



THE WINDOW

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PRESIDENT: RT REV JOHN GIBBS

Anglican-Lutheran Society

THE LUTHERAN LITURGICAL HERITAGE

by the Rev'd Dr Eugene Brand, LWF Secretary for Ecumenical Relationships, Worship and Ecclesiastical Research

At the time of the 16th century Reformation, Lutherans, like Anglicans, did not break with the liturgical tradition of the Western Church in the attempt, made by some, to reestablish the "pure worship of the New Testament." Though Luther and others cut out those things in the traditional mass which they judged contradictory to their central theme of justification by faith, they affirmed and continued the catholic tradition. Lutherans have not denied the sacrificial nature of worship - that it is our offering of praise and thanksgiving - but, as the concept of justification by faith demands, they have insisted that it is Christ's self-giving presence in word and the sacraments - God's gift - which is of fundamental importance.

Unlike the Anglicans, there has never been any Lutheran equivalent of the Book of Common Prayer. The Reformation in Germany was scattered geographically and, where it was followed, the German churches did not go in tact into it. Furthermore the Lutheran Reformation quickly spread into Scandinavia and Eastern Europe with the result that Lutherans were worshipping in several languages and dialects. Luther's own efforts at liturgical reform - the Formula Missae of 1523 (a Latin rite) and the Deutsche Messe of 1526 (a vernacular rite) - were used as models, but had among Lutherans nothing like the influence of Cranmer's work among Anglicans. From the very beginning the cultural and linguistic variety of Lutheran churches militated against liturgical uniformity. Lutherans have seen their common bond not in their liturgy but in the Augsburg Confession (1530).

The continental Lutheran Reformation, thus, produced a number of liturgies which were contained in various Church Orders. Having a common liturgy for Germany or a Scandinavian country or North America is a relatively recent phenomenon. Yet when one examines

all these Church Orders, one finds in their liturgies the historic structure of the Western mass as the determining factor. There were 18/19th century lapses due to the Enlightenment, and Lutherans were not immune to the experimentation of the 1960s. But Lutheran liturgical books of the present period stand squarely in the Western tradition.

Within this heritage held in common, two differences developed which have influenced popular piety. Neither the Anglican nor the Lutheran reformers were successful in reestablishing the practice of communicating weekly. Medieval habits and the new emphasis on preaching conspired against them. Anglicans turned to Morning Prayer as their "preaching service," and consequently used the mass infrequently. Lutherans held to the mass form, using the entrance rite and liturgy of the word as their preaching service. Thus Lutheran piety remained mass-oriented, even though the mass was infrequently celebrated in its entirety. Anglican piety came to be "office oriented," with the resultant emphasis on the psalter, Bible anthems and the canticles of Mattins and Evensong.

The second difference was musical. From the 16th century onward Lutherans produced an immense treasury of hymnody which has influenced their way of worship profoundly. Hymns are seen as part of the proprium of the mass itself. By comparison, the great English treasury of hymns is of relatively recent origin. So music for Lutherans has meant primarily congregational singing whereas choral

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A-LS CHAIRMAN VISITS BAVARIAN LUTHERANS

In June of this year a new tapestry was dedicated in Chichester Cathedral in memory of Bishop Bell and his work for German Christians during and after the 1939-45 War. This tapestry was designed by Frau Ursula Benker of Marktredwitz, Upper Bavaria, and its dedication was attended by German Church leaders, both Lutheran and Roman Catholic, as well as representatives of the West German government. In order to further strengthen the links of friendship between the Anglican Diocese of Chichester and the Bavarian Churches, a theological conference was held at Coburg from 21st to 27th September. I was invited to attend this conference as Chairman of the Anglican-Lutheran Society, and I am glad to acknowledge my thanks for financial assistance from the Society which made it possible for me to be present as your representative.

