese: The Rev. Thorir Jokull Thorsteinsson served nine months in 1998-99; The Rev. Bjarni Thor Bjarnason served 17 months in 1999-2001. No Anglican pastor has served in Iceland so far.

The Anglican Church is having problems with recruiting pastors but the Church of Iceland has an oversupply of young theologians who could be deployed to England. One wonders if a new Viking raid is about to start, this time in the ecclesiastical world. Will Icelandic pastors serve Anglican churches all over the world in great numbers? We should not worry too much! Some bits of information about the ELCI and its development may be in order.

### Openness in ecumenism

The character of the ecumenical self-understanding of the ELCI is probably best described by the term "openness." For centuries the church was the only one in the country. It was a national church in a homogeneous culture and was spared any strained ecclesiastical relationships or competition. Due to this the bishops and pastors of the national church have been willing to help sister churches by allowing them to use ELCI buildings, including churches, for their services. Anglicans, Catholics, Russian Orthodox and some Reformed churches have been blessed by this hospitality.

This openness has found its organizational expression as well. The ELCI was a founding member of the

Lutheran World Federation (1947), the World Council of Churches (1948) and the Conference of European Churches (1964). The ELCI participated in the talks which led to the signing of the Porvoo Agreement in 1995. This resulted in the Porvoo Communion, linking Nordic and Baltic Lutherans with British and Irish Anglicans.

### Church membership in Iceland

The ELCI predominates in Iceland with a membership of 87.1 percent of the population in 2001. Other groups, each with less than two percent of the population, include: Evangelical Lutheran "free churches"; Roman Catholics; Seventh-day Adventists; Pentecostals; and a few charismatic and Calvinist churches. The membership of the ELCI, the national church, has been dropping, but most of those who leave have joined one of the evangelical Lutheran churches.

Local ecumenism in Iceland is rather uncomplicated, as the number of members of other churches is very limited. Church leaders know each other and can work as bridge-builders. Confessional discussions seldom arise, and ecumenical questions are handled by a committee for promoting inter-church relations.

### Profile of the Church of Iceland

Christianity came to Iceland from Ireland in the ninth century. Missionaries from Scotland and Norway also followed. The Reformation brought Lutheranism to Iceland in the mid-16th century. Because Iceland was part of Denmark until 1944, church life has been ordered in line with Danish legislation. The Lutheran Confessions form the basis of the theology and life of the Church of Iceland.

Episcopal oversight has been practised in the ELCI from the beginning. The apostolic succession was broken during the Reformation due to changes in Denmark where Icelandic bishops were ordained at the time. The issue of succession is of no major importance within the ELCI. The Porvoo Declaration was signed and its theology has been accepted. The 247,000-member ELCI has one diocese which is divided into 15 deaneries.

Women are represented at all levels of leadership except the episcopal one. The majority of deacons are women. The first woman was ordained as a pastor in 1974. Women are the majority of theology students at the present time.

For further information about the Evangelical Lutheran Church of Iceland contact the Rev. Dr. Sigurdur Arni Thordarson, Laugavegur 31, 150 Reykjavik, Iceland. Phone: +354 5351500; Fax: +354 5513284; email: [s@kirkjan.is](mailto:s@kirkjan.is)



## What's in a name?

Anglicans and Lutherans continue to meet confusion over the names of their churches, especially on a global scale. Is there a remedy for this semantic dilemma?

In the Advent 2001 issue of *Anglican World*, Canon James M. Rosenthal, who directs communications for the Anglican Communion, notes that churches are called "Anglican" in some countries and "Episcopal" in other countries. The name "Anglican" is also used by some churches which are not Anglican.

Canon Rosenthal tells of a Nigerian doctor who had been in Chicago for ten years. He was attending a local fundamentalist church because he had no idea that the Episcopal Church was his church in the United States. He was an Anglican.

The Rev. Ronald T. Englund, editor of *The Window*, finds that, returning to the USA after 30 years in Britain and Tanzania, the name "Anglican-Lutheran Society" causes some to think of a group linked with a small group of very traditionalist Anglicans and not with Episcopalians.

Canon Rosenthal proposes that Anglicans do what they do in Brazil. He says: "I challenge us to consider learning from the Brazilian Church and start using the term Anglican Episcopal to describe our Communion and describe our individual provinces and parishes. It is the only way forward."

