

The Window

April 2010

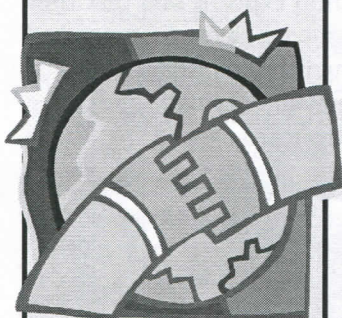
THE ANGLICAN-LUTHERAN SOCIETY

Issue no. 92

Much of this issue focuses on the recent Annual General Meeting

but there's also

- Americans visiting world church leaders - page 2
- Thoughts about Bishops - page 12
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- Brazilian Lutherans and Anglicans encounter - page 11
- Philip Melancthon should be better known - page 14
- More on the Danes and Porvoo - page 15
- Quite a lot about making Meissen work

ANNUAL MEETING PROVIDES FOOD FOR MIND, BODY AND SPIRIT

Roy Long, our Secretary, reports

"Blessed is the man who can chair a meeting so efficiently that he gets through all the business within the time allowed" (anon.). So, blessed, on this occasion, be Rupert Hoare, who skilfully piloted more than 50 participants through the business session of the Society's Annual General Meeting, held at Christus Kirche, the German Church in Knightsbridge, London, on 13th March.

Apologies were given, minutes and printed reports from the Treasurer, the Co-Moderators, the Membership Secretary and the National Co-ordinators were all presented and accepted, and elections were conducted with commendable swiftness. Jana Jeruma-Grinberga and Rupert Hoare were re-elected as Co-moderators, Roy Long (Secretary) and Guy Smith (Treasurer) agreed to remain in their posts - although Guy made it clear that he had relied heavily on the support of Ron Bentley to cover for him during his spells in St Petersburg, and this would likely be his last year. One new member was elected to the Committee: Siggí Arnarson's return to Iceland left a vacancy to be filled, and his place has now been taken by Elīza Zikmane, pastor of the London parish of the Latvian Lutheran Church in Great Britain (more about her inside).

At the suggestion of one of the Society's Presidents, John Arnold, it was unanimously agreed to send greetings and congratulations to Kari Mäkinen, newly elected as Lutheran Archbishop of Finland, and also to send

a letter of support to Margot Kässmann, who had just resigned as Bishop of Hannover in distressing circumstances.

With the business out of the way the meeting swiftly turned to the feeding of minds. Our theme was 'Making Meissen Work' and the rest of the morning was taken up with some splendid presentations that you can read about inside. Then our bodies were nourished by a Mediterranean style lunch provided by the Lebanese restaurant round the corner. After that it was back to work, and a plenary session that is also reported inside.

The Annual General Meeting concluded with the celebration of the Eucharist, in accordance with the Lutheran rite used in the Christus Kirche. Pastorin Kruse and Pastor Kruse officiated, Bishop Baines read the Gospel, Bishop Johannesdotter preached, and they all shared in the administration of communion.



Gathering for worship in Christus Kirche

Not, perhaps, the usual thing to say about Annual General Meetings - but a good time was had by all!

AMERICAN LUTHERANS IN LONDON

Mark S. Hanson, Presiding Bishop of the Evangelical Lutheran Church in America and President of the Lutheran World Federation, led a delegation of ELCA clergy and lay leaders, including Society member Mitzi Budde from Alexandria, Virginia, to visit world church leaders in London, Istanbul, Rome and Geneva between 3rd and 17th February, 2010.



The ELCA delegation at Lambeth Palace with the Archbishop of Canterbury

land ecumenists that the actions of the Churchwide Assembly on Human Sexuality have led a small number of congregations to move towards leaving the denomination. In this context they also discussed the situation of the Anglican Church in North America, a breakaway church from the Episcopal Church.

At Lambeth Palace the delegation met the Archbishop of Canterbury. Afterwards Bishop Hanson said that they were all agreed that unity and mission can never be separated. Full communion agreements have to be worked out at local level. "We talked not only about how this time of 'reception' can strengthen the ministries and mission we share, but provide new opportunities for us to be engaged in ways we haven't even imagined." Focusing on the pressing issues of the world in which God has placed us, both Lutherans and Anglicans agreed that there is an urgent need for the United Nations and the United States and British governments to find a solution to the conflict in Sudan. They also shared their commitment and concern for Palestinian Christians, and support for the Council for Religious Institutions in the Holy Land, for Lutheran and Anglican churches in the region and for dialogue with religious leaders in Israel.

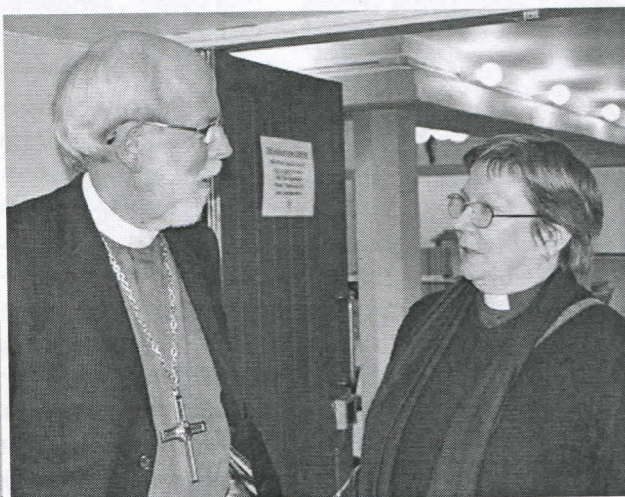
There are a number of priorities that Lutherans and Angli-



Delegation (and Society) member Mitze Budde at St Peter's, Rome

First stop was London, where the delegation met officials of the Anglican Communion. A very full agenda included a review of global Anglican-Lutheran relationships, the Church of England's dialogues with the Orthodox and Roman Catholics, and discussion of the 'Anglican Covenant' and of the 2009 ELCA Churchwide Assembly on Human Sexuality.

The 'Anglican Covenant' is a draft agreement designed to keep the Churches in the Communion linked despite tensions and threats to church unity over the election of bishops in gay relationships or blessings of same-gender unions. The text has been sent to all the member churches for consideration and possible adoption. Bishop Hanson told the Church of Eng-

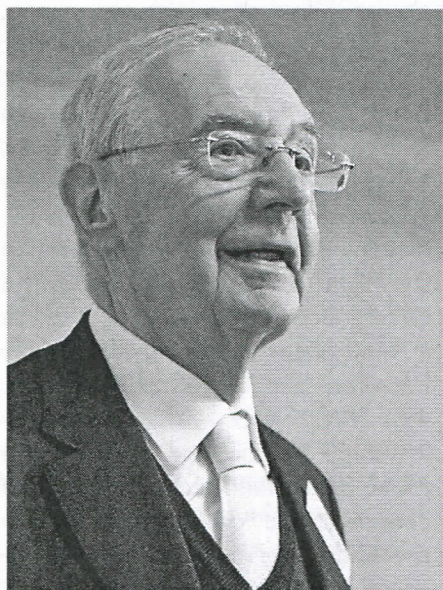


Bishop Hanson and Bishop Jana Jeruma-Grinberga (LCinGB) cans share, including care for the environment, working to end poverty and disease, and seeking peace and justice through greater interfaith understanding. Both also have to face their share of challenges in our Communion.

While in London the delegation met leaders of the Lutheran Church in Great Britain before continuing their journey to Istanbul, Rome and Geneva.