Any account of the visit must start with a mention of the warmth of the welcome and hospitality that the nine Anglican representatives received. Every effort was made to make our visit enjoyable and memorable and many friendships were forged during those few days, including the enrolment of some German Lutherans as members of our Society. The party had scarcely reclaimed their baggage on arrival at Nuremberg when we were whisked off to see the two Lutheran Cathedrals of St Lorenz and St Sebald and a large and ancient Roman Catholic church in the city centre; all, alas, had been severely damaged in the War and had been extensively restored since. Nevertheless it was obvious that the introduction of Lutheranism had not led to iconoclasm in the churches of Northern Bavaria; the altars with their enormous crucifixes and candles, the Baroque decorations, and the statuary spoke of a rich artistic and liturgical tradition.

After a night spent in the Evangelisch-Lutherische Volkshochschule at Alexandersbad, the party was dispersed to stay with different hosts over the weekend. I was fortunate in being the guest of Pfarrer and Frau Leipholz and their five daughters in the parish of Scheuerfeld on the outskirts of the city of Coburg. They had been Lutheran missionaries for eight years in Tanzania, where there is a flourishing Lutheran Church which was established in the days of the German East African Empire before the First World War. The pastor's present parish contains a typically galleried village church of 1601 in the centre of the old part of the village, and a modern church among the housing estates which now link the community to the city of Coburg.

During my stay of 36 hours at Scheuerfeld I attended a wedding, two morning services, a baptism, and the re-dedication service of the res-

tored church at Ahorn; I gave four addresses (fortunately Pf. Leipholz was an able interpreter) and was able to introduce the work of the Anglican-Lutheran Society to each congregation. At Ahorn there was a packed congregation which included Roman Catholic representatives as well as most of the pastors of the Lutheran Deanery. It also included the local pastor's six daughters; it was an English-speaking pastor who jocularly explained this predominance of the female sex amongst clergy families. "The desire to have a son," he said, "is the father of many daughters." Unfortunately the local newspaper editor had never heard of the Anglican Church and so your chairman had the mortification of seeing himself described in print as 'Sekretär der amerikanisch-lutherischen Gesellschaft.' However all was forgiven as the congregation repaired to the local kindergarten after the re-dedication service for music, beer, and the excellent Coburg Bratwurst - a veritable hound of a hot-dog.

On the Monday the serious work of the theological conference began at the Neustadt Conference Centre, of which an account may be given in a later issue. The Chairman of the Conference was Dekan Joannes Hiller, the Dean of Pegnitz, and the participants included Roman Catholic representatives from the Archdiocese of Bamberg and Lutheran pastors from West Berlin as well as the clergy of Coburg. Several women pastors were present and we learned that after initial opposition they were gradually becoming accepted in the parishes. A break was made on Wednesday for sight-seeing and an official reception by the Bürgermeister of Coburg. The Castle of Coburg was the refuge of Martin Luther during the Diet of Augsburg in 1530 and his rooms are kept as a permanent memorial to his stay, during which he wrote many important theological and literary works. In the city the splendid St Moriz Church was the setting for a concert which reminded us of the rich musical traditions associated with Lutheran worship. The high altar slab bears the date 1501, a surprise for a member of the Church of England who associates the Reformation with the throwing down of stone altars and their replacement with wooden communion tables. At nearby Rödentel there is an extraordinarily ornate parish church filled with elaborate sculptures of Biblical scenes of seventeenth century date, a period when the Puritans in England were busily smashing such things. The conference concluded with a celebration of the Lord's Supper according to the Lutheran rite in the little parish church of Neustadt; the Bishop of Chichester gave the address and all present received Holy Communion, including the Roman Catholic clergy and lay representatives.

