

The Window

October 2010

THE ANGLICAN-LUTHERAN SOCIETY

Issue no. 93

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And there's more!

ALS CONFERENCE 2011

'THE WORD READ - THE WORD PREACHED'

*The English and Continental Reformations
and their legacy in Church and Society.*

Beautiful Salisbury Cathedral in England will provide the backdrop to the Society's Conference from Friday 16th to Tuesday 20th September 2011 at Sarum College, situated in the Cathedral Close just two minutes walk from the cathedral itself.



The soaring spire of the magnificent Salisbury Cathedral

Sarum College is a very good conference venue offering comfortable bedrooms, excellent food, a well stocked theological bookshop and library, and a beautiful chapel designed by William Butterfield (1814-1900), one of Britain's most important Victorian Gothic architects.

The city of Salisbury is steeped in history. There is much to explore, and all within easy walking distance of the College

front door. It is also a good base from which to explore the surrounding area and the conference programme will include visits to nearby Stonehenge and Winchester.

The year 2011 marks the 400th anniversary of the 'Authorised' or 'King James' version of the Bible in England. The conference theme, 'The Word Read - The Word Preached', will enable us to explore the various ways in which the Holy Scriptures have been used and understood within our two traditions from the time of the Reformers until now. There will be presentations on:

- **Translations of the Bible**, particularly the Authorised Version and the Luther Bible
- **The Bible in Film**, including a viewing of 'Babette's Feast'
- **The Bible in Teaching and Preaching**
- **Anglican Evensong** and its sources in the scriptures.

(continued page 3)



Sarum College in the Cathedral Close

NEWS OF RECENT APPOINTMENTS

Our Society has a new Patron, the Lutheran World Federation has a new President, and the World Council of Churches has a Swedish Lutheran as its Ambassador at the United Nations



On 24th July 2010 **Bishop Munib Younan** of the Evangelical Lutheran Church of Jordan and the Holy Land (ELCJHL) was elected President of the Lutheran World Federation (LWF). The LWF is a global family of over 120 Churches.

Bishop Younan becomes a Patron of the Anglican-Lutheran Society and members will have a chance to meet him at the Society's Annual General Meeting on Saturday 5th March in London (see opposite page). He is a passionate voice for justice and peace, not only in his homeland the Middle East, but around the world, and he is a strong advocate of the ecumenical commitments of the LWF.

His election is good news for Anglican-Lutheran relations in Europe which have been strengthened in recent years by the Porvoo and Meissen agreements. After his ordination he studied and earned a degree in Helsinki, and speaks fluent Finnish!

In his acceptance speech, Bishop Younan recalled that he was first introduced to the LWF through a cup of chocolate milk. He and his family were Palestinian refugees in the 1950s. At the Martin Luther School in Jerusalem, through a gift of the LWF, a daily cup of chocolate milk was offered to the students. Bishop Younan explained, "The chocolate milk physically nourished us refugees and was the answer to our prayer, 'Give us today our daily bread.' It also nurtured in us knowledge of the theology of the Lutheran communion; it taught us about God's love."

We pray that his election to the Presidency of the LWF will give the diminished and beleaguered Arab Christian community in the Holy Land and other countries new courage.

The Director of the International Affairs of the Church of Sweden, **Ms Margareta Grape**, has been appointed Ambassador for the World Council of Churches (WCC) to the United Nations (UN) in New York. Her duties, from January 1st 2011, will include representing the Member Churches of the WCC in their efforts to foster human rights, peace and disarmament, and to combat poverty. She will head the UN office of the WCC and be the voice of the Ecumenical Movement there.

Ms Grape brings to her new post a considerable experience in International Affairs, both in the field of Mission and Overseas Aid and from Social Democratic International co-operation.



Asked about her new post, Ms Grape said that she regards it as a great privilege to be able to continue the work she has been involved in for so long, but now representing the entire Ecumenical Movement.

Mr Lars Friedner, General Secretary of the Church of Sweden, commented that it is a source of some pride and considerable joy that a Senior Officer of the Church of Sweden should be appointed Ambassador for the Churches at the UN. Under Ms Grape's leadership the Church of Sweden's International Affairs have flourished, he said, and this had no doubt been observed by the WCC when they were looking for a suitable person to represent them at the United Nations.

ALS ANNUAL GENERAL MEETING 2011

THE SITUATION FACING CHRISTIANS IN JERUSALEM

The Society's Annual Meeting will be held on Saturday 5th March at 10.30am
at St Ethelburga's Centre for Peace and Reconciliation, 78 Bishopsgate, London EC2N 4AG.

Our Annual Meeting will be important for a number of reasons.

First, there are the elections. Every year members have to elect an Anglican and a Lutheran as Moderators of the Society. In 2011 the Executive Committee reaches the end of its three year term of office and so a new committee must be elected. Also, our Treasurer, Canon Guy Smith, has expressed a desire to stand down. Dr Roy Long, our secretary, will be happy to receive nominations. Details of the serving officers and committee are found on the back page of The Window.

Second, there are the reports from our National Coordinators. These will be brief, but give a picture of how the Society is doing in various parts of the world.

Third, there is the opportunity to look in some depth at an important issue facing our Churches. We are delighted that our new Patron, Bishop Munib Younan (*pictured opposite*), Lutheran Bishop of Jordan and the Holy Land and his Anglican colleague, Bishop Suheil Dawani (*right*), Anglican Bishop in Jerusalem, have both



agreed to share with us some of the issues facing the Christians in Jerusalem. They will be joined by Mr Yusef Daher, (*pictured above*), Coordinator of the World Council of Churches' Inter-Church



Centre in Jerusalem, one of the signatories of 'A Moment of Truth' - the Palestine Kairos Document of 2009.

