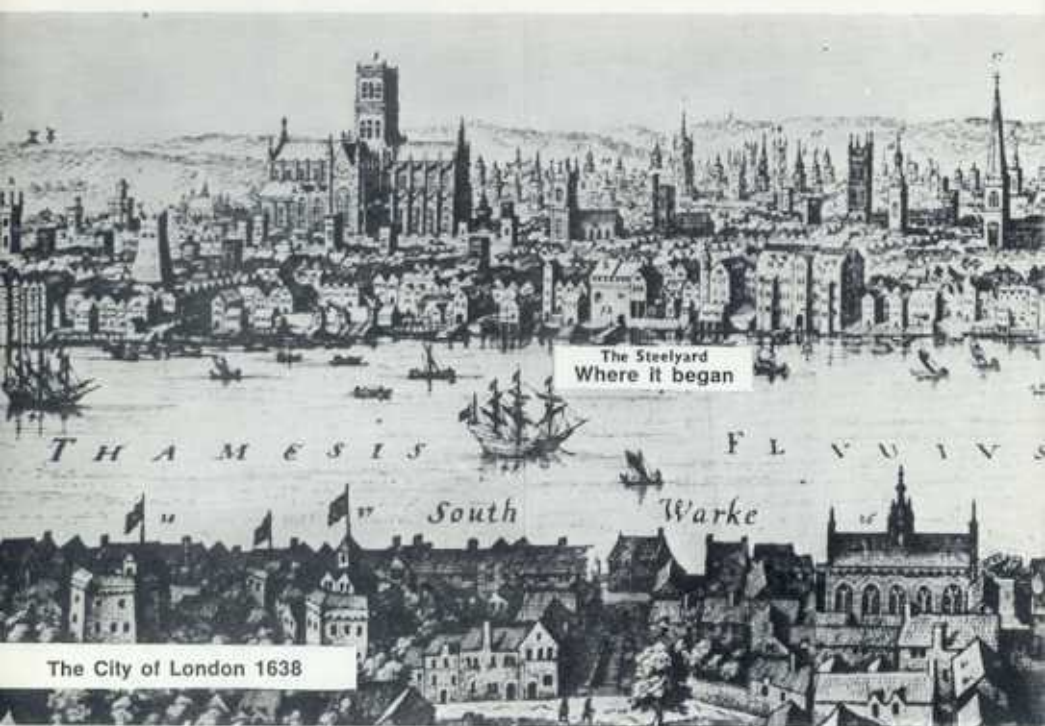


The Story of the Lutheran Church in Britain



Through Four Centuries of History



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Cover

The cover shows the birthplace of the Lutheran church in Britain, the Steelyard, in a panorama of the City of London in 1638 and, at the bottom from the same vantage point, a view of the City in 1969. Cannon Street railway bridge with its twin towers covers the site of the Steelyard. Old St. Pauls dominated the skyline of pre-Fire London even more than Wren's St. Pauls does today.

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The Rev. E. Geo. Pearce D.D.
*to commemorate the 300th Anniversary of the
founding of the first Lutheran congregation in Britain.*

**The Story of the
Lutheran Church in Britain
Through Four Centuries of History**



I.

The sixteenth century

The Lutheran Church in the Era of the Tudors

A movement which helped to shape British Christianity

British coins still bear the title, FID. DEF. (Fidei Defensor), "Defender of the Faith" with which a grateful Pope rewarded Henry VIII for his book against Martin Luther. But for the Tudor king, the Lutheran Church might have become in England the religion of the common people as it did in most other countries of northern Europe.



Dr. Martin Luther

Receipt for Forgiveness

Within four weeks of Luther's fastening his 95 Theses to the cathedral door in Wittenberg on 31 October 1517, scholars in Cambridge and Oxford were reading and debating them. Martin Luther wanted no revolution, only to protest against the shameless traffic in indulgences. What else could Luther, a conscientious monk, do when one of his own flock told him, in making confession, that repentance was out of date, and then showed him a receipt for sins forgiven. That was, at least, what the man thought he was buying when he paid good money for his indulgence. Luther saw this as a terrible violation of the Gospel and as a burning reason for church reform.

Gospel According to Harry

Across the Channel, King Henry VIII wanted a change in the Church, too, but for far different reasons—not religious. "Harry only wants that Harry should be Pope. The rich treasures, the rich incomes of the Church, these are the Gospel according to Harry", was the acid comment of a contemporary. Besides, the King wanted a divorce, and was determined to have it, Pope or no Pope. When he needed Luther's approval of his divorce, or military help against Spain or France, Henry did turn to the Luth-



King Henry VIII

erans. But as to the theology of Luther, he remained, throughout his life, as hostile as when, in 1521 at the dawn of the Reformation, he published the virulent attack, "Assertio Septem Sacramentorum", which earned him the "Fidei Defensor" from the Pope. In Henry's domain, Luther was declared a heretic, and his books, Tyndale's translation of the New Testament among them, were proscribed.