MEISSEN : A SHORT HISTORICAL INTRODUCTION

To set the scene for our exploration of our Annual Meeting's theme, 'Making Meissen Work', Dean John Arnold, Anglican President of the Society, put *The Meissen Declaration* into its historical context. His full text can be found on the website



In its early phase the Reformation in England was much influenced by the Lutheran Reformation, by the writings of Martin Luther, by travellers and scholars, by theological conversations such as those held in Wittenberg in 1536, and even by marriage, Margaret Cranmer being the niece of Andreas Osiander. However, it took a different course from the Reformation in Germany. It was largely led by bishops, some of whom died as martyrs during the Marian persecution of the 1550s, which drove many Protestant Anglicans into exile in Geneva and Frankfurt. And when they came back they brought with them the vision and experience of Reformed churches, which owed more to Calvin than to Luther.

There is and will continue to be controversy about the exact admixture of Lutheran and Reformed elements in the Anglican heritage. Suffice it to say that both are there, combined with reformist catholic and some specifically English elements, and that this has been a help, rather than a hindrance, to us in dealing with the mixed heritage of German Protestantism now.

Like the Scandinavian Churches, the Church of England was reformed under a strong, centralising monarchy, remaining in principle a church for the whole nation, with its diocesan and parochial structures, and the ministries which served them, intact, including the historic episcopate, as defended by apologists such as Jewel and Hooker. German Protestantism, however, broke up along the lines of the German states, leaving us today with *Landeskirchen* of varying sizes, some Lutheran, some Reformed, some United. These churches developed in a constant polemical relationship with the Roman Catholic Church and in a fair degree of isolation, not only from the churches of other lands, but also from each other. So there were some significant differences, but there was never a formal schism. Our churches never unchurched or anathematised each other (contrast Lutherans and Reformed, Lutherans and Baptists). There was not much that modern ecumenists had to undo, other than the effects of drifting apart.

The First World War came as a terrible shock to basically friendly and respectful relationships between our churches. The German churches were shattered in 1918, not only by the defeat of their country in war, but also by the abdication of the *Kaiser* and by the *de facto* abolition of the *Summepiskopat der Prinzen* (the oversight of the church by the Godly Prince), which had provided the *Landeskirchen* with a framework of legitimacy since the abolition of diocesan structures at the Reformation. 1918 left them with unresolved ecclesiological problems, some of which re-surfaced at Meissen.

A new phase began in the early 1980s with a serious attempt by the Anglican Communion and the Lutheran World Federation to reach agreement on episcopate, leading eventually to the Niagara Report of 1987. Meanwhile, a rich harvest of other ecumenical dialogues was there to be reaped. Part of the Meissen methodology was to make use of existing material, rather than attempt to think up everything *de novo* and re-invent the ecumenical wheel, and also to test rigorously for consistency between the various dialogues. Further encouragement was given by the publication in 1982 of the World Council of Churches report on Baptism, Eucharist and Ministry. But the real impetus came in 1983 from the fifth centenary of the birth of Martin Luther.

It was while participating in the celebrations of this event in East and West Germany that Archbishop Robert Runcie of Canterbury, who had fought with distinction in the Second World War, proposed that closer relations be established between the Church of England and the German Protestant Churches. He also issued a more general invitation to Lutheran churches, which led eventually to the conversations with the Scandinavian, Nordic and Baltic churches. It had been his intention to hold the first round with them but his initiative met with such swift and warm responses from the Council of the Protestant Church of Germany and the Church Leader's Conference of the Federation of Protestant Churches in the German Democratic Republic that the two sets of conversations took place the other way round, Meissen thus accidentally serving as the forerunner of Porvoo.

Continued from previous page.

But Meissen is more than that. It is an epoch-making ecumenical achievement in its own right, and later agreements with the Moravians and with the French Protestant Churches adopt the Meissen model and methodology.

The Luther celebrations, the large number of twinings and the desire for reconciliation since the Second World War, and the reports of various theological commissions all helped to produce a favourable climate, leading to the Meissen Declaration, completed in 1988 on a day when, symbolically, the Elbe overflowed its banks because of the coming of spring in the mountains, and inaugurated in January/February 1991 with services in Westminster

Abbey and Berlin in what was now a re-united Germany.

We had begun with tri-lateral talks and ended with bi-lateral celebrations. Liturgical celebration, rather than mere signing, was a specifically Anglican contribution to ecumenical methodology. So was the provision of structures for implementing the Agreement and for joint oversight of the life in fellowship of the churches.

The Meissen Declaration marks an important stage in growth towards the full visible unity of the Church. However it is only a stage, because the mixed, federal polity of the German Churches (Lutheran, United and Reformed) or, they might say, the intransigence of the Anglicans, proved to be an obstacle

to agreement on episcopal succession. 'Because of this remaining one difference our mutual recognition of another's ministries does not yet result in the full interchangeability of ministers.' (para 16). In all previous negotiations for unity it was assumed that a single point of disagreement was enough to ruin the whole enterprise. At Meissen, however, we broke new ground and said, "Yet even this remaining difference, when seen in the light of our agreements and convergences, cannot be regarded as a hindrance to closer fellowship between our Churches." (ALERC, 43). We rejoice in that 'closer fellowship'; but beyond it still lies a move to the full recognition both of churches and of ministries within the wider perspectives of the universal Church.

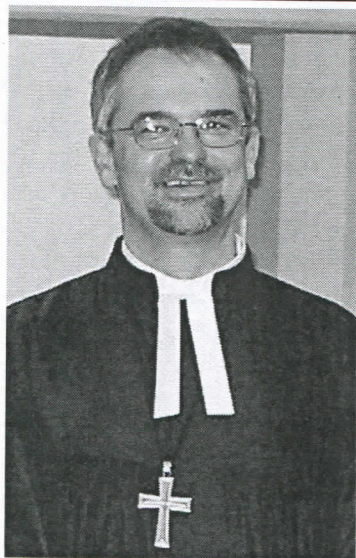
NEW ARCHBISHOP FOR FINLAND

The Anglican Lutheran Society is delighted to learn that on 11th March 2010 the Rt Rev Dr Kari Mäkinen, the Bishop of Turku, was elected the new Archbishop of Turku and Finland. He will succeed Dr Jukka Paarma as the head of the Evangelical Lutheran Church of Finland when Dr Paarma retires at the end of May.

Many members of our Society were privileged to meet Bishop Mäkinen at the Anglican-Lutheran Society Conference in Turku last September. We wish him God's continuing blessing as he takes up his new appointment.



NEW 'SENIOR' IN ENGLAND

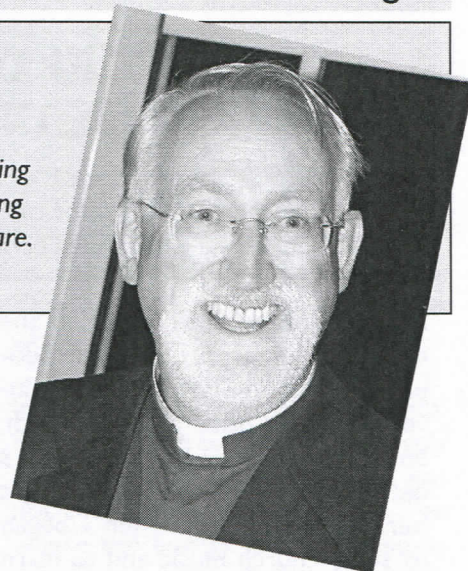


Our congratulations to the Rev Jochen Dallas, a member of the Executive Committee of the Anglican-Lutheran Society. On 20th March 2010 he was elected 'Senior' of the Synod of German-Speaking Lutheran, Reformed and United Congregations in Great Britain. He takes over from another ALS member, the Rev Christoph Hellmich. The Synod is a legally constituted church community of congregations, bound by a common Christian confession and in full unity of Word and Sacrament. It unites 28 congregations of the Reformed Lutheran tradition, predominantly of German language, in seven parochial areas across the United Kingdom.