The Kairos Document of 2009 is a

cry of hope reflecting love, prayer and faith in God. It urges all the churches and Christians in the world to stand against injustice and modern-day apartheid in the occupied Palestinian territories, and calls the churches to revisit theological distortions that serve to justify crimes perpetrated against people and the dispossession of their land. For some people this document seems highly controversial. For others it is an unknown quantity. If you have not seen it you can find out all about it and download the full text at www.kairospalestine.ps/?q=node/2 Our speakers will help us understand its significance in the context of the Christian community from which it comes and discuss it with us.

Fourth, there is the opportunity to meet other members of the Society and to enjoy a meal with them and share in worship together.

So put the date in your diary now and e-mail Helen Harding at ccwatford@btinternet.com to let her know you are coming so that she can organise the catering. It may seem a long way off now but 5th March will soon be upon us!

(CONFERENCE continued from page one)

Speakers will include Prof David Catchpole, Dr Jaakko Rusama, Dr Michael DeLashmutt, Pastor Else Hviid and Dr John Arnold.

Our Conference Chaplain will be the Rev Jochen Dallas who will arrange our corporate worship which will take place in the College Chapel and in the Cathedral itself.

The Cost will be £350 (approx \$560 or €400) per person for full board and all conference activities. Places will be limited so early booking is advisable.

Enquiries and booking slips to Mrs Helen Harding, ALS Conference, Christ Church Vicarage, Leggatts Way, Watford, WD24 5NQ, UK or to ccwatford@btinternet.com Later she will send you a full registration form. There will be a limited number of bursaries for theological students. Mrs Harding will be glad to supply details of these so, students, contact her as soon as you can.

ALS Conference in Salisbury UK 16th-20th September 2011

I would like to reserve places on the conference.

Name

Contact details (address or email)

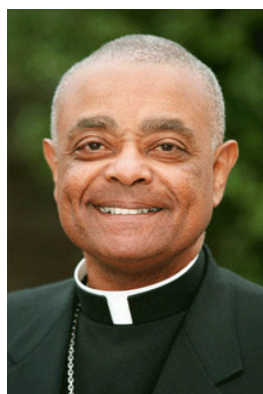
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'YOU ARE WITNESSES OF THESE THINGS'

Laura Lincoln, our USA Coordinator, gives her account of the National Workshop on Christian Unity held in Tampa, Florida, from Monday 19th to Thursday 22nd April 2010

As soon as we arrived in Tampa members of ILES, the International Lutheran Episcopal Society as the ALS is known in the USA, set up our stall. The National Workshop attracts people from all over America. Our aim was to make our society better known. We did our best and gave away 100 brochures, pencils with our web site address, and mini globe key chains with our contact information. Why the globe? Our ILES logo is a globe with a seedling: "Grass Roots with a Global Perspective".

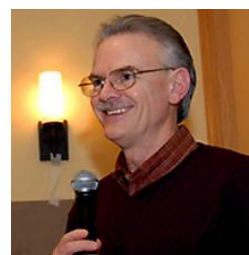


The workshop began on Monday evening with opening worship in the Sacred Heart Roman Catholic Church at which The Most Reverend Katharine Jefferts Schori, Presiding Bishop and Primate, The Episcopal Church, was the preacher. The next morning we got down to business with the first Keynote Address by Archbishop Wilton D. Gregory (left), Roman Catholic Archdiocese of Atlanta. He recalled the 1910 Edinburgh theme, "In all things, charity." In our current situation of seeming ecumenical fatigue and social disagreements it may seem that more and more barriers to Christian Unity are arising. Recent Roman Catholic remarks regarding the Anglican Communion, and expressed disappointment with the ELCA, are examples. However, in his view such tensions only underline the urgency of yet more dialogue, and a firm commitment to the ecumenical enterprise. It is so very important that all of us approach these relationships in humility, truth, and charity.

Eight members of the ALS in America (ILES) then took a bit of a drive across Tampa to visit Grace Lutheran Church and witness their ministry to homeless women veterans. We shared lunch with Pastor Hillmer, and Barbara and Stan Ewanowski (right), who gave us a presentation. They collect food with the help of the congregation members, using special bags with the church logo and a select shopping list attached. They've also collected furniture, clothing, and other items to help these women living in very difficult circumstances. You can learn more by visiting their website at www.gracetampa.org and going to the Community link.



Back at the Workshop for a Joint Network Plenary entitled Christian Witness in an Inter-religious World. This was led by Rev. Dr. Gwynne Guibord (left) (Episcopal Church [TEC]) and Rev. Dr. Michael Kinnamon (bottom right) (National Council of Churches of Christ [NCCC]) who began with an historic overview, taking us out of our contemporary pluralism back through the stages of interfaith conversations beginning with Jerusalem in 1928 when communism and secularism were the focus. They then identified four themes for our consideration in interreligious work today; *soteriology* (we must have humility in the face of the mystery of God's work), *mission* (which challenges us to work directly with others as partners, not guests), *ecumenism* (interreligious work is not simply an expansion of work towards Christian unity), and *moral challenge* (agonizingly complex - legitimate diversity ≠ demonic diversity). Referring to Rowan Williams' 2006 Plurality and Religious Identity, we were reminded that our identity as Christians does not call us to "win" in some religious market place.





Next came a plenary arranged by the Lutheran Ecumenical Representatives Network on 'Inter-religious Realities Today'. This was led by Dr. Michael Trice (*centre*) and Dr. Peter Makari who both talked about the Evangelical Lutheran Church in America's work with Jewish Dialogue Partners since 2004, and the National Muslim-Christian Dialogue Initiative. They asserted that we need to move beyond dialogue to

rediscovery by letting others tell their own stories outside of (and challenging) our assumptions.

The day ended with a Eucharist at St. Andrews Episcopal Church.



Wednesday began with a Bible Study entitled 'Generation of the Eucharist in the New Testament'. It was led by the Rev Dr Bruce Chilton (*right*) of Bard College and was frankly one of the best I have ever participated in. Everyone I spoke with was not only impressed but delighted to have been so well engaged in the midst of a long conference! My comments would not do it justice, so please go to www.nwcu.org/Documents/CHILTON-NWCU-2010.pdf and read it for yourself.



