



# THE WINDOW

■ No. 3 - February 1985

Newsletter of the Anglican-Lutheran Society

## Sundby to speak on Anglican-Lutheran relations at annual general meeting on March 9

The Most Rev. Olof Sundby, Archbishop Emeritus of the Church of Sweden, will speak on 'Anglican-Lutheran Relations: Past, Present, Future' at the Annual General Meeting of the Anglican-Lutheran Society on Saturday, March 9, at 2.15 pm at the International Lutheran Student Centre, Thanet St., London WC1, near St. Pancras Station. (See map on page 5.)

The business session will include the reports of the Chairman, the Rev. Dr. Ian R. Phelps; the Treasurer, Ms. Gudrun Kaper; and the Editor of 'The Window', the Rev. Ronald T. Englund. Elections will also be held.

The Bishop of Coventry, the Rt. Rev. John Gibbs, will conclude the programme by leading Evensong. Refreshments will be served during a break between the

business meeting and the talk by Olof Sundby.

Archbishop Sundby retired in 1983 after serving as head of the Church of Sweden for 11 years. He was named Bishop of Växjö in 1970 and earlier served as a Vicar in Lund, where he now lives in retirement. He has been a lecturer in Divinity at the University of Lund and a President of the World Council of Churches.

All members, representatives of Associate Groups and interested persons are invited to the meeting. New members may join at the meeting if they wish.

A retiring collection for the work of the Society will be received at the concluding Evensong.

## Anglican-Lutheran work thrives in Virgin Islands

Ten years ago Anglican and Lutheran congregations in the Virgin Islands began an unusual ecumenical experiment. The Rev. John E. Hugus, associate pastor of Frederick Evangelical Lutheran Church, St Thomas, reports on how things have gone:

Under the sunny skies of the Caribbean, a small ecumenical event took place on St. Thomas, Virgin Islands, June 22, 1975. This was the official dedicatory service for the Church of the Holy Spirit. It was an unusual celebration because it was, and still is, an ecumenical mission of Anglicans and Lutherans of St. Thomas. Almost 300 people attended the dedication service. Prayers were led by the Rt. Rev. Edward M. Turner, Bishop of the Diocese of the Virgin Islands, who also preached; and the Eucharist was celebrated by the Rev. Lawrence Baietti, pastor of Frederick Lutheran Church.

The dedicatory service was the culmination of several years of work begun in

December 1971 by the Rt. Rev. Cedric E. Mills, then Bishop of the Virgin Islands. In December of 1971, Bishop Mills approached a faithful layperson about the use of her home for worship on the West End of St. Thomas. This was in response to requests from families, who lived in that part of St. Thomas, for pastoral leadership. Because this end of the island had tremendous growth potential, the possibility of a second congregation seemed reasonable. So on Christmas Eve 1971, Anglican services, as well as a Sunday School, began in a private home. Other homes were used on a rotating basis.

Because the new church offered an opportunity to bring people who work and play together, to also worship together, an approach was made to the St. Thomas/St. John Ministerium to participate and provide an ecumenical place of worship. While all the member denominations sup-

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## Book review

### Anglican foundations of the faith

Faith and Order. Life and Work. These words are well-known to all who are engaged in ecumenism. Life and Work present no problems, but Faith and Order - how different. A new book by American Episcopal Bishop William C. Wantland reminds us of several problems in the Anglican-Lutheran dialogue, and these problems lie in Faith and Order: Order in particular.

Wantland calls his book Foundations of the Faith, not without reason. He is not just giving an account of the faith of his Church; he is presenting what he considers to be the essentials of the Church, upon which any search for Christian unity must be based. These essentials are based on the four sides of the Chicago-Lambeth Quadrilateral, which we will take in turn.

1. *Holy Scripture as "containing all things necessary for salvation."* This is a careful statement of the authority of Scripture. However Scripture has primary authority, and the Church cannot ordain anything contrary to Scripture. Wantland quotes an old aphorism: "The Church to teach, the Bible to prove." He then turns to the sense in which we can speak of Scripture as being "inspired". Quoting the 1938 Report of the Church of England's Doctrine Commission, Wantland says that "inspiration" is not like "possession"; it is a free surrender to God's guidance on the part not only of the original authors but of those who compiled the canon.