The 'Senior' is like the bishop (though not a bishop), says Jochen. "My duties will include installing or inaugurating new pastors, deacons and other workers, regularly visiting the congregations in the United Kingdom, offering counselling to my colleagues if necessary, and representing our Synod to the wider world."

MEISSEN : A STEP ON THE WAY TO FULL VISIBLE UNITY

Bishop Jurgen Johannesdotter, Lutheran President of our Society, gave the opening address at the Annual General Meeting where the topic for the day was "Making Meissen Work". This summary is by Anglican Co-Moderator, Bishop Rupert Hoare. The full text can be found on the website.



Bishop Johannesdotter told us that he had recently retired, and had relinquished the post of Co-Chair of the Meissen Commission to his successor, Bishop Weber, Bishop of Braunschweig. This in itself was interesting. When he and Bishop Weber had been ordained as pastors, he Lutheran and Bishop Weber Reformed, their two churches, and therefore they themselves, were not in communion with each other. How things have changed!

He then recalled the inauguration of the Meissen Agreement in 1991 in Berlin, when Bishop David Tustin preached. The first Iraq war had just begun. The German President von Weizsacker attended the service in Berlin, and there was a demonstration in the church (presumably against the war). So, from the very beginning, "the Meissen Agreement started within the real existing world and the real existing churches".

On that occasion David Tustin had pointed out that the Meissen Declaration is not just an agreement on paper. First, its practical outcome would be that not just bishops and pastors but also parishes would meet each other. Second, it was not a conclusion, but a step on the way. Third, it had to be seen within the context of a new Europe. United Christian witness and Christian *diakonia*, committed to 'full, visible unity', must be worked out in that context. The Churches had to make their spiritual contribution (in our political context) to the culture of the new Europe, which is a world in need of reconciliation. We must not give up on that commitment to full visi-

ble unity because of our failure to find agreement, for example, on bishops. He pointed out that bishops and non-episcopal ministry are both to be seen as signs of unity.

Next, he reminded us that the Meissen Common Statement had been agreed in 1988, between the Church of England and the Evangelical Church in Germany and the Federation of Evangelical Churches in the GDR (German reunification having not yet taken place). He then listed the points of the Declaration. First, the commitment "to strive for full visible unity" and the acknowledgement of the apostolicity of each other's churches (see *the full text of this address on the website*). Next came the focus on the work to which the signatories had committed their churches: ongoing theological discussion, and the reception of statements already agreed; participation in decision-making; Eucharistic fellowship which goes "beyond Eucharistic hospitality, but falls short of full visible unity"; participation in ordinations in each other's churches, but not in such a way as to imply full unity has been achieved; and the need to "move from recognition to reconciliation of churches and ministries within the wider fellowship of the universal Church".

He then stressed the sober quality of this Declaration, reflecting the background from which it arose - the Second World War - Coventry and Dresden - "and the mountains of guilt and victims and shame about it" and "the fierce determination that War shall no longer be justified by God's will!" Meissen is

a result of those who have learned from this experience. It is nothing to do with theological arts and crafts, but with basic theological bread and butter (German: "theologisches Schwarzbrot" - RH). What is important, he added, is to clearly acknowledge those areas where we still disagree...

Referring to Luther's insistence that the Bible had to be drawn into life, Bishop Johannesdotter then listed the work, membership and meetings of the Meissen Commission, appointed in each case for periods of five years (*for the full list see the full text on the website*). The partnerships between deaneries, parishes, dioceses and *Landeskirchen*, some of them LEP's, are an important part of the work of Meissen now. The visits and exchanges are "the success story" of Meissen. He then referred to the two most recent theological conferences, one on 'The Authority and Use of Scripture', and the other on 'Our Understanding and Practice of Confirmation', concluding: "it would be fine if we achieved a mutual recognition of Confirmation".

Summing up, he said that ecumenical dialogue is a consequence of the Gospel, not only of our churches; but so often we create new differences instead of unity. What we need is a realistic ecumenical dialogue with much confidence in Jesus' word: "ut unum sint".

STUDENT EXCHANGES CAN BE LIFE CHANGING

Lilla Molnár from Budapest is an exchange student at the College of the Resurrection at Mirfield in the United Kingdom. Dick Lewis met her at the Annual Meeting and asked her how she was enjoying the experience.

I come from a small village in the north of Hungary. Like most people in our village my family was involved in activities at the church, but it was not until I was nine years old that things began to get 'serious'. That was when I began to study church music and to learn to play the organ.

We did not have a Cantor then, and no-one else could play, so it was not long before I was playing the organ for services. The more I was involved, the more serious my faith became – and my family came to church to support me.

When I completed my studies at the Lutheran High School I decided to try to get into the university in Budapest to study German Language and Literature and Film Studies, but my application was not successful. However, I did get a place to study Theology and thought that since this door had opened for me I should go through it and see what happened. Perhaps it was a little sign that this was the direction my life should take.

I am now in my fifth year studying Theology. I started with the intention of becoming a Religion Teacher, but after my second year I

believed that God was calling me to be a priest.

In the university in Budapest students have many opportunities to make foreign exchanges. I wanted to travel and gain insights into the life and work of the Church from another perspective and when I heard about the possibility of going to Mirfield it seemed exactly what I was looking for. They were offering an exchange programme lasting just one term – that's about three months. So I could do it and still be able to take my end of year exams back at home.

The community at the College of the Resurrection has made me so welcome and I feel very much at home there. However, it is all very different from anything I have experienced at home. The liturgical vestments, the structure of the services, the music and the hymns were all very strange to me, and yet I have grown to love them. I particularly appreciate the daily round of communal worship, starting with Matins first thing in the morning and ending with Compline last thing at night.

I would strongly recommend any theological student who is given



the chance to take part in an exchange of this kind to grasp it. You will become familiar with another country, and with its ethos and outlook on life. But you will also gain new understandings into the life and work of the Church in another culture. My short stay in Mirfield has changed me a lot. Perhaps most importantly it has shown me that not everything in the English Church is perfect, and it has helped me to see that wherever we are we all face different problems. For example, I can now understand why it is so hard for some members of the Church of England, where there are already women who are priests, to accept that a woman could also be a bishop.

Most of all I want to thank the Anglican-Lutheran Society for the part it played in making my exchange visit to the College of the Resurrection possible. When I return to Hungary I will not forget you all.



Lilla enjoying lunch at the AGM with Liza Zikmane and David Law

ANOTHER 'WINDOW'

When addressing the Annual Meeting Bishop Baines made reference to our journal "The Window". It reminded him that, while at Theological College, he had also edited a journal with that same name. In his case, the journal's name referred back to the window mentioned in the Acts of the Apostles (20 : 9) from which Eutychus had fallen, having succumbed to sleep during St Paul's sermon, which had gone on until midnight. We hope our newsletter doesn't have the same effect on our readers! Have you come across any other 'Windows'. We'd love to know.