The next session was led by the Rev. Dr. William G. Rusch (*left*) of Yale Divinity School, New York Theological Seminary who has worked and written extensively in the field of ecumenical reception. His presentation entitled 'Ecumenical Reception - Its Challenge and Opportunity' laid out for us the complexity of the reception process which necessarily involves, as he sees it, 1) a formal text, 2) credible people willing to see beyond the boundaries, 3) sufficient resources in all aspects, and 4) a degree of equality among the churches to avoid a "take-over" sensibility. True ecumenical reception is intricate, fragile, and not quickly achieved. Rusch recalled an image put forth by theologian Harding Meyer - that ecumenism is the discovery of a new land, and reception is the opening up and settling of that land.

On Thursday morning I attended a seminar on 'Racism as an Impediment to Ecumenism'. Our panel members (*left to right*: Rev Marilyn Miller, ELCA; Rev Curtis Kearns, Presbyterian Church USA; Rev Jane Oasin, TEC) presented the strengths and weaknesses of the efforts towards inclusivity and justice on the part of each of their judiciatories. All agreed that more must be done, although no clear paths exist. The work is complex and must be done by all of us, together.



The workshop ended at lunch when the Rev. Dr. Tom Best (*on screen left*) brought us back to the beginning in 1910 at Edinburgh, and reminded us that Luke 24:47-48 compels us to do mission ecumenically, rather than separately and competitively. We are called to be one. We are called to be witnesses - together.

Audio transcripts of most sessions are available at www.nwcu.ecumenist.net for a very reasonable fee. The Bible Study was particularly good. The next National Workshop on Christian Unity, 2011 is in Pittsburgh,

Pennsylvania, 9th - 12th May, at The Sheraton on Station Square. For more information go to www.nwcu.org. I hope to see you there. Meanwhile, if you would like to know more about the National Workshop, please feel free to send your emails to me, Laura Lincoln, USA National Coordinator, at als-usa@att.net.

DUST AND ASHES CAUSE FLYING FRUSTRATION

Two members of our London-based ALS Committee, Dick Lewis and Rupert Hoare, had planned to fly the Atlantic to take part with our American colleagues in this year's National Workshop on Christian Unity in Florida, but nature - or an Act of God - intervened. The volcanic ash cloud issuing from Iceland put paid to that idea. Dick's trip had to be cancelled altogether, and Rupert's was curtailed to half its original scope. But he did get to Virginia, Cape Cod, and Boston. Here's his report.



Virginia Theological Seminary Chapel

Visiting Tampa was out of the question, but when flying restrictions were eventually lifted I was able to take up the second half of my planned trip. My first stop was Virginia Theological Seminary, where I was the guest of Professor Mitzi Budde, librarian and professor of Ecumenical Studies. Mitzi, well known to us all in the ALS, is a Lutheran who ensures that this Episcopal Seminary takes seriously the 'full communion' that has been brought about by the agreement 'Called to Common Mission'. Each term, for two weeks, the worship of the Seminary Chapel is carried out in accordance with Evangelical Lutheran rites. My arrival coincided with the beginning of this fortnight, so at the main Eucharistic

celebration of the week I was invited to preside while Mitzi preached, Mitzi having first put her student group of Episcopalians and me authoritatively through our paces in Lutheran worship. Then for 10 days the Seminarians experienced Matins according to Evangelical Lutheran Worship.

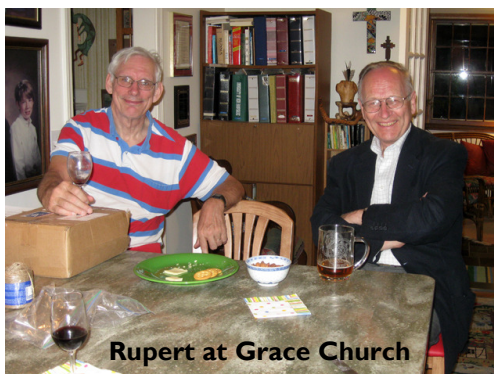
On the following two days I had the privilege of reading a paper to members of the Seminary's Academic Faculty on the theology of sign in The Anglican Communion's Report: 'The Vision Before Us', and then leading a three hour seminar for two student groups on the same report. The attention the Seminary gives to ecumenical relationships in general and Anglican-Lutheran relations in particular raised the question for me: would Anglican ordinands in the UK be as well versed in the Porvoo or Meissen Agreements as their Episcopal counterparts are in 'Called to Common Mission'?

My journey then took me north, first to Grace Church, an Episcopal church in the city of Everett,

Boston, where I was invited to preside and preach by the Revd Barbara Smith-Moran, who also knows the ALS well. She works very closely with a Lutheran Deacon Gail Bucher, who on this occasion 'deaconed' for me. Here was 'Called to Common Mission' in action, in a very urban 'down-town' situation with a small enthusiastic congregation of many different nationalities. After the service I was invited to bless a small garden they are creating on some waste land outside the church.

Before going on to the inauguration of a new Province of the Society of Ordained Scientists as their Episcopal Visitor, I took some time out to visit to Ron and Ruth Englund in their home in Falmouth, Cape Cod. Ron helped found the ALS when he was Minister of St Ann's Lutheran Church in London.

It was a delight to spend some time with them, and a real highlight was clambering on board 'The Mayflower' with Ron in Plymouth, and visiting the first settlement village of



Rupert at Grace Church

LOVE IN A COLD CLIMATE OR THE CHURCH OF DENMARK JOINS THE PORVOO COMMUNION



When the Evangelical Church of Denmark signed the Porvoo Agreement in Copenhagen over the weekend of the 2nd and 3rd October 2010 the Anglican Lutheran Society was represented by its Lutheran Co-Moderator, Bishop Jana Jeruma-Grinberga, and by its Anglican Co-President, Dean John Arnold. This act brings to an end a fifteen-year anomaly during which the Church of Denmark participated in the Porvoo Communion of British and Irish Churches with Scandinavian, Nordic and Baltic Churches without being a full member. As the Bishop of Copenhagen said, "We have now moved from being rather distant cousins into the very heart of the family as brothers and sis-

ters."

