



## LIVERPOOL EXPERIENCE: CITY, CATHEDRAL, MINISTRY

ANGLICAN LUTHERAN SOCIETY CONFERENCE, LIVERPOOL, September 12-15, 2003

Mitzi Budde

From the magnificent Anglican Cathedral in Liverpool, they fanned out all over the city—the first wave on Saturday night, followed by a second wave on Sunday morning. After several days of conference presentations and discussions within the Cathedral's Western Room, the 66 participants in the Anglican Lutheran Society Conference took to the city's streets, churches, football stadiums and chaplaincies to see ecumenical relations in action in the city of Liverpool. In doing so, their very presence bore witness to the power of ecumenical dialogue to make a difference in Christian witness in the twenty-first century.

On Saturday night, several conference participants went out on midnight to 2 a.m. patrol with the local police. On foot, they accompanied 30 police patrolling amidst 120,000 youth on the streets of Liverpool. The dean of the Anglican cathedral in Liverpool, Rupert Hoare, patrolling in his clerical collar, was approached on the street for pastoral counsel on at least one occasion during the night.

Another pair of participants attended services and talked with members of the L'Arche Community, an ecumenical Christian community of mentally and physically disabled folk. They described the sharing as an open welcome from people who believe that they never meet a stranger in meeting a fellow Christian, and shared openly in trust from that perspective.

Other participants baked bread with an ecumenical ministry called "Someplace Else" and found the "doing" – the bread-making – to be sacramental. At "Someplace Else," Jesus is made known in the



The participants in the Anglican Lutheran Society Conference in Liverpool Cathedral, September 12-15 2003  
(photo: Anglican Episcopal World/Rosenthal)

making, sharing and breaking of bread among the street people of Liverpool. A hospital chaplaincy visit was described as "loitering with intent," as chaplain and conferees together provided a ministry of presence with people in crisis in emergency room waiting rooms.

Other conference participants got to experience the near-religious fervor of a Liverpool football match (Everton versus Newcastle United) and met with the Everton team chaplains, while another group experienced the demands of a Liverpool Cathedral boys' choir rehearsal.

The town and gown connections between Liverpool and Liverpool Hope University College are growing stronger through a series of projects sponsored by the college's "Church and Community Connections" program. The Liverpool "Walk of Faith" booklet, available through the city council, is a striking informational

piece on the many aspects of Liverpool's religious faith traditions. Dr. Shannon Ledbetter, director of the "Church and Community Connections" program, is developing a new Habitat for Humanity project in the Toxteth section of the city, with co-sponsorship from many of the city's faith communities.

Those who love the ecumenical movement and work for its advance (often labeled "ecumaniacs") are frequently asked what difference the movement makes in the daily life of an individual Christian, or an ordinary parish, or on society. To some, the theological discussions of an ecumeni-



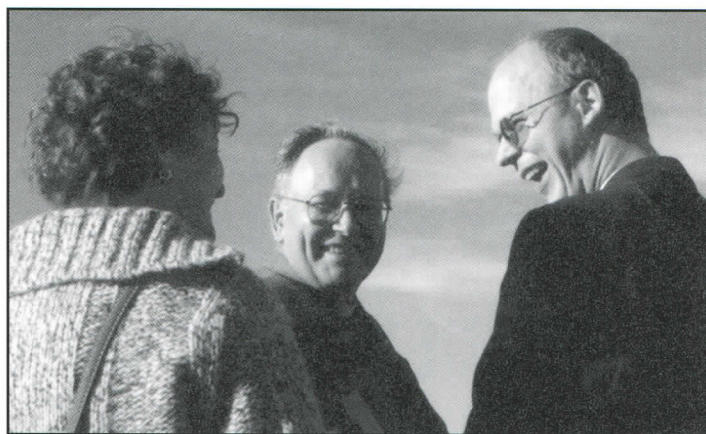
Anglican Lutheran Society conference participants on the Mersey ferry.  
(photo: Anglican Episcopal World/Rosenthal)