The Friday morning saw our last gathering for

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ARCHBISHOP OF CANTERBURY TO VISIT LUTHERAN CONVENTION

The Most Revd Robert Runcie, Archbishop of Canterbury and primate of the worldwide Anglican communion, will be the special ecumenical guest at the convention of the Lutheran Church in America next year. News of the visit was made public as nine bishops of the Lutheran Church in America met the Archbishop on 29th September. The bishops and their host discussed past Anglican-Lutheran dialogues and the plans to continue discussions, both in North America and internationally. In the United States, Lutheran-Episcopal dialogue has led both churches to declare an 'interim eucharistic fellowship', allowing joint celebrations of Holy Communion. The meeting of the Anglican primate came at the close of a three-week trip during which the Lutheran bishops had private audiences with Ecumenical Patriarch Dimitrios I in Istanbul and Pope John Paul II. (LWI, 42/85)

ANGLICAN-LUTHERAN DIALOGUE: LUTHERAN PARTICIPANTS APPOINTED

The Executive Committee of the Lutheran World Federation has nominated the Lutheran participants for an international Continuation Committee that will monitor and coordinate Anglican-Lutheran dialogues at the local and regional levels. Bishop Sebastian Kolowa (Tanzania) was named the Lutheran co-chairman. Amongst the other participants will be the Revd Dr Jan Womer, Lutheran lecturer at Oxford and a member of the Anglican-Lutheran Society Committee, who will serve as a special consultant. (LWI Monthly Edition no. 10, 1985)

ANGLICANS INCLUDE PRAYER FOR RELATIONS WITH LUTHERANS

The 1986 Anglican Cycle of Prayer has been released by the Anglican Consultative Council in London. It is intended for use with daily services of Holy Communion, and includes (for 15th July) a prayer for Anglican-Lutheran relations. (LWI, 40/85)

NORWEGIAN LUTHERANS GET FIRST DEACONESS CONVENT

The first deaconess convent within the (Lutheran) Church of Norway has been established in Reinsvoll. It was begun by Sisters Eva and Aasa, who returned to their native land after a decade living with the Deaconesses of Reuilly, a religious community in Versailles, France. The two intend to see over the next three years whether there is sufficient interest to continue with such a community on a more permanent basis. Apart from a Norwegian branch of the German Evangelical Sisterhood of Mary, other monastic life in Norway is under Roman Catholic auspices. (EPS 85.10.63)

BEER HELPS RE-BUILD GERMAN CHURCH

St Peters (Lutheran) Church in Lübeck may get the reputation of being the church that beer built! A Hamburg brewery is contributing 50,000 cases of beer to the re-construction of St Peters, the old town church of Lübeck. The beer cases have the silhouette of the church printed on them. It is estimated that it will cost more than DM 1,000,000 to restore St Peters, which was damaged during World War II. (LWI Monthly Edition, no.11, 1985)

A-LS MEMBERSHIP '86

All memberships in the Anglican-Lutheran Society are due for renewal on 1st January 1986. A membership renewal form is included in this issue of 'The Window' for both individual members and Associate Groups. Please return the form with your subscription as soon as possible, so that a further renewal reminder will not be necessary.

Associate Group membership is appropriate for parish organisations, ecumenical bodies and other interested groups. All of the benefits of membership are extended to Associate Groups except voting rights at the A.G.M. and in addition they will always receive five copies of 'The Window'. The annual subscription for Associate Groups is a minimum of £15, as it is hoped that some organisations would be in a position to contribute more in support of the Society. A SPECIAL NOTE FOR OVERSEAS MEMBERS: As it might be more convenient for some to pay the annual subscription in U.S. dollars rather than pounds sterling, the following amounts may be paid instead: Individual, \$15; Students or retired, \$10.50, Husband and wife, \$17.25, Associate Group, \$28.50 minimum. These amounts include an extra charge to cover bank fees that the Society must pay when converting currencies.

CHAIRMAN IN BAVARIA

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Lutheran morning prayers, the last distribution of gifts by our generous hosts, and our departure for the airport. In spite of some of the theological difficulties which the conference had produced we felt that we had been visitors to a part of the Universal Church not so very different from our own. The problems of nominal Christian membership, low church attendance, and increasing secularisation of society are the same on both sides of the English Channel; so too are the hopes and prayers of devoted people and their clergy as they seek to interpret Christ afresh to this generation.