The celebrations, attended by thirty Anglican and Lutheran guests, began with tea and Sung Evensong in St Alban's Church. Bishop Kenneth Stevenson was unfortunately prevented by illness from being present in person, but his sermon was read for him by the Anglican Co-Chairman of the Porvoo Contact Group, Bishop Martin Wharton of Newcastle.

The signing of the Agreement by the Chairperson of the Danish Interchurch Council, Mrs Hanna Broadbridge (left), at the end of an ecumenical celebration of Holy Communion in Copenhagen Cathedral on the Sunday morning (*the Porvoo Altar in the Cathedral is pictured above*). It marks an important stage in the development of this major Anglican-Lutheran fellowship, for the Danish Church is the keystone in an ecumenical arch, which now reaches from the western shores of Greenland to the eastern end of the Gulf of Bothnia, nearly halfway across the northern hemisphere through 110 degrees of latitude. Indeed, given Denmark's territorial claims, it could even be said to reach to the North Pole!

Of the original participants in the conversations leading to the Agreement only Latvia, facing acute internal tensions, has not yet brought the matter forward for decision.

The Diocese of the Faeroe Islands could have been deemed to be in

membership, as it was part of the Church of Denmark when the Agreement was made. But now that the islands are independent it will doubtless prefer to take its own decision in its own time.

Those most closely affected will be the congregations and chaplains of St Alban's Anglican Church in Copenhagen and of the Danish Church in London, but the opportunity is now there for all of us to get to know each other better and to participate more fully in the life of each other's churches. After all, the Agreement is called *Together in Mission and Ministry*.

The Danes are now speaking, with the zeal of recent converts, of moving on to widen the communion to include the German Protestant Churches, with which we Anglicans



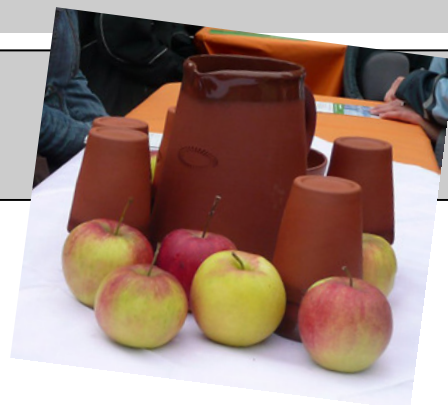
Bishop David Hamid, Suffragan Bishop in the Diocese of Europe, and the Rev Ulla Monberg, our Society's Danish Co-ordinator, were both in Copenhagen for the historic event.

are already in one kind of fellowship through the Meissen Agreement and they in a slightly different one through the Leuenberg Agreement.

Let anyone who thinks that the Ecumenical Movement has stopped

'THAT YOU MAY HAVE HOPE' 1. Peter 1,21

Klaus Wallrabenstein shares his impressions of the Kirchentag



raised his beer glass and added two words: "Und Prost!"

- ♦ 'Artoklasia' - the breaking of bread is to become an important event in ecumenism. The Orthodox church invited Protestants and Catholics and Methodists to a vesper to share bread between them. For the Catholics this was the opportunity to take part for it was not a Eucharist.

As you can see from the picture (above left), 20.000 people came - and there were seats and tables for just 10.000, all nicely laid out with tumblers and water jugs, apples and oil (pictured above). The blessed bread was brought to each table and people who had never met shared bread and dipped it into the oil.



They also shared thoughts on a Bible passage. We happened to sit next to the Lutheran Bishop of Bavaria, Bishop Friedrich, who preferred to celebrate among the congregation.

- ♦ A comment by a well-known German professor on the discussions about joint communion between Roman Catholics and Protestants. He said: "Each



The Ecumenical Kirchentag in Munich 2010 was a place where people came together to confess their common Christian faith and to witness to their common hope. It offered an opportunity to engage in conversations and debates on the basic issues of being Christian.

130,000 Christians came to Munich and stayed for four days. A lot more came in from parishes nearby to join in for a day. And all came together to sing, pray, discuss, confess, witness and learn. It was a great festival of faith but discussions about political issues and controversial forums about the future of our world took place, too.

Just a few memories:

- ♦ A Bible Study on God's covenant during which, remembering the rainbow, the speaker said, "God's grace is colourful."
- ♦ A service celebrating the Meissen agreement: 'On our way to visible unity'. Many bishops took part in this service and everything fitted nicely together - the hymns, the greetings, the sermon, the music sung by a wonderful choir. After the service the congregation of Protestants,

Anglicans (from England and America - I even met one from South Africa now living in Munich) and Catholics met in the church hall for refreshments. Many met or made friends from other countries and denominations and quickly the hall was filled with words and laughing.

Then someone stepped to the microphone and asked for another greeting by another bishop. The talks were stopped and everybody listened. Unfortunately this greeting went on and on and so people decided to go back to their discussions and to let the bishop talk.

Finally he finished and after a polite clapping, the man on the microphone thanked the person who has organized the service and the liturgy. More clapping. And then he said: "Would you like to say a few words?" The audience thought - oh no, not another speech. But the liturgist, beer glass in hand, went to the microphone and started to sing the alleluia from the service. The whole congregation happily joined in. And when the hymn was sung the liturgist

snail is going to say you are rash, if you overtake her!"



- ◆ The theme of the Kirchentag was "That you may have Hope". The catholic, protestant and Methodist church in south-west Germany had invited people to share their hopes by packing "a suitcase full of hope". All the suitcases were shown on a display at the agora, a sort of marketplace where people could display their wares and their work. A wonderful idea to try in your own parish or congregation!
- ◆ And on the agora you could find the Anglican-Lutheran Society in a small place well equipped and supported by people from England and Germany.