cal conference may seem irrelevant. But the concrete benefits are many and quite real. In this conference, Anglicans and Lutherans (enriched by a few Roman Catholics and Methodists) from Europe, Africa, and the United States came together to share their faith with one another, to grow to understand one another's practices of Christian faith more fully, and to build bridges of friendship and Christian community across traditions divided by world war in the not-so-distant past. Some attending the conference are in ecumenical marriages – a phenomenon that grows daily more common in our societies. Discovering anew the truth of the principle that in Christ what unites us far exceeds what divides us is crit-

ically important for our Christian witness to a world hungry for the truth of the gospel and put off by the apparent divisions of Christendom.

Anglican Bishop David Shepherd and Roman Catholic Archbishop Derek Worlock modeled working together in the face of social turmoil and deprivation in Liverpool in the 1970s and 1980s to bridge sectarian hatreds in that city, as eloquently described in the book that they co-authored, *Better Together*. The call of Christ is to reach out to people where they are, at work, at play, in crisis, in need or in joy. This conference allowed its participants to reach out in many directions to experience how the gospel is being advanced in Liverpool at the beginning of



The Dean of Liverpool, Bishop Rupert Hoare, with conference members.  
(photo: Anglican Episcopal World/Rosenthal)

the 21st Century and to witness to the unity of the gospel in this place and time. These "Voices of Faith" are being documented by BBC Radio in a series of interviews conducted during the conference for the "United

in Song" radio program in Liverpool. May it stand as a witness to Jesus' prayer, that we may be one, even as he and the Father are one (John 17), in the diverse community of faith that is the communion of saints.

## Anglican priests hold services

The chaplain to the British Embassy in Oslo arranges the rota of Anglican priests, who hold services and enjoy a fortnight's holiday in this wonderful part of the world, staying in Kvikne's Hotel thanks to the generosity of the Kvikne family. My wife and I were privileged to be there in June.

As we drove over snow clad mountains towards Balestrand, two Luther College alumni who had been accompanying the College's Nordic Choir on their Scandinavian tour, went ahead of the group to spend a few days together at Kvikne's and over that first weekend of our visit we got to know them and enjoyed their company.

Luther College is situated in a small town of Decorah, Iowa, and is affiliated with the Evangelical Lutheran Church in America. Founded in 1861 by

Norwegian immigrants, its mission statement emphasises faith, leadership, and community service. Dr. Western H. Noble, choirmaster since 1948, has inspired generations of Luther students and brought the choir to Balestrand. They came to relax overnight between concerts towards the end of what was a hectic schedule and a successful tour.

They had not received communion on Pentecost, two days before. The tour leader, the Rev. Arden D. Haug of Christ Lutheran Church, Marine on St. Croix, Minnesota, asked if they could hold a service at Olaf's.

Just eight months before, I had preached at Trinity Lutheran Church in Worcester, Massachusetts. Lutherans were fast becoming an essential and special part of our holidays! For many of the students this

was the final chapter of their time at Luther, and the emotion in the church evoked memories of such services when I have been "moving on." It was palpable. I celebrated and Arden Haug preached. His message was "you are all loved." The choir sang the deeply moving Tchaikovsky Credo and after the blessing we all linked hands whilst they sang the College song.

It is difficult to recreate the feeling of that service but, as with all such service, I am left wondering why the Church is so divided and spends so much time tearing itself apart over relatively trivial matters. We are all loved and are all worshipping the same Lord. This was a highlight of our holiday and we were given a choir CD to remind us of a very special morning.

## ALS Boston Lectures in "Lutheran Forum"

Lectures from the ALS North American Region's Conference, "*On the Power of Bishops*," held in Waltham, Massachusetts in September 2002 are included in the Spring 2003 issue of "Lutheran Forum." Copies are \$6, including postage. Make checks payable to the **Anglican-Lutheran Society**. Send orders to Ronald T. Englund, editor. The Lutheran-Roman Catholic dialogue Commission of New England is using the conference lectures for a discussion. You may also wish to plan a group discussion of these stimulating lectures.