EUCHARISTIC SHARING: THE GLEN ELLYN EXPERIENCE

The General Synod of the Church of England has proposed "interim sharing of Eucharist" as a possible next step towards full communion between Anglicans and Lutherans in Europe. This type of Eucharistic fellowship has been practised in the United States since 1982. One Episcopal and two Lutheran congregations in the Illinois town of Glen Ellyn accepted the challenge of Eucharistic sharing earlier this year. They worshipped, studied and communed together for three consecutive Sundays. The following accounts of Episcopal-Lutheran relations were written by two participating clergymen.

The Revd Raymond E. Cole Jr., Rector, St Mark's Episcopal Church writes:

It was a great joy for me to participate in the two Lutheran liturgies - both were eucharists - and finding myself so at home. As I look back on the experience, the thing that is most striking to me is what happened in my own attitude and experience toward potential union between Lutherans and Anglicans. I have always had what I guess is best characterised as a 'certain pride' in being Episcopalian. I was ordained thinking that if everyone had their wits about them, they certainly would want to be Episcopalian. Although I have always been ecumenically inclined, my earlier years in ministry were characterised by a notion shaped by the 'bridge-church concept'. That is to say, since Episcopalians have prided ourselves in being both Protestant and Catholic, therefore any ecumenical discussions would probably result in everyone becoming Episcopalian. Although this earlier attitude was perhaps naive and very 'Anglo-centric', vestiges of that attitude have stayed with me throughout my ministry. When Lutheran-Episcopal Dialogue was beginning in 1969-70, I was completely unaware - focussing most of my interest on Anglican-Roman Catholic Dialogue. I gathered from many of my Lutheran friends that they did much the same with respect to Lutheran-Roman Catholic Dialogue. My focus was sharply changed by the 1982 agreement of the several Lutheran and Episcopal bodies, which became a first step toward possible union.

Key to the 1982 agreements was the call for "interim sharing of the eucharist". This raised a lot of issues in me, many of them emotional issues steeped in my Anglican heritage (and prejudice). Although the friendly and welcoming side of me rejoiced in the opportunity for interim sharing of the eucharist, the priestly side of me was in turmoil about the questions of orders, eucharistic theology, and simply the 'validity' of Lutheran 'consecrations'.

This turmoil was good for me. For, among

other things, it made me look within my own denomination to discover again the variety of attitudes and interpretations of theology regarding those various issues of orders, sacramental theology, etc. That we have been a broad church has been a glory, yes, but that also means that to claim certain views are 'Anglican' is a presumption of the most prideful kind. For I soon discovered that within the Lutheran bodies, similar divergencies of interpretations of theologies exist and always have existed - that in many ways Lutheran experience is as diverse and 'broad' as the Anglican experience. Indeed, for me, this was symbolised by the discussions within the three merging American Lutheran Churches regarding the nature of ministry.

All of this summarises a rather complicated process that went on inside of me, but there are yet two other things that I wish to mention in this regard as they had deep influence on the course of my thinking. The one is a person, William Augustus Muhlenberg. He was a member of the great Lutheran Muhlenberg family in the United States who, as a child, became an Episcopalian in Philadelphia and was later ordained to the priesthood. He was a great advocate of the 'broad church principle', and his famous 'Muhlenberg memorial' is a keystone for us in our denomination's view of ecumenical activity. It played a role in the eventual framing of the 'Chicago-Lambeth Quadrilateral' of 1886-88. And this is the second thing I want to mention, for one of the tenets of that statement is as follows:

"That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own."

This forced me back to the basic Christian principle of 'death to self and rising to newness of life'. Death and resurrection probably are the key to my own feelings about Lutheran-Episcopal Dialogue and eventual union. I believe that I am, in the spirit of the Quadrilateral statements, now more ready to die to my own traditions than I ever was, for the sake of a new creation that only God Himself can bring about.