Here are Patrick Irwin and Gudrun Kapper. Many contacts were made there for people came to ask about Anglican or Lutheran subjects or simply to meet friends.

From 1st to 5th June 2011 there will be a Protestant Kirchentag in Dresden. Perhaps we shall meet there - if the Lord is willing and we live till then. You can find information about the Kirchentag in Dresden at <http://www.kirchentag.de> and in English at www.kirchentag.de/index.php?id=home_english

WHAT AN INTERESTING COINCIDENCE!

Among the people who visited the ALS stall in the 'Agora' at the Kirchentag were John Grange, an Anglican, and his wife Helga who is Lutheran. They found the stall attractive and decided to join the Society. Afterwards John wrote to Rupert Hoare:

Your magazine is really excellent - well written and edited and full of fascinating information. In the April edition, Bishop Nick Baines asked if there are any other journals called 'The Window'. Not that I know of, but I picked up a copy of the diocesan magazine at the Diocese of Oxford stall, very close to your stall at the Agora, and the attached photo shows an interesting relationship!



For us, the Kirchentag, our eighth, gave very much food for thought. We hope that the many very profound discussions will lead to positive action, even a second Reformation!

WE SHALL BE THERE

says Gudrun Kaper, our German Coordinator

The theme of the Dresden Kirchentag will be 'Da wird auch dein Herz sein' - 'There will your heart be also' (Matthew 6:21). We will again meet with friends and friends-to-be from many churches, countries and languages, think and pray for our future together, enjoy the great Dresden region and celebrate God's grace. And with the encouragement of Pfarrer Holger Harrack, our German Treasurer and leader in earlier adventures of this kind, I have already applied for the Society to have a stall in the 'Markt der Möglichkeiten'. I have started an email group and a folder on my computer so that any reader interested in helping with the stall can contact me, Gudrun Kaper, at kaper44@yahoo.de



A Bergen street with the Domkirken tower in the background

SOUTHWARK CATHEDRAL CHOIR VISITS BERGEN

Our Norwegian Coordinator, Jacob Frode Knudsen, reports

At the beginning of June 2010 the Choir of Southwark Cathedral in South London, UK, visited Bergen Domkirken. On the Friday people enjoyed a wonderful concert and on Saturday the choir sang Church of England Evensong.

One elderly English lady said to me, "That was so wonderful! I have missed it for so many years! All my relatives in England are dead, so I never go back!"



With tears in her eyes, she added, "This is probably the last Evensong I will ever hear!"

On Sunday the choir sung at the Choral Eucharist as we celebrated Corpus Christi. After the service the choir gathered outside the Cathedral. Front left is Southwark's Sub-Dean, Andrew Nunn and right front are Succentor, Anna Macham and the Choirmaster, Peter Wright. Just above Anna's head is the Rev Jacob Frode Knudsen.

COMMITTEE MEMBER IS NEW ANGLICAN CHAPLAIN IN BUCHAREST AND SOPHIA

On 9th October 2010 the Rev Patrick Irwin was licensed as Anglican Chaplain in Bucharest, Romania, with Sofia, Bulgaria, by the Venerable Patrick Curran, Archdeacon of the Eastern Archdeaconry of the Diocese in Europe. The service was held in the Church of the Resurrection in Bucharest. The hymns chosen for the occasion were "Praise to the Lord, the Almighty, the King of creation", "Let all mortal flesh keep silence", "Be thou my vision", and "The Church's one foundation", to reflect Patrick's German, Orthodox, Irish, and ecumenical connections.



In the congregation were the Ambassadors of Britain, Ireland and the USA, a representative of the Canadian Ambassador, the British Deputy Head of Mission, the General Secretary of the Bible Society, two local German Lutheran pastors, a representative of the Romanian Orthodox Patriarch and the local Orthodox and Armenian priests. Patrick is looking forward to his ministry in Bucharest and Sofia, and to being the Archbishop of Canterbury's Personal Representative to the Patriarchs of the Romanian Orthodox Church and of Bulgaria. But he still intends to maintain his involvement with our Society and to continue as a committee member if he is re-elected at the Annual Meeting in March.



"WELCOME TO KIDDERMINSTER: TWINNED WITH HUSUM"

*Canon Owain Bell, Team Rector of
Kidderminster Parish Church Team Ministry, describes an improbable
but very successful international partnership*



Every road sign into Kidderminster proclaims it - 'Twinned with Husum'. Many other towns in the UK have similar notices, of course. Sometimes these international 'partnerships' are little more than formalities or the preserve of Council Leaders and businessmen. But in Kidderminster it is different.

For over 50 years the improbable link between an industrial town in the English West Midlands and a bright and inviting sea-side town on the Nordsee has flourished at many levels. There is an almost constant stream of visitors in both directions, including Councillors, carnival queens, choirs, orchestras, schools, golfers, gardeners and very much more, including men and women of faith. At St. Mary's Church in Kidderminster, when some of the congregation are missing, we can almost certainly assume that they are staying with friends in Husum!

This remarkable twinning has been given an added impetus over the years by the frequent visits and sympathetic

preaching, in Kidderminster, of Manfred Kamper, a former Probst, and his successors.

Perhaps the most rewarding friendship of all has been that between two older ladies from our respective towns. Lorrie, now a member of Trinity Methodist Church in Kidderminster, came to England as a child with the Kindertransport. As a result of the friendship she made with Hedwig from Husum, Lorrie was able to make a journey that she never dreamed she would be able to make – a journey back to her homeland. And what a joyful and healing experience that was.

One of the unexpected benefits of this partnership is the way in which it has brought the churches in each town closer together. In Kidderminster, for example, the visits we make are always thoroughly ecumenical and the programmes we plan for Husum visitors are always planned ecumenically too. Sometimes you just need an excuse or a good reason to get together! Above all this partnership, forged in the imme-

diate post-war years to promote peace and reconciliation, has matured into something ongoing and including the next generation. To hear joint concerts given by the young people of our two communities is something quite remarkable.