## Plans are developing for 2004 conference

The ALS North American Region is one of the sponsors of "*Anglicans and Lutherans: The New World Experience of Two Old World Traditions*," a conference to be held in Chicago, Illinois, from June 20-30, 2004.

The Rev. D. Thomas Andrews of Holy Trinity Episcopal Church, Bowie, Maryland, is the new representative from the Anglican-Lutheran Society on the conference planning committee. He replaces the Rev. Thomas A. Prinz of Nativity Lutheran Church, Alexandria, Virginia. More news on this conference will be available after the committee meeting to be held in October.

The next International Conference of the Society will take place in 2005, from 9th to 12th (perhaps 13th) September, in Tallinn, Estonia. It will be at the Conference Centre of the Sisters of St. Brigid, which opened, next to the mediaeval ruins of their former convent, two years ago. There will be about 40 places. Tallinn is a wonderful place, and the Old Town, virtually untouched since the 16th century, is a World Heritage Site. The subject is yet to be decided, but maybe concerning the relations of Church and State across Europe is a possible one. You'll be kept updated as time goes on.

## Lutheran names Canon at Anglican Cathedral

The Rev. Susan Johnson, vice-president of the Evangelical Lutheran Church in Canada (ELCIC) is now a Canon of Christ's Church Cathedral, Hamilton, Ontario, a congregation of the Anglican Church of Canada, (ACC).

The Very Rev. Peter Wall, Dean of the ACC Diocese of Niagara and Rector of the cathedral said that Pastor Johnson will be "our first ecumenical canon." This title is usually conferred to honor Anglicans who have been of notable service to the church.

He added: "We highly value our ecumenical relationships and I have particularly enjoyed the close ties we have here with the ELCIC. Easter Synod with local pastors and with Bishop Michael Pryse. We are thrilled to welcome Susan Johnson to the Chapter of Canons and to this new dimension of our relationship together."

In July 2001, the ELCIC and ACC adopted the Waterloo Declaration which brought the two churches into full communion.



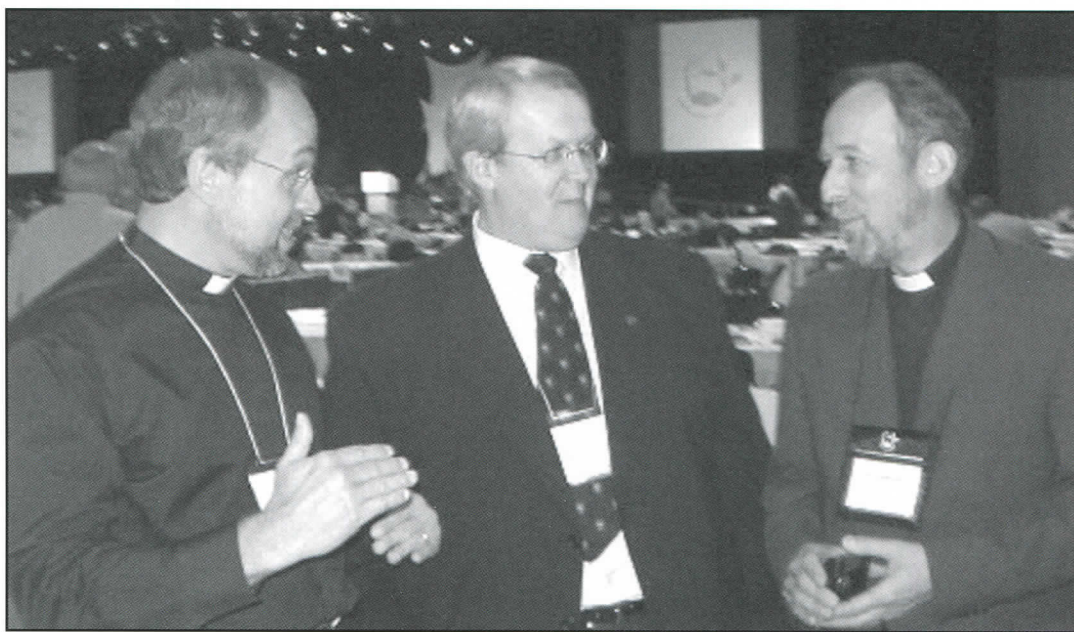
# Lutherans and Anglicans work together at the LWF Assembly