For years I have felt that the multiplicity of denominations in a community is confusing to the nonbeliever and prideful for the Christian. They certainly undercut our Lord's prayer for unity, in particular that our unity would be the same character as His unity with the Father and that our unity would be a sign to the world that the Father, who is one with His

Son, sent the Son. Yes, I know all the arguments about spiritual unity versus organisational unity, but symbols are so important that they often speak louder than words. The profound truth of that is why I have remained a sacramentalist all my life. So as I survey the Christian community, I see in the relationship between Anglicans and Lutherans the potential for wonderful, exciting and hopeful opportunities. I believe that such a merger would be a dynamic force to take the Gospel to Christians and non-Christians alike. I believe that it would maintain the same diversity which both traditions now enjoy and yet provide a unity not known to us in centuries.

I thank God for the opportunity to have participated in this first local response to the Lutheran-Episcopal Agreement - and I earnestly hope that there will be more opportunities to build on that experience.

The Revd Thomas Strieter, Grace Lutheran Church, writes:

As the Episcopalians and Lutherans of Glen Ellyn shared together, I was struck by our common sense of 'evangelical catholicity', and how we were all committed to a common vision of Gospel, Sacrament and Church unity. I think we all sensed that an important barrier had fallen, and that we now share a unity unknown to us before.

From early on I was raised to believe that Lutheranism possessed das reine Lehre (pure doctrine) to the extent that we were unique. A leading figure in my church once wrote: "'The True Visible Church' is that Church which has, teaches and possesses the saving Word in all its truth and purity, and administers the Sacraments according to Christ's institution." And there was precious little doubt who constituted the 'True Visible Church'! I then learned in the course of my theological studies that 'justification by grace through faith for Christ's sake' was essential for salvation and was not clearly taught in other Churches. Nevertheless, in spite of denominational heterodoxy, individuals could clearly believe this, and thus be saved, by glückliche Inkonsequenz, fortunate inconsistency!

When I began to work with other Christians (and non-Christians) in the Human Rights, anti-Vietnam and Peace Movements, I soon recognised that the Lordship of Christ is all-pervasive, that what unites us is so much greater than what divides us, and that a growing faith demands ecumenical vision.

As I have grown as Pastor and Teacher of the church, I have been delighted to discover that Lutheranism at its best is not parochial or sectarian, but perceives itself as an 'evangelical catholic theological movement' within

the ecumenical church, which calls us to dialogue with all traditions, clarifying for ourselves and others the nature of the gospel, and participating together in Christ's mission to the world.

Many of the great leaders of the World Council of Churches, such as Nathan Söderblom, have been Lutheran. It has been while William Lazareth was theological director for Faith and Order of the WCC that the great ecumenical confession on Baptism, Eucharist and Ministry was affirmed by all participating traditions. I say this not for the sake of pride, but because of my delight in Lutheran participation in the ecumenical vision.

In our growing dialogue with other traditions, the issue of the historic episcopate has become a matter of increasing ecumenical significance. Indeed, the document B.E.M. stresses that the "monarchical episcopate" is not part of the Church's esse, but that we all recognise the validity of the "historic episcopate" for the bene esse of the Church.

It is of real significance that in the process of the formation of the "New Lutheran Church" in America (to be complete in 1988), we are on record for the provisional character of Lutheranism as we are on the way to the Una Sancta, and we are on guard against "denominational sectarianism and ecclesial isolationism", and are more and more recognising our "evangelical catholicity" (as Fr Cole also expresses in his remarks).

In this ecumenical spirit, since areas of agreement among Lutherans, Anglicans, Catholics, and others give room for encouragement for full ecclesial communion, it is very likely that the "New Lutheran Church" will adopt the "historic episcopacy" as our goal (which already exists in some Lutheran churches, e.g. the Church of Sweden and the Church of Finland).

I think that our renewed commitment to the provisional character of Lutheranism in the process toward a united ecumenical catholicity is of great significance. It means that we are willing to recognise that our 'succession' has been irregular, but this is not the case with our preaching of the Word and the administration of the Sacraments. What is envisioned is that participants in Church union would agree on the mutual laying on of hands, i.e., Lutherans would share our Apostolic Word and Sacraments with our fellow participants in church unity, and those who have episcopal succession would share their 'regular' succession with us.