Queen Anne Boleyn

Two Lutheran Queens

But Henry could not stop the new theology from entering his country, his church, even his own household. Of his six wives, the second, Anne Boleyn, might well have been, the fourth, Anne of Cleves, certainly was, a Lutheran. In his church, too, were prominent men imbued with the spirit of Luther. Chief among these was Thomas Cranmer, first Archbishop of Canterbury in the reformed Church of England. While reading theology at Cambridge, Cranmer had been a part of the group that met at the White Horse Inn to study and debate the proscribed writings of Luther as they were smuggled into East Coast ports from Antwerp.



Queen Anne of Cleves

Robert Barnes—Martyr

The leader at the White Horse Inn was an Austin friar born in 1495 at Kings Lynn in Norfolk, Robert Barnes, whose lively popular espousal of evangelical theology attracted large crowds of Cambridge students to the monastery where he was Prior. A sermon on Christmas Eve 1525 brought the wrath of King and Cardinal upon his head. Trials, penances, imprisonment followed. Finally, still detained three years later, he escaped to Germany where,



Thomas Cranmer



Robert Barnes

Courtesy British Museum



Queen Elizabeth I



THE STAKE AT SMITHFIELD 1540

for a while, he lived in Luther's home and studied at Wittenberg University.

A reversal in royal policy, and Robert Barnes, the condemned heretic, received an invitation to return to England to become the King's chaplain and ambassador to Lutheran courts. Pressure off, Henry's policy changed again, and in July 1540, faced again with the charge of heresy, Barnes was burned at Smithfield, an English Lutheran martyr. But he was not the last in these islands to forfeit his life for the Lutheran faith. Nor was he the first: that place belongs to Patrick Hamilton who in 1528 died at the stake in Scotland.

Elizabeth's Settlement

Fire can destroy bodies; it cannot put an end to ideas. In the successive reigns of his three children who followed Henry Tudor to the throne, Mary, Edward VI and Elizabeth I, the short argument of fire was tried hundreds of times over, but in vain. The two opposing principles survived, and when Elizabeth put her astuteness to the task, the reformed Church of England was settled on a basis that was both—or neither—Protestant and Roman Catholic. As far as the Queen's personal inclinations were concerned, there is evidence that the daughter of Anne Boleyn shared her mother's admiration

for Martin Luther. Her first Archbishop of Canterbury, Matthew Parker, had been a member of the White Horse Inn group in his Cambridge days, and was called "Lutheran" by his opponents. Some historians state that the possibility still existed in Elizabeth's first Parliament that the Church of England would adopt the Lutheran position.

Lutheran Imprints

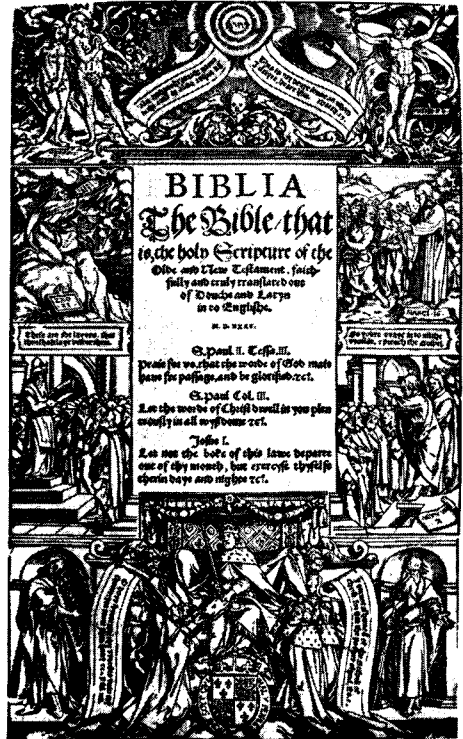
The Lutheran faith did not become the common religion of the British people, but it did leave imprints that are still visible. No book has influenced the life and literature of Britain more than the Authorised Version of the English Bible: the men largely responsible, William Tyndale and Miles Coverdale, used Luther's translation extensively in making their own. Like Robert Barnes, Tyndale probably lived a time in Luther's home; Coverdale actually held a Lutheran pastorate. Clear imprints can also be seen in the two formularies which identify the Church of England: the Thirty-nine Articles and the Book of Common Prayer. Five of the Articles are almost identical, word for word, with the language of the Augsburg Confession; another eleven reproduce the sense, if not the actual words. The Anglican forms for Holy Communion, Marriage, Baptism, Confirmation and Burial clearly show the debt of the Book of Common Prayer to earlier Lutheran orders.