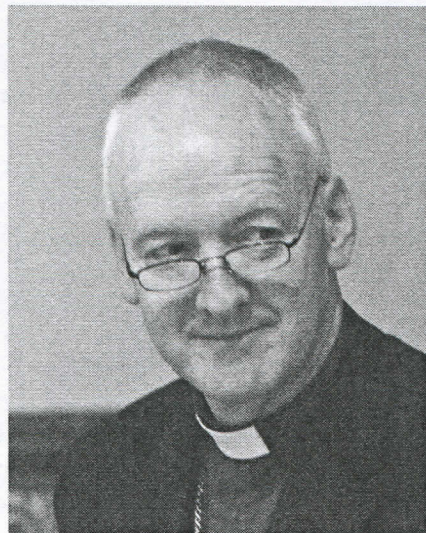
A RADICALLY CHANGED CONTEXT FOR 'MAKING MEISSEN WORK' IN TODAY'S WORLD

Bishop Nick Baines is Anglican Co-Chairman of the Meissen Commission. His challenging address to the Annual Meeting is reported here by Bishop Rupert Hoare.

Having heard John Arnold's introduction and Bishop Johannesdotter's address, Bishop Baines had decided to take a rather different tack. He recorded how he had originally declined the invitation to become the Anglican Chair of the Meissen Commission "because he was totally bored by ecumenical activity". He had asked himself, "Who read the ecumenical reports anyway?" However he was eventually persuaded to accept the post.

He said that Meissen was "a child of its time". Bishop Johannesdotter had reminded us how ecumenism at that time grew from a desire for convergence after all the bloodshed of 1939-45. But since the Meissen Declaration so much has changed. "Has the ecumenical movement understood this?" he wondered. Nowadays young people move from one church to another; people do not see the need for convergence; we "pick'n choose" with whom we will get into partnership. He went on: "If we don't change, we'll be left behind with the ecumeniacs". Meissen is a means to an end, a tool to help the people of God be the people of God for the sake of the world.

Bishop Baines reminded us that The Church of England is both Catholic and Reformed. It is not monochrome. So there are some in the C of E who say the Historic Episcopate does not matter a great deal; others say it does. So sometimes it is hard for our partners to know who they are talking to. Again, whilst in parts of continental Europe Confirmation may still be a rite of passage, it is no longer that in England. In south London it is something people choose to do. So often when members of the C of E and the German Churches talk



about Confirmation, very often they are not talking about the same thing.

He then gave another example to demonstrate how our differing contexts matter. A little while ago the Archbishop of Canterbury made a speech - preceded by a radio interview - advocating Shariah law in certain circumstances. In response, said Bishop Baines, Bishop Huber "went for the Archbishop's throat". In Germany Islam is made up largely of 'Gastarbeiter' from Turkey; in Great Britain Islam has arisen out of our colonial past. "We're in different worlds," he concluded. We need to become better interpreters of each other's context.

He then referred to the Reform Process for the Church, initiated by Bishop Huber, due to culminate in 2017 (the quincentenary of Luther's 95 Theses) in which Bishop Baines has become involved. The Church Tax in Germany now produces an income of 4.3 billion Euros; in 2015 it is estimated it will be just 2.9 billion. His point was that, whilst we always change when, and because, the money is running out, what we need to do is

to take seriously our vocation. That is the key to "making Meissen work".

In Bishop Baines experience, Local Ecumenical Projects have largely ceased to function. People are just not interested. You have to "go where the energy is". He believes that "we need to find less legalistic and more relational ways" of working and living as Christians together.

Bishop Baines then turned to the Meissen Commission's present work, in the service of churches which share a common mission in Europe. In the Europe of today we have to engage with four major areas of European life: (1) Islam (with differing contexts), (2) the secularisation agenda (he referred to Dawkins versus Huber), mediated to us through (3) the Media (he described his own engagement with modern media, involving him in "blogging and tweeting"), and (4) Bio-ethics. He referred to the Commission's exploration of how to relate to schools, and observed that "religious illiteracy is a serious business". He added that we will unite over bishops when we do things together.

He ended with a question. "Is Meissen a means to an end, or is it for those who like this ecumenical activity?" He said there was little interest in pursuing the questions of episcopacy in the Faith and Order agenda, until the wider issues to do with Women Bishops (and on the Church of England side the Pope's recent invitation to Anglicans opposed to the ordination of women to join the Roman Catholic Church) have been dealt with. From the Anglican Communion Office there was now a stress on diaconal life and work.

MAKING MEISSEN WORK IN TODAY'S WORLD

The Plenary Session at our Annual Meeting was chaired by the Very Rev John Arnold, Anglican President of the Society, and began with two further presentations, the first by Pastor Wolfgang Kruse, Pastor of the Christus Kirche, Knightsbridge, where the meeting was being held, and the second by the Rev John Yule from the Diocese of Ely in England which enjoys strong links with the Nordelbische Lutherische Kirche in Germany.

Pastor Kruse said his own direct experience of the Meissen Commission was as official Observer of the annual full meetings of the Commission. He referred in particular to a meeting of the Commission held in the town of Meissen, two years ago, at which the history of the Meissen process had been recounted by Klaus Kremkau and Christa Grengel, and its importance became clear to him.

He spoke of what it meant firstly to his own congregation. Like other German-speaking congregations in this country, his participates in a Local Ecumenical Partnership, keeping him in contact with Church of England parishes. There were exchanges between Confirmation classes, and many families had members of both churches within them, as members of the German congregation were married to members of the C of E. However there was an absence of the second or subsequent generations in their congregation. Their young people are living in a totally English context, which means that their church is constantly building up new relationships with new people; any long tradition is missing.

In the wider context, coming from a tradition in which, in contrast to his wife's liturgically rich brand of Lutheranism, his own experience of liturgy had been somewhat limited, he expressed appreciation of the liturgical life of Anglicanism. He then referred to the absence of any Church Tax in this country, compelling them raise their own money. He spoke of the problems of finding

young people in England interested in exchanges with young Germans, who by contrast were keen to come here; of the problems that British legislation on Child Protection gave them.

In conclusion he stressed that while Meissen was genuinely important, it could not be said to be 'famous'. German congregations are largely ignorant of it. He agreed with Bishop Baines that there was a need to concentrate on the world's issues.

The second presentation was given by the Rev John Yule, Rector of the parish of Fen Drayton with Conington and Lolworth in the Diocese of Ely, and linked with the Nordelbische Lutherische Kirche in Germany (soon, as he told us, to be merged with the churches of Pomerania and Mecklenburg).



Rave in the Nave at Ely Cathedral

The partnership grew out of the personal friendship that grew up between Bishop Knuth in Germany and Bishop Roe in Ely Diocese as they explored the opportunities that Meissen presented from 1991. He described the partnership as a many-stranded rope; some strands

have developed, others have faded away; people have come and gone, notably Bishop Roe who retired (and has subsequently died).

He referred to the parish partnerships that had developed (one problem being that many rural parishes in Ely were very small) and to partnership at Diocesan level, including mutual participation in ordinations (at which Anglicans "had to keep their hands firmly behind their backs"), prospective German clergy spending up to a year in Ely parishes, with frustration at not being able to preside at the Eucharist, or even (in one case) to baptise! There had been "one-off" contacts; shared witness to a G8 summit; support and participation in a succession of *Kirchentage*; an exploration of the ministry of healing; another, of farming practices. German Confirmation candidates had come to Ely, and joined in the Cathedral's "Rave in the Nave"; and the "Godly Play" movement in children's worship had been shared.