Lutherans face similar misunderstandings because, in some countries, Lutherans use other names. There is the Evangelical Church of the Augsburg Confession in Austria (also in Poland, the Slovak Republic, Romania and other countries); the Protestant Christian Batak Church in Indonesia; the Ethiopian Evangelical Church Mekane Jesus in Ethiopia; the Church of Norway; the Church of Sweden. All are Lutheran.

In England Pastor Englund met people from the Church of Sweden or one of the churches of the Augsburg Confession who would ask whether the Lutheran Church is similar to their home churches.

There is further confusion for Lutherans globally in titles for their clergy. In the United States, "pastor" is the term used when addressing Lutheran clergy. In Tanzania, it's "mchungaji", the Swahili word for "pastor" or "shepherd". In the USA many write "Pr." rather than "Rev." as a clergy title. In Sweden and Norway, however, Lutheran clergy are not called pastors. It would look odd to write "Pastor Johnson" for a Lutheran priest in Norway or Sweden, but this is correct in the USA.

To further the confusion, the German "Vikar" means a student pastor, like an Anglican "curate". Some American Lutherans use "vicar" for a student in training to become a "pastor." What's in a name?

## Licensing of London's Nordic Lutherans by Anglican diocese breaks new ground

History will be made when five Nordic Lutheran clergy are licensed as full-fledged clergy in the Anglican Diocese of Southwark at 2.30pm on Sunday, February 24, at the Norwegian Church, 1 Albion Street, London SE16.

The Bishop of Woolwich, the Rt. Rev. Colin Buchanan, will officiate. The five Lutheran clergy serve in the Deanery of Bermondsey, Southwark Diocese, and will become voting members at each of the synods. The Rev. Helge Pettersson, rector of the Norwegian Church and Seamen's Mission, is already serving as Assistant Rural Dean.

In addition to the Rev. Helge Pettersson, the Lutheran clergy who will be licensed in the Church of England are: The Rev.

Tapani Rantala and the Rev. Ulla Kosonen of the Finnish Church (Seamen's Mission); The Rev. Katarina Bäckelin of the Swedish Seamen's Mission; and the Rev Hallvard Olavson Mosdøl of the Norwegian Church and Seamen's Mission.

Bishop Buchanan says: "We are unaware of any precedent for this step. This is not a case of Nordic Lutherans leaving to join the Church of England. They belong fully to their home church while ministering overseas. They are being simultaneously licensed as clergy in the Church of England."

Bishop Buchanan also wants to make this an event of significance beyond the Deanery of Bermondsey. All visitors are welcome to attend or to send greetings.

## ELCA is now partner with nine-member CUIIC

When nine churches in the United States became Churches Uniting in Christ (CUIIC) in January, the Evangelical Lutheran Church in America (ELCA) began its role as a "partner in mission and dialogue."

The Episcopal Church is already a CUIIC member along with eight other churches: the African Methodist Episcopal Church; African Episcopal Methodist Zion Church; Christian Church (Disciples of Christ); Christian Methodist Episcopal Church; International Council of Community Churches; Presbyterian Church (USA); United Church of Christ; and United Methodist Church.

The historic events of January 18-21 which created CUIIC came out of almost 40 years of talks by the nine church bodies in the Commission on Church Union (COCU). The ELCA had been an observer at COCU talks, which began in 1962. The ELCA accepted an invitation to become a partner in CUIIC at its 2001 Churchwide Assembly.

The nine COCU churches will vote in 2007 about entering into full communion. The Rev. Darlis J. Swan, associate director of the ELCA Department for Ecumenical Affairs, said that "One of the things that will need to be more clearly defined as CUIIC looks to the future is 'full communion'. What does it mean?"

She added that "The ELCA has a very clearly defined 'full communion'. I hope that this will be a challenge to the CUIIC member churches to take a new look at their understanding of 'full communion' and what that will mean in the future."

The ELCA is in full communion with three of the nine churches in CUIIC: the Episcopal Church; the Presbyterian Church

(USA); and the United Church of Christ as well as with the Moravian Church in America, which may become a CUIIC partner in mission and dialogue. The ELCA is also in communion with the Reformed Church in America.

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### The Anglican-Lutheran Society

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