One can only conjecture where all this will end, but we pray that a mutual spirit of openness

HAPPY BIRTHDAY HEINRICH

The 400th anniversary of the birth of Heinrich Schütz (1585-1672) has received far less attention than the 300th anniversaries of the birth of his fellow Lutheran composers, Bach and Handel. Yet Schütz was an artist of great influence who became known as the patriarch of Protestant musicians.

Schütz was born in Saxony in 1585. He entered the University of Marburg in 1608 intending to study law. The Landgrave of Marburg saw his interest in music and paid for him to go to Venice to study with Giovanni Gabrieli. He remained there for four years and returned to Marburg in 1612. He studied law again for a short while, but was then appointed organist to the Landgrave. Schütz visited Dresden in 1613 and a year later helped prepare the music for the baptism of the son of the Elector of Saxony. The Elector appointed him to the Electoral chapel in 1615 where he began reorganising the music along Italian lines. He married Magdalene Wildeck in 1619 but she died in 1625. There were two daughters born of this marriage.

Schütz returned to Italy in 1628 to become familiar with the music of Claudio Monteverdi. Back in Saxony, he was upset by the troubles caused by the Thirty Years War and received permission to go to Denmark. He became Kapellmeister at the Danish Court in Copenhagen in 1633 and travelled often between there and Copenhagen for eight years. He unwillingly moved back to Dresden in 1641 yet worked there for most of the time until his death in 1672. In his later years he became quite deaf and spent most of his times reading the Bible.

Almost all of Schütz's music consists of vocal settings of sacred texts composed largely for worship in the Lutheran Church. His works brought to German music Italian influences. He set many Psalms and other scripture texts for soloists, duets and chorus with great sensitivity to the meaning of the words. Much of his music is austere although his reputation as a gloomy composer is not well-founded. There is much joy and beauty in his music.

He composed Passions, settings of the Christmas story, a large-scale funeral work, *Musikalische Exequien*, the Seven Words from the Cross, and one opera, *Dafne*. As one writer puts it, "Schütz's place in musical history as a composer of extraordinary ingenuity and imagination is now secure."

The Schütz anniversary was commemorated with a thanksgiving service at the Church of St Anne and St Agnes in the City of London

on November 10th. Six Schütz works were performed by the Camden Chamber Choir with instrumentalists under the direction of Peter Lea-Cox. (St Anne's Music Society)

DEAN ARNOLD ON LUTHERANS

In July the General Synod of the Church of England debated a report on relations with Lutherans. The following is the contribution of the Very Revd John Arnold, Dean of Rochester:

I wish to speak in support of the part of this motion which in effect invites the Faith and Order Advisory Group to study the reports and bring back recommendations. If it were an examination question rather than an invitation I would wish to add the words "with special reference to the Lutherans" for it is there, I believe, that we see the best hope in the short to medium term of an actual change in relationships. Indeed, the real, that is to say the personal, change in relationships may already have taken place; and what FOAG needs to help us to do is to find ways of expressing and codifying the reality of the very considerable fellowship which already exists, and which has been demonstrated in this Synod by the ease with which Landesbischof Eduard Lohse addressed us on Tuesday morning, and the unfeigned warmth of our welcome to him. He was at home with us and we with him; and this is a common experience whenever Anglicans and Lutherans actually meet, as opposed to simply reading theoretical statements about each other's beliefs and practice.

We are at home with one another not just personally but also ecclesologically. We share a heritage, which we have preserved in separation but which we are now re-discovering as a common possession, of commitment to a Reformed Catholicism. This is no where better set out than in "Ecumenism: A Lutheran Commitment", published by the Lutheran Church in America.