Anglican-Lutheran cooperation was a prominent feature of the Tenth Assembly of the Lutheran World Federation (LWF), which took place 21-31 July 2003 in Winnipeg, Canada. The Assembly is the highest decision-making body of the LWF and normally meets every six years. More than 800 persons attended the assembly, including some 380 delegates from the 133 churches with full membership and three associate members. The theme of the assembly was 'For the healing of the world.'

The host of the assembly was the Evangelical Lutheran Church in Canada (ELCIC). The Anglican Church of Canada was also very closely involved in the preparation and running of the event, providing volunteers and accommodating some visitors. Archbishop Michael Peers, the primate of the Anglican Church of Canada, took part in many of the sessions and activities, and local Anglican congregations offered hospitality and Sunday worship for many participants. Bishop Raymond Schultz of the ELCIC expressed his gratitude to the Anglicans for their support and encouragement.

Emphasising the importance of ecumenical cooperation, Archbishop Peers said that his church and the ELCIC were in full communion and both churches had their doors 'open to each other and toward a richer experience of life in Christ.' Anglicans 'stand in Eucharistic fellowship with the ELCIC', he said.

Archbishop Peers regretted that the government of Canada had denied visas to about 50 delegates from Africa and Asia who were expected to participate in the LWF Tenth Assembly. He said, "The churches are with you, the government has failed you. And Canadians here know that it has failed us, and I give you a commitment that our challenge to the government will be strong and consistent." As a result of the experience, the archbishop said that he could never recommend Canada as a site for an international Anglican gathering.



From left to right: The Revd Tom Bruch ALS, The Revd Canon Gregory Cameron, Anglican Communion Office, and The Revd Sven Oppegaard of the LWF.

ELCIC National Bishop Raymond Schultz expressed 'profound disappointment and shame' at the 'insensitivity and inaction' of the Canadian government in not responding to the LWF's pleas that the visas be granted. 'The principalities and powers of globalisation have created a world where capital moves freely and people cannot,' Schultz said to the assembly.

On 29 July hundreds of participants, including the Anglican bishop of Rupertsland, which includes Winnipeg, processed in silence to a meeting place near the Citizenship and Immigration Canada offices to hold a vigil in solidarity with delegates who were denied visas.

The Secretary General of the Anglican Communion, the Revd Canon John L. Peterson, called upon Lutherans and Anglicans to work together for the healing of the world. 'It is scandal that we are not working more closely together in Africa and in other parts of our global communion on HIV/AIDS,' he said. He hoped for 'a day when there may be only one united communion between our two venerable families.' Peterson referred to the report of the Anglican-Lutheran International Working Group 'Growth in Communion,' to show that the two families were working closely and that "Anglicans and Lutherans had made covenan-

tal commitments to share a common life and mission, and in some places had been able to declare themselves in full communion.'

In its official message, the Assembly said that it welcomed the agreements that member churches of the LWF had entered into with churches of the Anglican communion. 'We also commit ourselves to explore the possibilities for deepened relationships...at the global level for the sake of our common mission in the world.'

The Revd Canon Gregory Cameron, the Director of Ecumenical Affairs and Studies for

the Anglican Communion, attended the assembly. The Revd Tom Bruch, Lutheran Co-Moderator of the Anglican-Lutheran Society, attended as the official representative of the Lutheran Council of Great Britain.

The assembly elected Mark Hanson, Presiding Bishop of the Evangelical Lutheran Church in America (ELCA), as President of the LWF, succeeding Christian Krause, Bishop Emeritus of Braunschweig. The Co-Patrons of the Anglican-Lutheran Society are the Archbishop of Canterbury and the President of the LWF.