The biggest challenge was indifference; for instance from English Church leaders. The Church of England has woken up to mission and is asking what Meissen has to do with that. He had also detected

a certain suspicion in some German quarters about the Church of England being 'crypto-Catholic'. In Ely people were clear that "we are not Catholic", whereas in the *Nord Elbische Kirche* the term "*Evangelikal*" was "almost a term of abuse". On the level of '*Gastfreundschaft*', they had encountered the difficulty that



Bishop Johannesdotter, Bishop Baines, John Arnold, John Yule and Wolfgang Kruse at the plenary session

in this country many homes did not have a 'guest-room', whereas in Germany people did. There were problems relating to Health and Safety and Child Protection legislation; in the *Nordelbische Kirche* diaconal ministry was very strong; in Ely it was scarcely present.

In conclusion, he said there were organisational and structural challenges regarding Local Ecumenical Partnerships, but, as regards the future, the challenge was how you put mission at the heart of partnership.

Before the Plenary was opened up to the floor, the Chairman asked our two speakers from the morning if they had any further remarks to make.

Bishop Johannesdotter commenting on what had been said, observed that we used to think theology was 'made in Germany'; and that what theology didn't have an answer for, money would. Now, it is the case that many theologians have not seen the inside of a parish; the situation is now totally changed; the world is now very different from what it was in our childhood, and the church's situation has be-

come far more like that of the earliest Christians, but it is a world in which religion is alive, and there are the same fundamental problems all over the world, for example, the Mission to Seafarers, finds itself arguing for the human rights of Philippino or Russian sailors.

Bishop Baines said he was working with people who do not remember the Cold War; he referred to the explosion of Black Majority Churches, many of which have (self-appointed) bishops, and whose presence radically affects the ecumenical scene. The stress now is on diaconal ministry. There is a danger in becoming too 'diaconal' in emphasis.

He recalled a concluding sermon at a Kirchentag which had been all about social action but in which he had been unable to find anything at all that was distinctively Christian. The need was to reconnect with people's spirituality; Germans needed to become a bit more 'touchy-feely' and the English somewhat tighter in their theology. Finally he described the

learning of languages in England as "appalling". Where are we going to find bishops in the future who are fluent in other languages and able to take ecumenical discussion forward?

The discussion then focussed on the following subjects:

Local Ecumenical Partnerships: Bishop Baines said they were too bureaucratic, and in South London, they were closing them down, as they were a hindrance to church growth; for example, where you had 200 Anglicans and 3 Methodists spending their energy trying to maintain the full bureaucratic processes of representative decision-making on an equal basis, the LEP needed to be brought an end, so that the 200



Continued from previous page

could keep on growing; and there could be a splendid funeral to celebrate a partnership that had died. He repeated: we need to go where the energy is; we were not good in letting things die.

The future of Partnerships that had sprung from Meissen: the future lay above all (1) in spirituality, and (2) in diaconal ministry. Bishop Baines described a long ecumenical meeting exploring what the church would look like in 20 years; eventually he had said he hope that in 20 years it would look a bit more like Jesus - a remark that had been followed by silence.

Islam: Did the 'Scriptural Reasoning' movement, associated with Professor David Ford in Cambridge, bringing Jews, Muslims and Christians together to share their understanding of their own scriptures, offer a practical model for partner-

ships, that focussed on spirituality?

The burden of large buildings: Attention was drawn to the burden for small congregations of looking after huge church buildings, to which Bishop Baines warned of the need to consider seriously the built environment: knocking churches down gave people a clear message that we were no longer there...

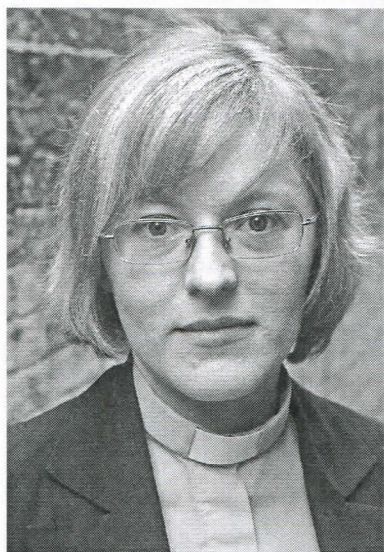
The value of long established partnerships: In response to the observation that a partnership had been built up with an English parish until a new parish priest had come, and all that work had simply disappeared, Canon Dick Lewis described the 25 year old partnership his parish had with a parish in Germany. He said the Meissen arrangements had helped them learn from each other; over the 25 years the parishes had changed radically; over that time they had explored and done all sorts of things to-

gether, all the time learning from each other's experience; now they were sharing their differing experiences of Islam - that had not been present 25 years ago. He argued it takes 25 years for a relationship to develop; that what matters is the process of reception, so that the laity take the partnership on, and accept responsibility for its continuity, so that it is not dependent on the differing enthusiasms of the clergy who come and go.

Ordination of Women: Finally, a question was asked concerning the ordination of women to the priesthood and episcopate. The Church in Germany had much longer experience of women's ordination; had they advice for the Church of England? Pastorin Kruse said what mattered was that women's ordination was not a confessional matter, but a constitutional one. On a firm constitutional basis, the ordained ministry of women would come to be fully accepted over time.

LATVIAN LUTHERAN JOINS EXECUTIVE COMMITTEE

When the Rev Saggi Arnarson returned to Iceland on completion of his term as pastor to the Icelandic community in the United Kingdom he decided that it would no longer be possible for him to serve as a member of the Society's Executive Committee. So at the Annual Meeting the Rev Eliza Zikmane was elected in his place.



Eliza comes from Jelgava in Latvia. After studying Religious Art at the Latvian Christian Academy she joined the Faculty of Theology at the University of Latvia and graduated in theology and religious studies. From 1996, while she was pursuing her studies, Eliza did voluntary work as an evangelist for the Latvian Lutheran Church in Jelgava, and became a lay preacher. After graduation she was leading deacon at St Anne's Evangelical Church in Jelgava, coordinating the work of deacons in the Jelgava district deanery.

In 2002 Eliza was invited to fill the pastor's post in London and became acting pastor of the United Evangelical Lutheran and Peace congregation of London, as well as of the West of England and Wales congregations. She was ordained as a clergywoman in the Latvian Evangelical Lutheran Church outside Latvia in 2004, and has served on the Lutheran Council in Great Britain for five years.

"I have enjoyed the openness and friendliness which characterize relationships within the Society," she says, "And the academic rigour of the presentations. As pastor of a minority Lutheran community in the UK, the Society has provided me with opportunities to meet with people from other Lutheran and Anglican Churches and to benefit from a deepening appreciation of the ethos and variety of both church traditions. As a committee member I hope to help further the Society's aims. I am very grateful for this opportunity."

SECOND ANGLICAN-LUTHERAN ENCOUNTER IN SÃO PAULO, BRAZIL

Last year Bishop Glauco Soares de Lima, a member of our Society, told Canon Dick Lewis that the Brazilian Anglican-Lutheran Commission was about to sponsor a joint meeting for the clergy of both traditions on June 2nd. He promised to send a report but unexpected problems prevented him from doing so – until now. So, relying on the dictum "Better late than never" he's sent it, and here it is.

Two days after Pentecost 2009, the cold morning of June 2nd in São Paulo was warmed by the heat of the Holy Spirit. The Lutheran Church, central community received Anglican and Lutheran clergy from the Greater São Paulo area for their second meeting, to study and share community and pastoral experiences. The meeting started with prayers prepared by Pastor Alberto Gallert (Lutheran) and the Rev Leandro Antunes Campos (Anglican), both from Santos on the sea coast).