With the Lutherans, far more than with the Reformed or Orthodox, we share a common ethos. Within the framework of the broader ecumenical movement - in the Conference of European Churches and in the World Council of Churches - Anglicans and Lutherans frequently find themselves making a common cause. This is partly because of a similar view of the proper relationship between church and people, (which is not quite the same thing as the relationship between church and state - where both sides are tempted to call the other "Erastian".)

In contrast to most Calvinists and Roman Catholics, Anglicans and Lutherans have, like the Orthodox, known for centuries the value of

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BAPTISM IN SWEDEN

Traditionally baptism has been regarded as the necessary prerequisite for membership in the Church of Sweden. Millions of Swedes were simply baptised into the church and were thus members of the church, notwithstanding any later activity or interest in the church.

But the question has now been raised as to whether baptism is really necessary for membership. There are some 8 million members in the Church of Sweden, and of those there are some 550,000 who are not baptised in the Church of Sweden, a great deal of whom are not baptised at all.

Archbishop Bertil Werkström has said unofficially that he regards baptism as necessary for membership. Some other church leaders hold different views. The 2,500 parishes in the Church of Sweden will now have the opportunity of saying what they feel about baptism as a necessary act for membership. The General Assembly of the Church of Sweden has decided that "a proposal for discussions" about the meaning of baptism shall be sent to all the parishes.

The proposal describes three different ways of looking at the problem. The first is in line with the present condition that when a child is born in Sweden and one of its parents belongs to the Church of Sweden, it automatically becomes a member of the church, even if it is not baptised. The second proposal states that baptism is the foundation for membership; without baptism there can be no membership. The third position describes something in between: baptism should be looked upon as the natural way leading to full membership but there are also other ways open.

No preference is given to any of the three proposals. It will now be up to each parish to discuss the proposals and to state its opinion. Each parish will have plenty of time to think through the problem. The General Assembly, to be held in 1987, will consider the matter in light of what the replies contain.

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singing seems more typical of Anglican worship. If that is not a fair judgment, at least it seems that Anglicans lack the hearty singing habits of most Lutheran congregations. The musical development which produced a J.S. Bach was different from that which produced Choral Evensong! In a day when Bach is heard frequently in Anglican services and English hymns and anthems are sung by Lutherans (even in translation), it is easy to overlook the formative

influence of these differing strands of practice.

Moreover both our communions are recovering the Sunday Eucharist as the chief parish service. My impression is that Anglicans have made more progress in this than have Lutherans, but it is clearly the future for us too. As a comparison of our liturgical books in English reveals, our liturgies for Holy Communion are virtually identical - the result both of our similar roots and of our involvement in the current ecumenical liturgical convergence. Liturgical similarity was an influential factor in establishing the "interim eucharistic sharing" between the Episcopal Church, USA and North American Lutherans.

In the area of what is often called churchmanship, both our communions evidence a spectrum of ceremonial practice. Lutherans have been influenced by various "catholicising" movements, but none of these has had the profound effect of the Oxford Movement upon Anglicans. Nor do Lutherans see themselves divided between what Anglicans would call evangelicals and catholics. They tend to see themselves, rather, as evangelical catholics. Recent decades have witnessed a striking return in North American Lutheranism to historic vestments and fuller ceremonial. In certain areas of Scandinavia these never were lost. German Lutheranism generally is still characterised by black gowns with bands and/or ruffs and severely simple ceremonial, but there too change is in the air.

Assuming that the Eucharist was being celebrated, an Anglican attending a "typical" Lutheran service would notice some differences, but they would probably be details of ceremony or of mood rather than differences in the liturgy itself. The Lutheran "style" of presiding at the liturgy tends to be somewhat different from the Anglican "style," but even here the difference is, I think, more cultural than ecclesial.

When Swedish Lutherans arrived on the eastern seaboard of the American colonies, they often had very close relationships with the Anglicans already established there. That "Old Swede's Church" in Philadelphia is an Episcopal church today testifies to that early relationship. The better one knows the developmental history of both Anglican and Lutheran communions, the more obvious and natural such relationships will appear.