2. *The Apostles' and Nicene Creeds, as effectual statements of the Catholic Faith.* Of particular interest in this section is Wantland's point on the Incarnation, that the New Testament speaks of the Body of Christ in four ways: a. His natural body, b. His glorified (post resurrection) body, c. His mystical body (the Church), and d. His Eucharistic body. The last two connect the Creeds with Ministry and the Sacraments.

3. *The two Sacraments of Our Lord, Baptism and the Holy Eucharist.* In his discussion of the Sacraments, Wantland's account of the Eucharistic Real Presence is of special interest. Christ is not present in His natural body, he says - that would lead to transubstantiation - but Christ is present in His glorified body. This overcomes Zwinglian objections, which Wantland says Cranmer shared, and permits the affirmation of a Real Objective Presence.

4. *The threefold ministry of Apostolic Succession, consisting of Bishops, Priests and Deacons.* This of course is where the difficulties arise. Although Anglicans permit some variety of theological belief on the subject, the practice of the Anglican Churches as reflected in official statements and canon law tends to adhere to the theory that the Apostolic Succession is 'esse': essential to the Church.

Lutherans, on the other hand, stress that the important part of apostolic succession is the succession of doctrine. Any other succession is "an empty grave of the prophets" (Mt. 23:23-28). Succession ought not to be an obstacle to eucharistic sharing. How, then, did Lutherans and Episcopalians come to agree upon "interim eucharistic sharing", as they did in 1982?

First, Wantland finds advantages in close relations with Lutherans. Episcopalians can profit, he says, from Lutherans' strong stance on doctrine. Anglicans have been too fuzzy for too long. However he also feels Lutherans can profit from Anglicans' strong

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## Epiphany retreat in Alsace

The Confrérie St Michel is the French branch of the Michaelsbrüderschaft, a society of 'high church' Lutherans (mostly pastors) who, though married and working in the world, live according to a semi-monastic rule. A stray Anglican, I was invited to join the brothers and their wives for their Epiphany retreat this year. In fact, I was by no means the most exotic of the guests as the company also numbered a minister of the Presbyterian Church of Zaire.

We struggled through the snow from various parts of Alsace to spend the weekend together in a church youth centre on the edge of the Vosges. The scene outside was like a Christmas card, and the central heating was fighting a losing battle with temperatures as low as minus 20<sup>o</sup> centigrade.

Alsace goes in for a rather 'low church' form of Lutheranism, having been influenced by Swiss Protestantism, but here the brothers sang beautifully the three daily offices, and the festal Epiphany Eucharist was celebrated comme il faut. So it was an interesting introduction to a more liturgical form of Lutheranism than is usual in these parts, but it was also a very particular cultural experience. Although I have lived in Alsace for ten years, this was my fullest exposure to the traditional culture of this region where the old people have been French twice and German twice in a lifetime. Thus, conversation was in Alsatian dialect (a kind of German, but largely unrecognisable), and talks and sermons were mostly in High German, although they did from time to time break into rather laboured French - for the benefit of the foreigners. And we sang lovely old German Christmas carols and ate traditional Alsatian Christmas biscuits and cakes.

These Alsatian Lutherans are having to try and break out of what was becoming a cultural and ecclesiastical backwater. For many years the Confrérie attracted no new members, being rather suspect in post-war French Alsace where posters proclaimed "c'est chic de parler français". But regional cultures are now back in fashion, Alsations can be proud of their heritage again, and some young pastors are beginning to join the Confrérie. At the same time the Confrérie is changing: this time the Eucharist was celebrated in German as usual, but there was a small revolution in

that the offices were sung in French translation for the first time.

John L. Murray

The Rev. John L. Murray is Assistant Anglican Chaplain in Strasbourg, France.