They presented a Bible study on St John, chapter 3 verses 1-17. The wind of the Spirit, in its freedom, blows wherever it wills. It raises awareness and moves people and

institutions towards renewal. In this way it challenges people to search for new ways of sharing in common witness in order to spread the gospel in Brazil.

"In spite of the fact that we became distant among ourselves and we lived separately, we never condemned each other". With this sentence from the Meissen Declaration, Pastor Rolf Schuneman began a presentation about the history and the development of relations and meetings between Anglicans and Lutherans in many countries throughout the world. In just a short panoramic view, he made us aware that the Anglican Churches of Great Britain and the Lutheran Churches in Germany (1988), Scandinavia and the Baltic countries (1996) and France (1999) had made ecumenical agreements, in some cases involving inter-communion. Similar agreements had been made between the Episcopalian and Lutheran Churches in the USA (2000), Canada (2001) and Ecuador (2009).

In Brazil bilateral dialogue started in 1994. Then in 1996 the Dialogue Committee published a document "The Truths We Share". From 7th to 9th August 2001 we had a joint re-

treat for clergy in São Paulo on the theme "On the Way to Encounter". In that encounter we had an intense participation around a course of evangelization called "Basic Course of Faith". That course showed the experiences of sacrifice and joy in our ministries.

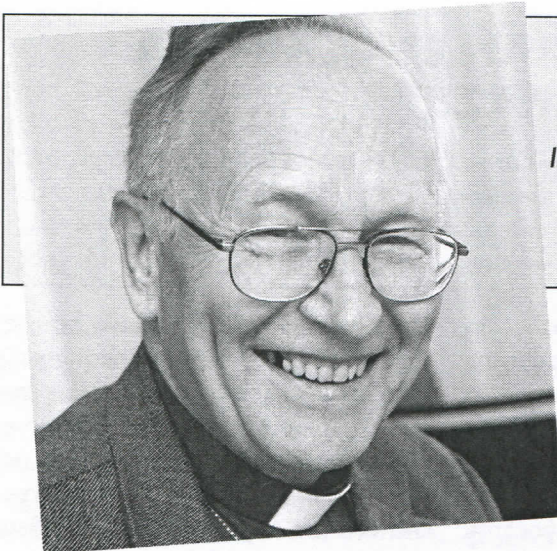
Under the initiative of the Primate of the Episcopal Anglican Church of Brazil, the Most Rev Maurício Andrade and the President of the Evangelical Church of Lutheran Confession in Brazil, Dr. Walter Altmann, the dialogue was re-established in 2008. Since then the Bilateral Commission has dedicated itself to the work of recovering the documents written in the two churches. It has also promoted encounters aimed at bringing together brothers and sisters from the two churches on a local and regional basis.

The Second Clerical Encounter showed us that there is a gradual growth towards union on a local level. There is also cooperation and sharing in many areas, including offering to share liturgical spaces, in jointly promoting community celebrations, in arranging courses together, exchanging study material, and joining together in communal meals, choirs, radio programmes, and so on.

Our Second Encounter for clergy and seminary students closed with prayers and a final blessing, led by both Pastor Guilherme Lieven (Lutheran) and me, Bishop Emeritus Glauco Soares de Lima (Anglican). It is an event that will long remain in the hearts and memories of those who were present.



The Martin Luther Central Church in São Paulo



THE VISION BEFORE US

In the last issue Rupert Hoare drew our attention to the Report of the Inter-Anglican Standing Commission in Ecumenical Relations 2000-2008, edited by Sarah Rowland Jones, published by the Anglican Communion Office 2009 (ISBN 978-9558261-6-0). Here he offers his final reflection on what the Commission has to say about 'Holy Order'.

It is worthy of comment that this Commission, composed entirely of clergy, has had to spend so much of its time trying to articulate the calling precisely of the clergy, and in particular, of course, of the bishops. Does any other profession spend so much time trying to articulate and agree on its own rationale for existence? Would it perhaps be healthier if others did this job for us? O for more lay theologians! They're worth their weight in gold.

The innocent reader could be forgiven for asking, 'Why are so many of the pages of the book taken up with the nature of ordained ministry?' The longest chapter by far is entitled "Holy Order", and most of it is about episcopacy, in particular the calling and exercise of a personal ministry by the bishop. The answer to that question is, of course, that it is precisely the nature of ordained ministry, priesthood, diaconate, and above all personal episcopate that causes so much difficulty in ecumenical dialogues. Early on in its life, this Commission set up a working party to focus on these issues. Sarah Rowland Jones comments that they set about their task "with gusto". Good for them, to be able to bring enthusiasm to these seemingly interminable questions!

And yes, there is something very good, beneficial and salutary to be

reminded by the Commission of the patristic understanding of what a bishop is and does. Anglicanism's rootedness in the Church Fathers, as well as in the Scriptures, is one of the treasures most us Anglicans have been in danger of neglecting. This is certainly to the detriment of our theology and ecclesiology, and enhances the risk of superficiality in our own efforts to set out our understanding of, for example, "Holy Order". All too easily, without thinking it through, we draw on secular models to describe ordained ministry. Secular models of leadership, for example, or (as the Commission has cause to point out) purely functional views of episcopal ministry. Our rootedness in the Patristic Tradition is a gift we have inherited, something we can be proud of and offer to share, in the ecumenical discovery of the riches we can offer each other.

So it is good to be reminded of the view of St Ignatius of Antioch that the bishop is primarily the Eucharistic president. He saw the bishop as the one around whom the Christian community, all the people of God in each place, gathers when it meets, on the day of resurrection, throughout the world, for its central act, the celebration of the Eucharist. It is good to be reminded of St Irenaeus' view of the bishop's primary calling as that of the teacher and guardian of the faith. Or that St Cyprian taught that the bishop represents the universal church to the local community, and the local community to the universal church. Or, to put it

in more modern terms, as expounded by Paul Avis, a member of this Commission, in his book "A Ministry Shaped by Mission", the ordained minister is representative (not mediator) of Christ, and at the same time representative of the Church. If that is true of all ordained ministry, the commission affirms this doubly representative role explicitly in relation to the bishop (p.79). All that is extremely daunting for the bishop, of course, but it is good.

It was salutary to be reminded in the section dealing with Anglican-Lutheran treatment of these matters, for example in 'Called to Common Mission' (p91), that all actual exercise of personal episcopacy is subject to judgment as well as grace. It always stands in need of reform, as Lutherans must remind Anglicans, and it has always to be exercised in accordance with the Gospel. Indeed it stands under the judgment and standard of the Gospel. As Sarah Rowland Jones' note puts it: "It should be noted that the modern bureaucratic/managerial model of episcopacy requires reform as much as the imperial and feudal models." (p.253, note 66)

As a bishop myself (though only a Suffragan/Assistant bishop, and therefore not one that accords with the pure Ignatian paradigm, yet consecrated to a see just as any other bishop is consecrated) what I long to see is as thorough an exposition of the relation of the bishop to Christ himself, not excluding Christ's incarnate life, as has been made of the Patristic understanding of the bishop. With such an exalted understanding of the bishop as

representative of Christ, I feel there needs to be as full as possible an exposition of the irony, the dangerous ambiguity inherent in the bishop's personal exercise of 'oversight'. The Ignatian phrase "the Christian community gathered round their bishop" can be given such a high profile that one loses sight of the paradox, of the element of irony, at the heart of it. For it is not of course the bishop who gathers the people together, it is the risen Christ. It is Christ who invites, hosts and presides at the Eucharist. The bishop has to point to that, as I am sure every bishop knows, but it needs spelling out both for those exercising personal episcopal ministry, and also for those gathered around them.