## Unexpected ecumenical encounter in Norway brings Lutherans and Anglicans together

The Rev Jeffrey Wilcox, St Leonard's Church (Anglican) in Streatham London, writes about an unexpected Lutheran-Anglican evening in Norway on June 10. He and his wife, Claire, were on holiday when they met the touring Luther College Nordic Choir from Decorah, Iowa.

It was 10 am on June 10 and nearly 100 people, half of them under 25, are singing the first hymn lustily and with great feeling. We are in St Olaf's Church which must be in one of the most spiritually uplifting locations in the world. This is a Tuesday, the sun is shining, and we are on holiday, in Balestrand on the Sognefjord in Norway. What is going on?

Kvikne's Hotel in Balestrand has the most perfect setting, on the fjord's edge. It has inn keeping traditions dating from 1752. The Kvikne family took it over in 1877 and still own it. At the turn of the 20th century, a Newcastle (England) clergyman took his family there for a holiday, and his daughter, Sophia, fell in love with a member of the family, married him and settled in Balestrand. You can only fall in love with the area, but she missed English liturgy, so decided to build a church. Sadly she died before the building was completed but it stands as her legacy where thousands from all over the world have visited meditated and worshipped. It is in the Diocese of Europe (Anglican) and is open during the summer months.



# Sharing the gospel of Jesus Christ in the 21st Century

Thesis on the current situation in East Germany. Dr Christof Theilemann

Romans 12:1-2

## 1. The overall situation in East Germany

a) Under the communist regime East German Society underwent a process of massive secularization. As a result of this less than one third in the population are Christians. Quite a number of Christians do not practise their faith. Others differentiate pointedly between their faith and official church membership. A majority of teenagers prefer the secular "Jugendweihe" rite ("Consecration of the Youth") to confirmation. Many non-Christians virtually know nothing about the Bible or the Christian faith. Some have strong reservations about anything remotely religious. They are supported in this view by influential groups in the media business.

b) The churches (i.e. the largely predominant Lutheran or Union Churches, but also the Roman Catholic Church) enjoy more of a spiritual and moral prestige than attendance statistics would indicate. The strong engagement of the churches in educational and diaconal matters is much appreciated by non-Christians. In spite of growing competition from non-Christian organizations the churches continue to be strongly involved in work with children, young and elderly people. Their famous musical tradition remains an important focus of interest for non-believers.

c) These positive aspects are however threatened with increasing erosion because of the financial and structural problems of the churches. Many adult Christians find it hard to practise their faith in a heavily pressurizing workaday situation. Huge numbers of Christian parents seem to be unable to explain to their children why faith in Christ is of prime importance to them. Christians devote less time to talking about their faith life with one another.

## 2. How to communicate the gospel to that society – theological fundamentals

Rather than constantly bewailing this situation, the

churches should concentrate on the subject-matter of their faith ("was Christum triebet"):

a) The Scriptures need to be analysed with the aid of critical exegetical scholarship. They must be expounded in concrete modern language. None of these things though exclude a proper appreciation of the Scriptures as the authoritative witness to Christ that the Church needs to pay homage to. Where human beings preach miserable sermons, the Scriptures often speak for themselves – "ubi et quando visum est Deo".

b) In spite of the official announcements to the contrary, quite a few theologians question the relevance of the doctrine of justification by faith in a postmodern world. Yet there is much in the pressures of modern workaday life (debt, demands for greater efficiency and output) that calls for a theological critique of our societies precisely in terms of that doctrine. Where personhood is only defined in terms of professional performance, the theological insight that it is the judgment of God that creates persons to be persons through faith is of prime importance for the liberation of people from the constraints of their workaday lives.

c) Karl Barth's (and, to some extent, Luther's) construal of the relationship between Gospel and Law in terms of the Pauline prerogative of the "indicative" vis a vis the "imperative" should make us wary to exploit the plight of today's million-strong workforce for moralising crusades. The gospel commits only those who already know the blessing of having been saved.