## Membership renewal news

Some memberships of the Anglican-Lutheran Society will expire on March 9, 1985, the date of the Annual General Meeting. As we explained in the first issue of The Window, this will be the case for anyone who joined before September 1, 1984. Some persons in this category will, therefore, have paid a subscription for a period of less than one year. As everyone will have received the same number of issues of The Window, however, whether they joined in March 1984 or later, we hope that no one will feel unfairly treated. Almost all of the subscription is used for the production of the newsletter, so everyone will have received the same practical benefits of membership.

Please note: If your membership expires on March 9, you will find a membership renewal form inserted in this issue of The Window. We trust that you will continue your membership. Please return the completed form with the remittance to the Secretary. As you will receive only three instead of four issues in the membership period (March to December 1985), the subscriptions have been reduced accordingly. Starting January 1, 1986, annual membership will correspond to the calendar year for everyone.

As of February 1, 1985, 112 persons have become members of the Society. We have only four Associate Groups so far. Why not encourage your parish or church to become an Associate Group? The cost is only £10 and you receive five copies of the newsletter.

## A.L.S. Committee meets

The Anglican-Lutheran Society Committee met at the Lutheran Church House, 8 Collingham Gardens, London SW5, on January 29. The group considered ways to promote the Society's aims at a local and regional level; planned the Annual General Meeting; studied the 1984 auditor's report; and decided to explore the possibility of deeds of covenant to support the Society. The next meeting of the Committee will be on April 25.



## News notes from around the world

### German Lutheran bishop visits Britain

Dr. Johannes Hempel, Bishop of Dresden, visited Britain in November and December. During his stay, the Lutheran primate of East Germany received an honorary doctorate from the University of Kent, preached in Canterbury Cathedral, and spoke at the Assembly of the British Council of Churches. He brought invitations for the commemoration of the destruction of Dresden by British and American bombers. Among those who responded were the Rt. Rev. John Gibbs, Bishop of Coventry and President of the Anglican-Lutheran Society. The Archdeacon of Warwick and the Vice Provost of Coventry Cathedral were to accompany the Bishop.

*Church Times, 7 Dec. 1984  
and personal letter*

### Bishop Tutu in Norway

On December 11, 1984, after Bishop Tutu's Nobel lecture and a reception hosted by the Lutheran bishop, The Rt. Rev. Andreas Aarflot, Bishop Tutu preached at an ecumenical service in Oslo Cathedral. The service was conducted by Bishop Aarflot and the Dean of the Cathedral, and involved a women's choir from South Africa, the Roman Catholic bishop of Oslo, and Mr. Terry Waite, assistant to the Archbishop of Canterbury.

*Lutheran World Information (LWI) 49/84*

### Church history written in Norway

The opening of the first Church of Norway General Synod took place in Oslo Cathedral last November 25. Led by King Olav V, prominent ecclesial and political guests filled the cathedral, together with eighty delegates and numerous others. The Annual General Synod is one of several church reforms passed by the Storting (parliament) earlier in the year. As authority is now being transferred from state to church organs, one of Europe's most rigidly state-governed churches will gradually become more autonomous. The state-church system, however, with the king as its supreme head, will continue. Ninety-two percent of the country's population are members of the Church of Norway. The Council on Foreign Relations has also become partly autonomous, giving more prominence to ecumenism in the Church of Norway.

*LWI 49/84*

### Anglican bishop is key speaker at Swedish conference

Bishop Festo Kivengere of the Ugandan Anglican Church was the key speaker at the 'Stockholm 84' conference arranged by the Swedish Lausanne Committee. Conference topics included the meaning of the sacraments in the modern world and the possibility of reaching out with the Gospel to new groups in the world. Bishop Kivengere, a well-known evangelist, had to flee Uganda to save his life during the regime of General Amin, but has now returned to his country.

*News from Church of Sweden, XI, 10*

### Bishop Gibbs announces retirement

The Rt. Rev. John Gibbs, Bishop of Coventry since 1976, will retire on July 31. Bishop Gibbs was co-chairman of the Anglican-Lutheran European Regional Commission (1980-1983) and was elected in 1984 as the first President of the Anglican-Lutheran Society.