From a faith perspective, the chance for Christians (Lutheran, Anglican, Methodist, Roman Catholic and others) to get below the surface and to share experiences of Church life in our two countries, and to tell their stories, has proved an enormous encouragement. We have also been blessed in the support we have been able to give to each other through prayer, e-mails and telephone calls! As always, on visits, it can be uncomfortable, but invariably useful, to see ourselves as others see us. Certainly for me some of the most stimulating theological conversations I have enjoyed in recent years have been with colleagues and friends from Husum, perhaps over a glass of malt whisky in Kidderminster or while relaxing in a 'strandkorb' on a sunny day in a vicarage garden in Husum!



An ecumenical partnership that creates genuine friendship

ADVANCE NEWS

The Society is planning a Special Conference for students, Ordinands, and those in the early years of ordained ministry at the College of the Resurrection, Mirfield, Yorkshire, UK, 4th - 8th September 2012. It will explore ecumenical resources for ministry in the 21st century, and share some of the many opportunities for deepening, enriching and enlivening ordained ministry offered by ecumenical life across the churches. Those interested in contributing to the planning of this conference should please contact Rupert Hoare at: rupert.gesinehoare@btinternet.com, or Roy Long c/o The Anglican-Lutheran Society, 30 Thanet Street, London, WC1H 9QH

THE KING JAMES BIBLE : (I) PREHISTORY

The first of three articles by The Rev Alex Faludy which, whilst of interest in themselves, are designed to help people prepare for the Society's Conference in Salisbury, UK, next September

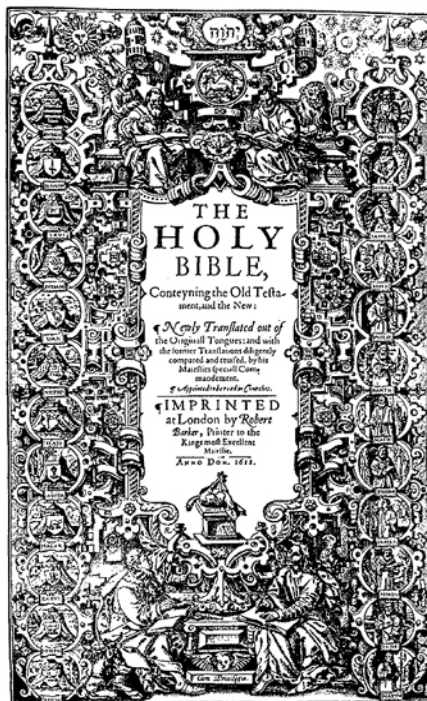
The publication of the 1612 translation of the scriptures into English (known colloquially as the Authorised or King James Version thanks to the project's Royal sponsorship) was, of course, a seminal moment in the history of English Christianity and of the English language which in tandem with the Book of Common Prayer it was to condition well into the twentieth century. However, the project of translating the sacred texts into English had a long and politically fraught pre-history which goes back a long way before the formal instigation of the project by James I (of England) and VI (of Scotland) on 10th February 1604.

Partial attempts at a written vernacular translation of the Vulgate were made as far back as the time of Bede, the celebrated monk of Jarrow, who is said to have translated the Gospel of John into Anglo Saxon.



A tile mosaic depicting The Venerable Bede, to be found in an underpass beneath Ellison Street in Jarrow, South Tyne-side. Bede lived his life just a few hundred yards from this location.

Alfred the Great, King of Wessex 871-901), when not busy burning cakes(!) and establishing the first English navy, found time to render his favourite pas-



Title page of King James' Version 1611

sages from Exodus, chapters 21-23 (the giving of the law), into the same tongue. The Lindisfarne Gospel's are interlinear vernacular glosses written in around 950 in the Northumbrian dialect and are based on a much earlier Latin manuscript.

The project languished however until revived in the fourteenth century by John Wycliffe (1330-84), 'Morning Star of the Reformation', who encouraged the project as part of a wider programme of church reform. He argued that 'no man was so rude a scholar but that he might learn the Gospel according to its simplicity'. Although the Middle English edition which was completed in 1382 (New Testament 1380) bears his name, scholars dispute how much of the work was indeed Wycliffe's and how much was that of his associates John Purvey and Nicholas of Hereford. The situation is further confused by the fact that another more colloquial version, also claiming to be from Wycliffe's hand, appeared after his Martyrdom. Whatever the case may be, the two variants which together enjoyed the name of The Wycliffe Bible also attracted the op-

probrium of the church authorities.

Noting the translation's importance to the underground Lollard movement in England, and its influence on Jan Hus's agitation in Bohemia, the Council of Constance (1415) ordered all copies to be confiscated and burnt, a fate later shared by Wycliffe's bodily remains which were exhumed and immolated in 1428.

For 150 years the Wycliffe Bible remained the only Bible in English, and its earlier association with 'heresy' made subsequent efforts suspect, even when hostility to vernacular translation began to soften on the continent under Humanist influence. Amazingly, the Wycliffe Bible did not see the light of day in print as a complete work until 1850.

Episcopal hostility to the Wycliffe Bible seems ironic in retrospect because of its close (consistently almost word for word) equivalence to the Vulgate whose authority it did not seek to question.



John Wycliffe (1330-1384)

When the translation project began afresh by William Tyndale (?1494-1536) in the 1520's, Erasmus' 1516 critical reconstruction of the Greek New Testament (the distant ancestor of today's Nestle-Allen gold standard texts) had rendered such an approach impossible.

Tyndale's work had to be discreetly conducted abroad in the Low Coun-

tries with the first printing of the New Testament sallying forth in 1526 to an enthusiastic reception. Eighteen thousand copies survive to this day. Tyndale pressed on with his work, managing to translate a substantial portion of the Old Testament. However the work led to a questioning the sufficiency of the Vulgate text and to the challenging of doctrinal emphases which had come to be built on that text, something that did not escape the notice of both church and crown,

Tyndale was arrested in 1535 and met his death by execution in autumn of the following year.