GLEN ELLYN

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and trust will give concrete expression to our common creed, "We believe in One, Holy, Catholic, and Apostolic Church."

DEAN ARNOLD

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folk churches which are there for all sorts and conditions of men and where the forms of response to the one Gospel are integrated with a vernacular language and incarnated in a national culture. But, much more than that, we recognise in each other a common biblical and sacramental piety, which was demonstrated in Vancouver by the fact that it was the Anglicans and the Lutherans who maintained together throughout the Assembly a daily celebration of Holy Communion. The quiet eight o'clock there was a common source of strength to us.

We share, too, a common musical heritage; and if you compare our hymn books, you will see that we have gained infinitely more from them than they from us. If we now think that we have something to contribute to the Lutherans - and I think we do at the level of church order and the recovery in some cases of the historic episcopate - let us not forget that we have received from Lutheranism in the first impulses towards reform in the sixteenth century, in the framing of our liturgy and in the translation of the scriptures. Without Luther, Coverdale could not have produced his Psalter which has, I suppose, formed prayers of most of us more than anything else.

The Archbishop of Canterbury, in speeches at Leipzig in East Germany and Worms in West Germany at the Luther celebrations in 1983 - speeches which were welcomed as the undoubted ecumenical highlights of the occasions - pointed out that Lutherans and Anglicans have never unchurched each other, or elaborated polemical theologies. No actual schism has taken place. In England the Lutheran Reformation was absorbed into the reformed Church of England, with no remainder and no separate English Lutherans with whom to conduct the kind of running theological skirmishes we have enjoyed with Roman Catholics and Calvinists since the days of Jewel and Hooker.

We have grown up, however, since then in considerable separation and tend, if we are not careful, to assume more disunity than we need to, simply by mis-applying criteria derived from other situations. I still remember the occasion when I was invited to preach in Rostock in East Germany and the pastor needed to get permission from the local Communist Party and from the Bishop of Mecklenburg. The Communist Party was a 'push over', but the Bishop sent the Superintendent to inquire if, as an Anglican, I really believed in the real presence

of Christ in the sacrament. It is not just a question of us scrutinising them, to see if they will do, even if, as I think, the European Regional Commission is over-optimistic in claiming that there are no longer any serious obstacles on the way towards the establishment of full communion between our two churches.

At least that optimism is a fault in the right direction; it points to what we would like FOAG to direct its corporate mind to; and it correctly sets as the goal for the time being not "Union" but "Full Communion" as described on page 11 of the report, whereby the churches would be "autonomous but interdependent". That is the right goal - already adopted by Anglicans and Lutherans in the United States, from whom we can also learn to take a more immediate goal what they call "Interim Eucharistic Sharing". I hope that FOAG - out of all this wealth of material will take as its priority the attainable goal of establishing in England and Europe the same kind of relationship as has already been attained in the United States. That is not a great deal to ask; but we know, from Bishop Lohse and others, that it would be a significant step and an encouraging sign. It need not be exactly the same, though we should not be too proud to learn from the American achievement; there will be proper regional differences. What should be the same in any proposals which come to us is the level of honesty and clarity of the American guidelines about common joint celebrations of the Eucharist, with the presence of ministers of both churches at the altar as a sign both of "unity in faith and baptism" and of "the remaining division which they seek to overcome". It is this combination of sufficient division to be a worthwhile goal, and sufficient existing unity to make the goal readily attainable, that makes this a candidate for the top of FOAG's agenda.

DIARY DATES

The A-LS Annual General Meeting will be held on Saturday, 8th March, at the International Lutheran Student Centre, Thanet Street, London WC1, starting at 2.15 pm. An A-LS conference has also been planned for 23rd-24th May on the theme 'In Communion: Problems and Opportunities'. The prospect of increased fellowship between Anglicans and Lutherans will be examined, with presentations by Anglican and Lutheran theologians who are closely involved in ecumenical discussions. The conference will be held at Calthorpe Manor in Leicestershire, which is both conveniently and attractively situated. Further details will be announced early in the new year.

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