*Church Times, Jan. 1985*

### Archbishop of Canterbury hopes for closer links with Lutherans

In an interview that was published in the January 1985 issue of 'Lutherische Monatshefte' (Hanover), the Archbishop of Canterbury spoke of the relationship between Lutherans and Anglicans. Referring to the inter-communion that is practised between Lutherans and Episcopalians in the United States, Dr. Runcie said that "one should find ways and means of establishing the relationship that already exists in the United States with Lutherans throughout the world."

*German LWI 2/85*

### Church of Sweden debates whether clergy can be Freemasons

A special church court is considering whether it is possible to combine Freemason membership with serving as a bishop or pastor in the Church of Sweden. According to the membership register of the Swedish Freemasons, which is public, about 13% of the church's clergy are members. The special court is debating whether membership in the Masonic Lodge is consistent with the Christian faith and the promises made in ordination, and whether membership is likely to develop into 'friendship-corruption'.



tion'. In some Lutheran churches, neither clergy nor members are allowed to become Freemasons.

LWI 4/85

Evangelical church in Germany (EKD) and Old Catholics to have eucharistic fellowship

The Old Catholic Church and the territorial churches in the Federal Republic of Germany, which include Lutheran, Reformed and United churches, have agreed to invite each other's members to Holy Communion. The German, Swiss and Austrian Old Catholics withdrew from the Roman Catholic Church after Vatican Council I declared in 1870 that the pope was infallible.

LWI 4/85

Senator Kennedy listens to church leaders in Namibia

U.S. Senator Edward Kennedy made a brief visit to Namibia on January 12 and heard church leaders make a strong plea for immediate independence from South Africa. He listened to bishops and pastors of the large Christian population in Namibia tell of the torture, mismanagement and oppression of the people by the South African government. Speaking from a statement prepared by the Council of Churches in Namibia, Roman Catholic Bishop Bonifatius Haushiku told the senator that the churches wanted implementation of the United Nations independence plan known as U.N. Resolution 435. Lutheran Bishop Kleopas Dumeni, who heads Namibia's largest church, said that Senator Kennedy 'listened carefully', showing special concern for the human rights abuses by South Africa in the northern part of the territory. In addition to the Roman Catholic and Lutheran Church leaders, representations of the Anglican, Methodist, Congregational and African Methodist Episcopal churches were also present. All had signed the statement that was presented to the senator.

LWI 3/85

Finnish Lutherans revise ceremonies

A revised book of procedures for church ceremonies has been approved at the Synod of the Evangelical Lutheran Church of Finland. In addition to baptism, confirmation, marriage, and funeral ceremonies, the book includes a variety of blessings, visits to the sick and private confes-

sions. The reform is considered important because the ceremonies enable more people to be reached each year than through any other religious functions. Ninety-one percent of children are baptized into the Lutheran Church of Finland, about the same percentage attend pre-confirmation school and are confirmed, 85 percent of weddings take place in church, and only 1 percent are buried without Christian funeral rites.