It is quite easy to speak so much about the bishops' exercise of their sacramental calling, and in such exalted terms (albeit within the apostolic calling of the whole Church), that both the bishops and those gathered around them can forget the paradox, the irony, the dialectic, that is at the heart of it. The bishop, even endowed with special gifts of the Holy Spirit, is never in any univocal, straightforward sense the leader of the Christian Community. That has to be Christ; bishops must never succumb to the temptation to appear to usurp Christ's place, nor may Christian communities ever treat their bishops as if they were ever unambiguously the focal point of Christian community. We speak a lot about the church becoming visibly one, and we Anglicans stand by the Patristic teaching, of all the people in each place being gathered around their bishop, but there is an essential invisibility of the Church

as well. The bishop, too, has to be, to speak in an apparently contradictory way, invisibly visible.

I remember as a boy, in the Diocese of Coventry, an occasion when Cuthbert Bardsley, a genuinely great and much loved bishop with a very high profile, came to our Church and after the service a child addressed him as God. He of course would have none of it, and as soon as the child had made her remark, neither would the congregation.

But I also remember the huge impression made on my parents when his predecessor, Bishop Neville Gorton, had come to our church one Sunday for Evensong, and simply sat in the congregation wearing an old and rather grubby

sent is still in his character, priorities and mission, the same Jesus who castigated the religious leaders of his day more than any other body of people.

It is easy to forget that from time to time he would withdraw himself from people, that the highest profile he allowed people to give him only came as he moved inexorably towards his passion and death, that the only crown he wore was made of thorns, and that the only royal robe was one of mockery and irony. The church is a sign of the coming Kingdom, but it is still in the world, as Christ was in the world, and still has to carry out Christ's mission in the world.

So it is good, and essential in my view, that every generation should engage with the renewal and reform of the exercise of personal episcopacy. We Anglicans can thank our Lutheran partners in the Gospel for reminding us of that. Anglicanism clearly continues to stand by the famous Lambeth Quadrilateral which states that the visible unity of the Church will involve these four essentials: the Holy Scriptures, both the Apostles' and Nicene

Creeds, the Sacraments of Baptism and Eucharist, and the Historic Episcopate ("locally adapted..."). But that fourth element, the Historic Episcopate, is itself subject to the Gospel that springs from the first.

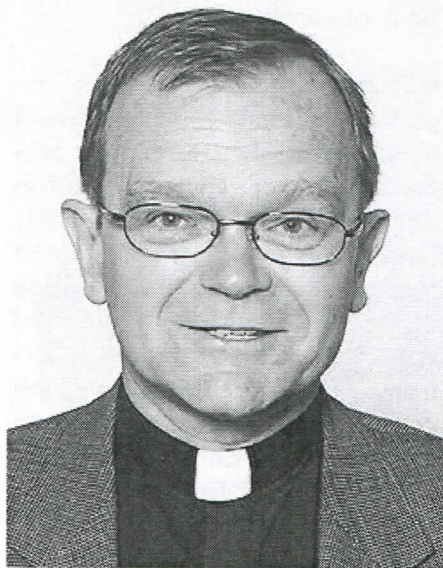
We are committed to seeking visible unity of all the people of God in each place, gathered round their bishop. But, paradoxically, we also need, and maybe always will, both dissenters and certainly reformers to keep the church faithful to her calling.



coat. Cope and Mitre can be deceptively dangerous garments, both for the wearer, and perhaps even more for those who are gathered round and observe the wearer. Even though the mitre is said to represent the flames of fire that settled on the heads of the apostles on the day of Pentecost, it and the cope that goes with it can obscure, even obliterate, the ironical, paradoxical, spiritually dangerous sacramental reality of the exercise of personal episcopate. It is easy to forget that the Risen Christ whose mission they are called to repre-

PHILIP MELANCHTHON 1497-1560

Someone who is little known or understood, says Roy Long, but who deserves to be known better!



Several years ago, the distinguished contemporary Swedish theologian, Sven-Erik Brodd (pictured here), gave a lecture on the diaconate to a one day seminar organised by the Lutheran Council of Great Britain. Throughout the lecture he consistently used the phrase "Lutheran-Melanchthonian" to describe the Reformation movement that started in 16th century Germany. At the time, I, for one, thought that this was unnecessarily pedantic, but whatever his motives for doing it, it is a reminder to us of the importance of Philip Melanchthon, Luther's co-worker in Wittenberg, who is often in danger of being forgotten.

On 19th April this year, many people will be remembering the 450th anniversary of Melanchthon's death, but, while acknowledging his greatness as a theologian and educator, they will also be mindful of the bad press that he had in some quarters during his own lifetime.

Of his greatness there is no doubt, and Luther himself would often draw attention to Melanchthon's intellectual superiority. He was a classicist, a distinguished teacher of Greek, and a systematic theologian who had the ability to put complex

ideas into logical order. His *Loci Communes*, which he revised several times during his lifetime, was the first real attempt to produce a Lutheran systematics, and he was the author of some of the basic confessional statements of the church, most notably The Augsburg Confession and its Apology. The trouble, at least as far as many of his colleagues were concerned, was that his enquiring mind led him to constant questioning and the revising of his ideas, so that he appeared to be inconsistent. This was coupled with a tendency to treat some of the public documents for which he was responsible as though they were his own private property, so, in 1540, he produced a version of The Augsburg Confession which appeared to be much more akin to Calvin in its explanation of the Lord's Supper.

After Luther's death in 1546, Melanchthon should, logically, have been his successor as theological leader of the Lutheran churches, but too many people suspected him, and he became, instead, a focus for disunity. He was accused on compromising with the Roman Catholics and with the more radical reformers in Switzerland, and he lost the trust of those who saw themselves as staying true to Luther's theological heritage. The last years of his life were scarred by these controversies and by personal tragedies.

Unfortunately, there are not many books in English about Melanchthon, and it is difficult

to get hold of them because they are mostly out of print. The simplest introduction to his life is a translation from the German biography of Robert Stupperich by Robert H. Fischer, with the English title *Melanchthon: The Enigma of the Reformation* (London, Lutterworth Press, 1966, No ISBN). On the positive side, there is one book which is easily available – if you are prepared to pay £60 – written by John Schofield of the University of Newcastle, and entitled *Philip Melanchthon and the English Reformation* (London, Ashgate Publishing Limited, 2006, ISBN: 0-7546-5567-9). This gives a succinct biography of Melanchthon, and then traces his relationship with the English Reformation during the reign of both Henry VIII and Edward VI, as well as with the English exiles during the reign of Mary. It is well worth reading, if only to be reminded that there are other important leaders of the Reformation beyond Luther, Calvin, Zwingli, and Cranmer.



Philip Melanchthon in 1532

THE CHURCH OF DENMARK AND PORVOO

In the last issue of The Window we reported that the Evangelical Lutheran Church in Denmark (ELCD) had signed up to the Porvoo Declaration. Here is the text of the ELCD's Signatory Declaration.