d) As Christians talk of God and their faith, as they expound the Scriptures to each other, they need to work hard (all being factually theologians and poets) to be able to speak in an ever more vivid and concrete language of the reconciliation in Christ. (cf. 2Cor5) That however presupposes hard theological work, an authentic spirituality and an intensive ongoing conversation between Christians about what Christ did for us. Deriding the

theological enterprise and the quest for truth will not get us anywhere. There are more options open to the preacher than to embark on lofty learned discourse and superficial and associative stories about life in general.

e) The gospel creates the Christian congregation to be a community of equal partners where joy, humour, but also the weeping "with those who weep" (Rom 12.15) are at home. This community cannot be solely inward-looking, for it exists primarily to serve the world. The world has a right to expect this community to be faithful to the Creation including the people God created, especially when these people are non-Christian.

## 3. How to communicate the gospel to that society – practical consequences

a) Worship (the proclamation of the gospel, Baptism and the Eucharist) and Bible-study are and remain the central focus of parish life.

b) The Churches need to apply the doctrine of justification by faith to their own financial and structural situation in the sense that parish life must be organized in such a way that people are not prevented from living out the justification that God has granted them. Theologians, church musicians, the parish-council, voluntary staff etc. are not justified by God because of the number of extra-hours they put in. Missionaries need to rest from time to time, not although, but because the Church's sole purpose is mission. Only a Church that keeps a day of rest will be able to remind the world that it needs to rely on something other than its own work effort.

c) If Gospel and Law belong together and if the Gospel is logically prior to the Law, a Church shaped by that insight will be a humorous, reliable and responsible Church. Christians need to watch closely the winds of time. But the gospel does not need a "Project Christianity" that changes its agenda every fortnight.

d) We must do everything

we can to better enable and educate the ordinary Christian to talk of God in ever more vivid worldly parables of the Kingdom (K Barth), so that they can make non-Christians understand what our faith is about. Christian instruction classes for children, young people, adults and elderly adults are absolutely vital to that enterprise.

e) The Christian community can only work properly in the service of the God-given reconciliation of humankind when those in charge of episcopé are extremely fair and thoughtful in making decision about livings and staff. Decisions need to be made with the local parish people rather than against them. The German churches need to give more attention to the spiritual needs of those studying for ordination. Good theological and communications skills only will not make good Ordinands. There should be a profound willingness to engage in an earnest quest for God's truth, a readiness to work hard and to enjoy a communal spiritual life, self, criticism, humour and common sense ... Furthermore, we need to make sure that there is regular and helpful "visitation" of ordained clergy by their church leaders.

## The Anglican Lutheran Society

### Patrons:

The Archbishop of Canterbury  
The President of the Lutheran World Federation

### Presidents:

The Very Revd Dr John Arnold, OBE - Anglican  
The Rt Revd Erik Vikström, - Lutheran

### Moderators:

The Rt Revd Rupert Hoare - Anglican  
The Revd Tom Bruch - Lutheran

### Secretary:

Mrs Valerie Phillips - Anglican

### Treasurer:

The Revd Canon Guy Smith - Anglican

### Other Committee Members:

Mr Paul Gobey - Lutheran  
The Revd Christoph Hellmich - Lutheran  
The Revd Canon Dick Lewis - Anglican  
The Revd Phillip Swingle - Roman Catholic

### National Co-ordinators:

The Revd Dr Gaaakko Rusama - Lutheran  
The Very Revd Holger Harrack - Lutheran  
The Revd Jacob Forde Knudsen - Lutheran  
The Revd Dr Scott S Ickert - Lutheran

### Editor: The Window

Canon James M Rosenthal - Anglican  
Editorial Address:  
1 Old Palace, Canterbury, Kent, CT1 2EE, UK  
Phone +44 (0)20 7921 0398  
Fax: +44 (0)20 7620 1070  
E-mail: windoweditor@aol.com