Henry VIII's unsteady flirtation with mild reform after the 1532 break with Rome opened the way for further efforts at Bible translation. Miles Coverdale (1428-1568) published in Zurich a completed and mildly revised version of Tyndale's text without official approval in 1535, but further printings and revisions of the same texts were authorized by the English Government at the instigation of the King's minister Thomas Cromwell in 1537 and 1539.



Title page of 'The Great Bible' of 1539

The result was what came to be known as the "Great Bible" or "Cranmer's Bible", the text that undergirded not only Henry's cautious and idiosyncratic reform of Church life in England but also what followed in Edward's full blooded Swiss-style Reformation of 1547-52.

And it is to Switzerland in the 1550's that we will need to look to continue the story...

MAKING THE MOST OF MEMBERSHIP

How we might enrich and extend Anglican-Lutheran interchange

At recent meetings your committee has been wondering how to extend the scope of the Society's life. One way would be to set up local or regional meetings where members could get to know each other. They might begin by meeting socially, and then perhaps invite one another to each others church services or activities. Gatherings could be arranged to consider topics of interest. They could also travel to conferences and Annual Meetings together.

All this sounds pretty obvious to you perhaps, but there is a snag. We have never published a membership list. You may have another ALS member living in the same street and not know it! How can people make contact with each other unless they

know who they are?

So we propose circulating in the UK a membership list, including names and addresses of our UK members.

This will at least enable everyone to know who the others are and to make contact if they wish.

If you do NOT want your name and address to appear please phone Helen Harding, our Membership Secretary, 01923 672240 or email at ccwatford@btinternet.com

The Committee suggests that National Coordinators consult the members in their own areas to see what they should do.

SHARED ECUMENICAL INTERESTS

The ALS Executive Committee has recently been having discussions with Lady Kate Davson of the International Ecumenical Fellowship because there are many similarities in the aims of the two groups and events that each organises could be of interest to the other's members.

The International Ecumenical Fellowship is a grass-roots, international community of Christians from countries across Europe bringing together Christians from all traditions to worship, pray, study and enjoy fellowship. There are regional groups in Belgium, the Czech Republic, France, Germany, Great Britain, Hungary, Poland, Romania, Slovak Republic, Spain, and individual members in a number of other countries.

The IEF seeks to encourage and strengthen the ecumenical commitment of its members in their local communities. It holds an annual international conference and smaller regional meetings. It also practices and encourages Eucharistic Hospitality as far as church discipline and personal conscience permit it.

The next IEF Conference will be held at Sussex University on 22nd-29th August 2011 with a pre-conference pilgrimage from 17th – 22nd August at Canterbury. More information will be in the January edition of The Window. Their conference will probably become biennial so we are working together on future dates so that our two events come in alternate years, and some may even be held jointly.

NEXT EDITION OF 'THE WINDOW'

If you have any news of ecumenical activities, exchanges or developments in Anglican or Lutheran relationships in your area that might be included in the next edition due out in January 2011, Rupert Hoare would be glad to hear from you in early December. His contact details are found on the back page.



Being a Chaplain in the Royal Navy offers many challenges and opportunities. While the basics are the same, such as celebrating the Eucharist, preaching, baptising and so on, the location is often very different from traditional parish ministry. In two and a half years I have been privileged to serve all over the globe, from Remembrance Sunday in Antarctica (the only continent never to have known war) to Easter on an Iraqi oil platform. But one time and place really sticks in my mind, and it involves a very unusual Norwegian church.

For many in the British military the dramatic and beautiful Falkland Islands can seem like the end of the world, but for the Royal Navy they are a stepping stone. From there we go even further on, to South Georgia and sometimes even Antarctica. The first time that I saw the Falklands I thought that they looked bleak, but when I returned after a month in Antarctica onboard HMS Endurance the Falkland Islands looked like an oasis teeming with life!

Just before Easter 2010 HMS York sailed from Mare Harbour in the Falklands to the South Sandwich Islands, the first visit for some years to these far-flung British Islands just

THE MOST SOUTHERLY NORWEGIAN CHURCH IN THE WORLD?

The Reverend Ralph Barber, Chaplain in the British Royal Navy, gives a snapshot of his own particular ministry in the Antarctic

above 60 degrees south. From there we turned north to South Georgia (it is not often that a ship sails north to South Georgia!). It is hard to describe the beautiful bleakness of the Antarctic and sub-Antarctic regions. There is hardly any colour, everything is black, white or grey and this really is the most inhospitable and remote place on earth, and the most beautiful. In such places you rightly expect to see whales and seals, but one thing which really surprised me was the presence of churches on the other side of the world.

Two years ago I landed by helicopter at a Chilean airfield in the Antarctic Peninsula, and when I asked our liaison officer whether I had

really seen a church from the air he told me that in fact they had two!

One was a Roman Catholic Church for the Chileans and the other was a Russian Orthodox Church for the Russian scientists. Some things are universal. Even in Antarctica there is the church that you go to and the church that you don't! But my favourite Church in the region was at South Georgia. It was built by the Norwegian whalers in the early 20th century and rather than converting an existing building, they obviously designed and built a Lutheran

Church. (When I was there I did not know that I would be writing this article otherwise I would have asked more questions.)

On Palm Sunday I held a Palm Sunday service at sea onboard HMS York and in the evening we anchored off King Edward Point near the British Antarctic Survey base. The next day our sailors were ferried ashore to explore, and I carried with me my bag full of church kit. It is a tradition that whenever a Royal Naval ship visits South Georgia the Chaplain offers to conduct a service ashore for anyone in Grytviken. There were three yachts visiting as well as the lady who ran the excellent museum and shop, and after visiting a family on



'Palm Monday' in the church on South Georgia

one of the yachts their children enthusiastically rang the church bell and everyone gathered for a "Palm Monday" service. It might have been a day late, but it was a very moving service. What really surprised those present was when I gave out the traditional palms, not something often seen in the South Atlantic. There are stringent bio-security rules to prevent alien plants spreading into the pristine

environment, but rest assured that I had gained clearance from the proper authorities before I took the Palms ashore!