Close links have always existed between the ELCD and the Anglican churches. Since 1956 there has been a Eucharist fellowship between our churches, and representatives of the ELCD shared in the drawing up of the Porvoo Common Statement of 1993 of which the Porvoo Declaration forms a part. The ELCD is mentioned in the Porvoo Declaration, which means that the signatory churches recognise the ELCD with its existing church organisation.

Following consultations in the Danish parish councils the bishops of the ELCD issued a statement in August 1995 to the effect that they were unable to sign the Porvoo Declaration on behalf of the church. However, the bishops emphasized that there are no differences that divide the ELCD from the other signatory churches, and that the ELCD recognizes without reservation ministers ordained in the Anglican churches, just as bishops from the Anglican churches can take part without reservation in consecrations of bishops in the ELCD.

Since 1995 the ELCD has therefore officially recognized the other signatory churches as belonging to the One Holy Catholic and Apostolic Church in which the Word of God is authentically preached and the Sacraments duly administered. The ELCD thus recognizes the ordained ministries of the other churches as true apostolic ministries, as expressed in the Porvoo Declaration. Similarly, the ELCD understands itself as being in the same apostolic tradition.

The ELCD was pleased to recognize the Anglican churches in 1995, however the ELCD was unable to sign the Porvoo Declaration because of a number of reservations at the time about the way the Porvoo Communion was expected to develop. There was concern in the church at the lack of recognition of women bishops, as well as concern as to whether the churches could maintain their individual character and independence within the Por-

voo Communion.

Today we note that the Porvoo Communion has not developed as some might have feared in 1995. We note a general move towards the recognition of full admission for men and women to the ordained ministry. In some churches this has already been implemented, while others have initiated a process towards full equality between men and women. Moreover, we can see today that the Porvoo Communion is a blessing and a benefit for the signatory churches and we can also see the benefit to the ELCD of having participated in the mutual exchange of experience that has taken place while the ELCD has been an observer. On this basis the ELCD now expresses its wish to participate fully in the Porvoo Communion and to assume the commitments that ensue with the signing of the Porvoo Declaration.

With this letter we wish to clarify specific areas of concerns with regard to our participation in the Porvoo Communion. We hereby hope that the other signatory churches will take note of our views as presented below.

1. The ELCD recognizes the admission on an equal basis of men and women to both the priesthood and the episcopate. In consequence of this, no distinction is made between priests ordained by a male or female bishop.

2. Within the understanding of the ELCD there is only one ministry of the church (*ministerium ecclesiasticum*), to which both the priesthood and the episcopate belong. The episcopate is understood in a Lutheran context as a distinct form of the one pastoral office (cf. "The Lund Statement" art. 45, the Lutheran World Federation, 2007). However, bishops in the ELCD have a number of duties that are specifically assigned to them as bishops, namely, the oversight of the church and the ordination of

priests. Bishops in the ELCD are installed at a specific service of consecration which includes the laying on of hands by the presiding bishop and other attending bishops. In special circumstances the bishop's duties may be transferred to the dean of the cathedral for a brief, limited period in the absence of the bishop, in that by virtue of his office and existing church law the dean is dean of the whole diocese and as such the bishop's deputy. By tradition in the ELCD this practice may also include the dean's authority to ordain priests. During consultations with representatives of the Anglican churches it has been emphasised that ELCD clergy are fully recognised as ministers, whether they are ordained by a male or a female bishop or by a dean as the bishop's deputy. In some churches, however, certain legal limitations may apply to appointments due to the law of the land (cf. Porvoo Declaration 58 b v), even though the minister's ordination is recognised. Such questions will be discussed and attempts made to solve them under the terms of the Porvoo Declaration 58 b viii and ix.

3. After signing the Porvoo Declaration the ELCD remains an independent church with full jurisdiction over its own affairs. However, participation in the Porvoo Communion means that we will consult with the other signatory churches in order to exchange ideas and information in theological and pastoral matters.

4. The ELCD has close and good relations with other Protestant churches in Europe and the rest of the world. Signing the Porvoo Declaration does not affect the efforts of the ELCD to establish and develop contact to other churches; this includes being an active, full member of the Community of Protestant Churches in Europe, the Leuenberg Church Fellowship. However, it is our hope that signing the Porvoo Declaration will also enrich our contacts to other churches and church communions.

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

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The Anglican-Lutheran Society

30 Thanet Street, London WC1H 9QH

Tel: +44 (0) 207 554 2900

Email: ALS@lutheran.org.uk

Registered Charity No.1015158

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National Coordinators

The Rev Ulla Monberg, Denmark
ullamonberg@msn.com
The Rev Dr Jaakko Rusama, Finland
jaakko.rusama@abo.fi
Ms Gugin Kaper, Germany
kaper44@yahoo.de
The Rev Bjarni Bjarnason, Iceland
srbjarni@grafarvogskirkja.is
The Rev Jacob Knudsen, Norway
jacob.frode.knudsen@bkf.no
Mrs Gunnel Borgegård, Sweden
gunnel.borgegard@skr.org
Ms Laura Vaught Lincoln, USA
als-usa@att.net

The Window Editorial Committee

The Rt Rev Dr Rupert Hoare (Chairman)
Tel: +44 (0) 1457 820375
Email: angluthwindow@hotmail.com

READABLE AND WITTY ACCOUNT OF THE REFORMATION

Bishop Jana Jeruma-Grinberga, our Lutheran Co-Moderator, reviews Diarmaid MacCullough's account of events in fifteenth and sixteenth century Europe.

Over the years many volumes have been written about both the Continental and English Reformations, and also about the changes within the Roman Catholic Church that took place during the same turbulent period of Europe's history. To the Reformation section of the library in 2003 was added a book written by Diarmaid MacCullough, Professor of the History of the Church at Oxford University.

Subtitled 'Europe's House Divided 1490-1700', it deals not only with historical details, but also with the theological differences that underpinned upheavals, recriminations, wars and (occasionally reasoned) theological debate during the 16th and 17th centuries.

At almost 700 pages long (not including extensive notes and bibliography) this is a heavyweight book in every sense, coupling thorough historical research and scholarship with a clear overall view of the development of post-mediaeval Europe. That is not surprising from an author of MacCullough's intellectual calibre and academic background. What is more unusual is that this is an immensely readable and at times witty book. Indeed, I recently saw it on sale at a bookshop in Heathrow Airport, alongside Dan Brown and Sarah Waters!

The author has a marvellous turn of phrase which brings the personages of the time very much to life; of the 'veteran opponent of religious compromise', Gian Petro Carafa (better known as Pope Paul IV), MacCullough writes:

'Erasmus was not the only *bête noire* for Pope Paul IV. He was a good hater, and his hatreds ranged from the trivial to the profoundly politically important ... For Pope Paul, Reginald Pole and Giovanni Morone were no better than Lutheran heretics.'

And about Calvin:

'[He] was in delicate health from his youth, and he was not inclined to conviviality; his only recorded frivolous indulgence, apart from an occasional round of quoits, was the game known to schoolboys in twentieth century England as shove ha'penny. He did, however, relish getting his own way, which he identified with doing the will of God'.

For a clear exposition of the history, theology and social background to the Reformation which changed the face of the world irrevocably, and which led to the formation of both the Lutheran and Anglican churches, I would highly recommend this book. In fact, I find myself, for the first time ever, agreeing with Dr David Starkey, who describes 'Reformation' as 'magisterial and eloquent'. Indeed, it is!

Diarmaid MacCullough, *Reformation: Europe's House Divided 1490-1700*, Penguin Books 2004, ISBN-13: 978-0-140-28534-5