LWI 3/85

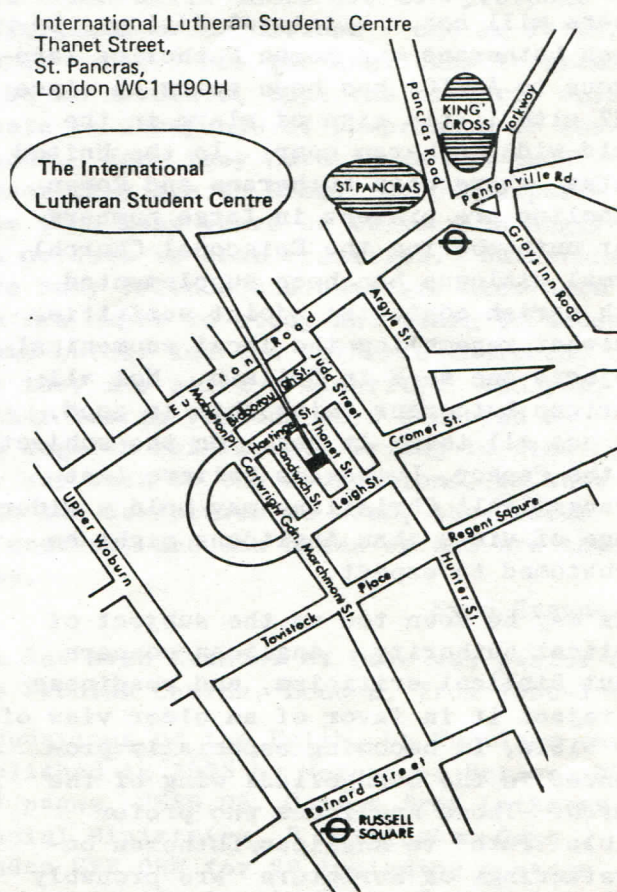
compiled by Tom Bruch

## Lutherans sell Hothorpe

Hothorpe Hall, the conference centre in Theddingworth, Leicestershire, owned by the Lutheran Council of Great Britain for the past 29 years, was sold last October.

Two Anglican families, Mr. and Mrs. Brian Dunning and Mr. and Mrs. Richard Stapleton, purchased the buildings. They will continue using Hothorpe as a Christian conference centre.

The Lutheran Council sold Hothorpe 'with great reluctance' when repair and maintenance costs became prohibitive.





# Facing differences in the meaning of 'evangelical'

Several letters have been received which suggest that it is in order to discuss the word 'Evangelical'. This name is used by all Lutherans and some Anglicans, and it is not unreasonable for these people to expect that they are as one on various fundamental issues. Unfortunately there are in fact differences on these issues -- differences which can be overcome through deeper, still more fundamental, unity in Christ, but differences which will confuse and may alienate if they are not admitted and explored.

Two examples of such differences lie in the subjects of the Papacy and of Biblical authority. Evangelical Anglicans tend, on the whole, to be relatively more alarmed (than other Anglicans) at the prospect of close cooperation and (dare one say it) reunion with Rome. Evangelical Anglicans are more ready to appeal to theologians of the English Reformation, and are more ready to draw from these writers an unsympathetic view of the Papacy. It is natural that they should expect Lutherans to take the same view, since Lutherans are also Evangelicals.

However this is not necessarily the case. Some Lutherans will take this view, but others will not. Bilateral dialogue between Lutherans and Roman Catholics (analogous to ARCIC) has been going on since 1967 with little sign of alarm in the world-wide Lutheran camp. In the United States, where both Lutherans and Roman Catholics are present in large numbers (far outnumbering the Episcopal Church), formal dialogue has been supplemented with parish contacts: joint activities somewhat resembling the local ecumenical projects one sees in Britain. Not all American Lutherans think this is good, but not all think it bad. On the subject of the Papacy, Lutherans believe that 'Evangelical' Christians may hold a wider range of views than Anglicans might be accustomed to expect.

This may be seen too on the subject of Biblical authority. Anglican concern about Biblical criticism, and readiness to reject it in favor of an older view of the Bible, is becoming especially pronounced in the Evangelical wing of the Church. Those Anglicans who prefer 'Bible truth' to Anglican/Lutheran understandings of Scripture are probably more often Evangelical Anglicans.

Yet Lutherans cannot be expected to speak like this simply because they are also Evangelicals. There is strong disagreement among Lutherans in the United States on the subject of Biblical Criticism. Some accept it. Some reject it. Yet all remain Lutherans, and therefore all remain Evangelicals.

Clearly 'Evangelical' is being used in different ways by each group. Neither way is 'the' right way (though it should be noted that the Lutherans used it their way before the Anglicans did). Nor does this need to constitute a barrier between members of Evangelical-Lutheran churches and members of Evangelical Anglican churches. One of the blessings of inter-denominational experience is the sense of unity which does underlie our diversity, thanks to our common faith in Christ. However a mistaken expectation of agreement can raise a false barrier which can block real accord. It is important to be alert for such expectations.

The alert reader will recall from a review in the first number of this publication a warning, that we must expect to see familiar words used in unfamiliar ways. That warning applies to this name, 'Evangelical'.