Before the service I went into the vestry to put my robes over my cold weather combat uniform, and on the table where I put my bag was a letter from another Royal Navy ship that had visited months earlier. I realised that it must have inadvertently been left by the previous visiting Royal Navy Chaplain, a friend with whom I had joined the Navy.

It really brought home the unique nature of our ministry, one that spans such large parts of the globe. I was now the next Chaplain to visit this church, but I knew that I would not be the last and that we will continue to offer worship in this wonderful place for years to come, albeit with large gaps between visits.

The church must be very sturdy to have survived for more than a century in such an inhospitable climate, and is only in such good state thanks to many volunteers over the years that have maintained it. But there is one thing that visitors need



to know. It is unheated and therefore cold weather clothing is needed inside as well as outside! But while the temperature was cold the worship was warm. I had brought along a portable Bose speaker for my MP3 player so loud organ music was soon blasting out of the church. Everyone was singing along enthusiastically because I had started by explaining the principle of Royal Naval singing - enthusiasm is more important than quality! It was an eclectic congregation, with several from Britain and others from the Falklands, America, Sweden and Germany, with the last two visiting having been married in the church 10 years before.

South Georgia is one of the most beautiful but remote places in the world, and to see that its church is

not just a museum like the rest of the old whaling station, but a living and breathing church, was a wonderful signal of hope. It was about to enter the long and bleak winter months, but every year it springs back into life again, a very real physical representation of the resurrection.

Grytviken knew such slaughter during 60 years

of whaling, but walking around the remains of the old whaling station I had mixed feelings. As a former volunteer with British Divers Marine Life Rescue in the UK I have helped rescue seals on Cornish beaches, and I once helped carry the equipment for an autopsy on a rare dead whale washed onto an almost inaccessible Cornish beach. This means that I should detest the whalers who slaughtered so much of the whale population in the Southern Ocean. But I had an unexpected feeling of respect for them, that they had survived for so long in such a remote place, and had even build some homes and a church. Now the whaling station is rusting away. Dangerous structures and pollutants have been removed and it has a haunting beauty about it. After so much time the whaling station has become one with the landscape, and elephant seals and penguins wonder around nearby, totally at home. That place of such slaughter of whales and seals has now been redeemed, not by having forgotten its bloody past but by accepting it and moving beyond it.

Near the church is a small graveyard for the whalers, surrounded by a wooden fence to keep the elephant seals out. It is also the final resting place for Shackleton, that great British explorer. I had read about him on my way to South Georgia and had been impressed by his bravery, his leadership and his faith. *(Continued on the next page)*



The Window

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

www.anglican-lutheran-society.org.uk

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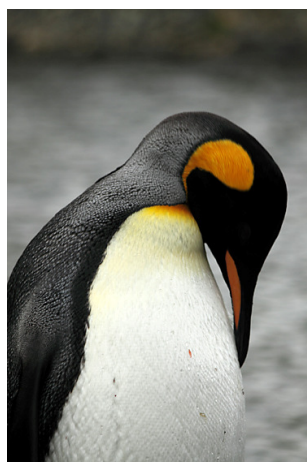
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(Continued from previous page) He had actually died on another later visit to South Georgia, and his body had been taken back to South America and his widow asked her plans for his body. She told them that it should be taken back to South Georgia, and when you see the site it is clear that she made the right decision. I cannot imagine a better final resting place in the whole world. When he had led his men across the ice shelf, dragging their boats and supplies, he ordered non-essential items left behind, including gold coins and even a large Bible. He did however carry with him a lithograph of St Paul's Cathedral!

I first saw that picture hanging on the bulkhead of the Wardroom (dining room) on board HMS Endurance two years before. After that ship was almost lost due to a flood off Chile in 2008 the picture was moved to another ship. On my return to the Falklands from South Georgia I celebrated a Book of Common Prayer Communion Service on board HMS Scott, the Royal Navy's most advanced survey ship, and as I looked up I saw the very same picture opposite me. I was so glad to see that it was once again on the bulkhead of a Royal Naval ship in the waters that Shackleton knew so well. Such objects rightly deserve to be at sea and not gathering dust in a museum.



Grytviken truly is beautiful; no photo could do it justice. On our last evening there a few of us were running around the upper deck of HMS York while the ship was at anchor. It was nearing sunset and getting cold when I finished running and started my stretches, when I looked up at the mountains as the sun was setting, and the sun set right on the peak of the mountain top. There were three of us there and we stood in silence as we watched the corona of the sun blaze out around the crest of the mountain, which to me looked like the crown of thorns. Afterwards we admitted that all of us had been tempted to run and get a camera, but all had decided that to do so would have meant missing the moment. It was one of those sights that could not have been planned, a real perfect moment, and a fitting end to our time in South Georgia.

We sailed the next morning and celebrated Easter Sunday within sight of the Falkland Islands. Before the Easter Sunday Church Service I ventured onto the upper deck and saw a large pod of dolphins swimming through the crystal clear waters. A couple of weeks later I was at home in the UK when I heard that one of those yachts from South Georgia had struck a small chunk of ice on her way to South Africa and was sinking. Luckily a Royal Naval patrol ship, HMS Clyde, was then visiting South Georgia and was speeding to her rescue into the midst of the Southern Ocean. The two adults and their two daughters did the sensible thing and sheltered in their yacht until HMS Clyde rescued them, just in time before their beautiful yacht sank beneath the cold waves. I emailed the family onboard the ship to pass on my condolences and was told that when they were rescued one of their daughters had insisted on taking with her the military camouflaged copy of the Bible that I had given them in Grytviken.