Dana Netherton

## Virgin Islands' church

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ported the idea in principle, only the Anglicans and Lutherans were able to make a financial investment. The Lutherans bought two acres of land through the Division for Mission in North America, an agency of the Lutheran Church in America. The Anglican Church provided the chapel. Before the building of the chapel in 1974, the Bishops of the Anglican and Lutheran congregations exchanged service books agreeing to respect the integrity and doctrine of each other's denomination also, agreeing to worship together. Then on June 22, 1975, the new mission building was dedicated to the Glory of God.

The most unique fact of this ecumenical effort is that the Church of the Holy Spirit, in every way, is a co-mission. Worship services alternate with Lutherans celebrating Mass on the first and third Sundays and Anglicans the second and fourth with the same congregation in atten-



dance. The church council, established May 25, 1976, is also ecumenical. It is evenly divided between Lutherans and Anglicans.

It is very exciting to be a part of such an ecumenical congregation as the Church of the Holy Spirit. Presently there are 35 people actively attending worship. The neighborhood on the western end of St. Thomas has not grown as quickly as originally thought, but it will grow in the near future.

The proclamation which the Church of the Holy Spirit offers can not be overstated. For new members of the one body in Jesus Christ, ecumenical relationships are not optional, but imperative. As the Holy Spirit continues to lead us there can be only one result and that is to glorify our Lord and God as one voice, one body in the Lord Jesus Christ.

## Special prayer for A.L.S.

The Rev. Dr. Ian Phelps, chairman of the Anglican-Lutheran Society, has written a special prayer for the Society and invites comments from readers:

'O God our Father, whose Blessed Son prayed that all his disciples might be one in you: Grant to us, your servants in the Anglican-Lutheran Society, such faith and love that we may find our unity in the fellowship of your Church; through the same Jesus Christ our Lord. Amen.'

## German pastor returns

A German Lutheran pastor who was ordained in a prisoner-of-war camp in Colchester, England, in 1945, will celebrate the 40th anniversary of his ministry at a Eucharist at Lincoln Cathedral on Sunday, April 14, at 9.30 am.

The Rev. Manfred Knodt of Darmstadt will preach the sermon and his church choir will sing. On Saturday, April 13, this Stadtkirche Choir of Darmstadt will give a concert at Lincoln Cathedral at 7.30 pm.

Pastor Knodt spent 1945 - 1948 in England, serving most of this time in the Lincoln Diocese. His congregation in Darmstadt has close links with the Anglican Church as well as with other churches.

## Anglican foundations

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stance on order and sacramentality. When the initial proposal suggested eucharistic sharing based solely on satisfactory piety and sacramental practice, Wantland led a protest which modified the proposal so that it would not imply official recognition of orders. At "common, joint celebrations" - not "concelebrations" - an ordained minister of each church is to be present at the altar. When a member of one church is present at the Eucharist of the other church, he is given "a special welcome" in recognition of his church's especially good Eucharistic teaching. However accepting that welcome remains a personal choice, and Wantland can imagine that some might object either to the orders of the Lutheran pastor, or to the doctrines of the Episcopal priest, at that particular altar. This modified proposal Wantland applauds.

It is evident that neither side is prepared to give up something which by tradition has become so precious to them. The ongoing dialogue between Anglicans and Lutherans has proved fruitful in many respects. Two Reports bear witness to this. But still there are two profound differences or traditions - one in faith, one in order. For the Anglicans it seems to be an absolute, that the historic episcopate is incapable of compromise or surrender. Here they have found how much closer they are to Rome. My own experience from many years of talks with Anglican priests is that tradition. Lutherans have many friends and admirers over here who are eager to study and learn to understand Luther and the Lutheran churches. But they are still a minority. And yet, Luther was in various ways accepted by the English reformers. Trying to find our way back to the Foundations, we know that the Scriptures we read, the Creeds we confess, and the bread we eat are the same.

Sven Evander

The Rev Sven Evander of Hove was pastor of the Swedish Church, London, from 1956-1981.

Foundations of the Faith, by Wantland was published in 1983 by Morehouse-Barlow, USA. 187 pages, US\$6.95. Copies from Lutheran Special Ministries, 8 Collingham Gdns., London SW5 0HW for £8 including postage. Cheques to 'St Anne's Music Society'.



## An introduction to Lutherans in Great Britain

Roy Long is a rare animal: he is an English Lutheran clergyman. As such, he is eminently well-qualified to describe The Lutheran Church in the Christian Denominations Series. Like the Series' book, 'The Church of England', this short, easy-to-read paperback is intended to introduce the complete stranger to the denomination in Britain. In 12 pages, Mr. Long describes a 'typical' Lutheran service in Nottingham. In 19 pages, he tells the story of Martin Luther. In 17 pages, he talks about the history and organization of Lutherans in Britain. In eight pages, Mr. Long presents the basics of Lutheran belief. There are ten photographs (black and white), as well as a bibliography, a map of 'main Lutheran centres', and a list of addresses for further contact. It is well worth the price.

There are two comments to make on the book. First, the chapter on Lutheran belief does not go very much farther than basic Christian teaching. The constraints of space and simplicity do not permit Mr. Long to present the distinctively 'Lutheran' features of Lutheran belief. This is a common failing of such brief introductions, if a failing it be.

Second, Anglicans need to know more about the Evangelical Lutheran Church of England (ELCE), which is mentioned very briefly in this book. ELCE churches constitute the majority of Britain's English-speaking Lutheran congregations, so they will be some of the easiest Lutherans to find. Yet they stand somewhat apart from the other Lutherans in Britain.

This is due to their conservatism, which goes beyond that of most 'conservative Evangelical' Anglicans. Two positions illustrate it. First, in common with the USA's Lutheran Church - Missouri Synod, with whom they are associated, ELCE churches do not belong to ecumenical organizations (such as the British or World Council of Churches), or to Lutheran groups which belong to ecumenical organizations (such as the Lutheran Council of Great Britain (LCGB) and the Lutheran World Federation). What the ELCE wishes to 'conserve' is a specific doctrinal position set down in nineteenth century Germany, in defence of 'traditional' Lutheranism which was then being attacked by Biblical criticism ('rationalism') and the Reformed tradition. Modern ecumenism is seen as ca-

pitulation to both. The ELCE sees itself to be standing firm in defence of pure, pre-'critical' Lutheranism.

A consequence of this is that LCGB literature lists the names and addresses of all Lutheran congregations, whether LCGB or ELCE, whereas ELCE literature lists only ELCE congregations. Anglicans interested in locating nearby Lutherans are advised to direct their initial inquiries to the LCGB, not to the ELCE. Another consequence is that ELCE churches will probably not practice open communion, unlike most LCGB churches. Forewarned, Anglican visitors can comply with ELCE practice while understanding that it is not universal Lutheran practice.

The second characteristically conservative position concerns the ELCE understanding of Scripture. The Missouri Synod, its parent body, is well known in the US as a staunch defender of the 'verbal inerrancy' of Scripture. This term may not be familiar to many Anglicans. It means that the Bible is declared to be infallible, word by word. Each word is declared to be inspired directly by God. It is immediately clear that this is a quite conservative position. Anglicans who speak with ELCE members should know that it is the subject of much debate among American Lutherans, and that it, too, is not a universal Lutheran position.

Dana Netherton

The Lutheran Church, by Roy Long. Published in 1984 by Religious and Moral Education Press, Exeter. Paper, 71 pages. Price £2.15. (Copies available from Lutheran Special Ministries, 8 Collingham Gardens, London SW5 0HW for £2.35 which includes postage and packing. Make cheques payable to 'St Anne's Music Society'.)

## Bach year musical events

Some 18 musical events are planned for St Anne and St Agnes Church on Gresham Street in the City of London for this Bach 300th anniversary year. They are sponsored by St Anne's Music Society which is related to St John's Lutheran congregation. The enclosed poster gives details. There is one correction: the Advent-Christmas Concert will be December 19, not December 12.