William Tyndale



Miles Coverdale



TITLE TO COVERDALE'S BIBLE 1535

Courtesy British Museum

II.

The seventeenth century

The Lutheran Church in the Era of the Stuarts

A church establishing its first congregations

During the reign of the Tudors, Lutheranism had been a significant movement, shaping the future of British Christianity, but it had not established itself as a denomination. It was a sovereign of another dynasty, Charles II of the house of Stuart, whose Warrant of 1669 and Charter of 1672 authorised the first Lutheran parish in Britain to serve foreign-born residents.



King Edward VI

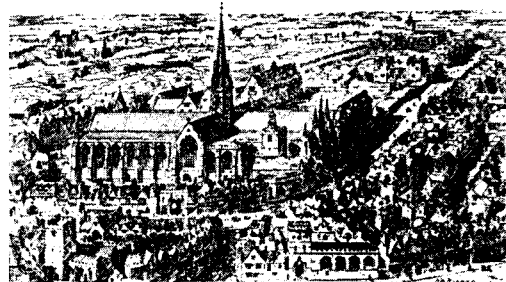
“ Strangers’ Church ”

The “ Strangers’ Church ”, granted by the boy-king Edward VI in 1550, was the link between Lutherans living in England in Tudor times and those who in 1669 founded the first Lutheran congregation. Besides the colonies of Protestants who had fled from France and the Low Countries and had been given refuge in England already in the days of Henry VIII, there were students, diplomats, craftsmen and, most important, the traders of the Hanseatic League, the powerful union of Baltic merchants who, a century before, had dominated North European trade and whose chief port was the Steelyard on the Thames. To these “ strangers ” with no church of their own, the Charter of King Edward assigned the cathedral-like chapel of Austin Friars in London (destroyed in World War II, rebuilt in 1950) and its revenues, and allowed them to worship according to their own conviction and order—a freedom denied his own native subjects who were bound to the doctrine and liturgy of the Book of Common Prayer.

Austin Friars quickly became “ the Dutch church ” of today, Reformed in confession, but, no doubt, it continued to minister to Lutherans, especially short-time visitors who could speak no English. Most of the Lutherans, especially the Steelyard

AUSTIN FRIARS IN THE SIXTEENTH CENTURY

Courtesy Guildhall Library





THE GREAT FIRE OF LONDON 1666

The tower of All Hallows is seen below Old St. Pauls
Courtesy Guildhall Library

merchants, many of whom settled down and became naturalised subjects, worshipped, in pews reserved for them, at the Anglican parish church of **All Hallows the Great**, next door to the Steelyard.

The Great Fire

On Sunday, 2 September 1666, the Great Fire of London broke out and, raging unchecked for four days through the dense timbered houses, destroyed five-sixths of the City. Austin Friars escaped; but All Hallows and the Steelyard were destroyed within a few hours. The Steelyard housemaster, Jacob Jacobsen, had to flee in his burning clothes. Blowing up rows of houses stopped the Fire on the fourth day.



THE STEELYARD from Hollar's print 1641
Courtesy Guildhall Library



Right below : CANNON STREET BRIDGE IN 1969
Covering site of the Steelyard



TRINITY OR HAMBURG LUTHERAN CHURCH
The first Lutheran church in Britain
Courtesy Guildhall Library

Caius Gabriell Cibber

CIBBER'S SIGNATURE TO SUBSCRIPTION (1668)
Courtesy Guildhall Library

LEYONBERGH'S SUBSCRIPTION (1668) TO CHURCH
Courtesy Guildhall Library

En la gloire de Dieu, et pour le Bien
meut de l'Eglise Lutheranne Allemande
qu'il a plüt a Sa Maj^{te} de la Grande
Bretagne de m'accorder par l'instances
qui sont este faites de la part de moi
mon Maistre, J'ay donne dix Liures
Sterl. Londres le 30.^{me} du Fev^r 1668

W. Leyonbergh
Resident de Sa Maj^{te}
Roy de Suède

The First Lutheran Church

At the centre of the new London that emerged from the ashes, a few hundred yards from Old St. Pauls, still in charred ruins, arose the first Lutheran church in Britain. It was begun in November 1672, dedicated thirteen months later. It was named **Trinity Lutheran Church** because it was built on the site of Holy Trinity the Less, an Anglican parish church destroyed in the Fire, but its own members called it **Hamburg Lutheran Church** in grateful acknowledgement of the generous donations towards its cost by the merchants and city of Hamburg. Building operations were in the charge of Caius Cibber, a Danish Lutheran who was the chief sculptor for Sir Christopher Wren in rebuilding the City. In the list of voluntary subscriptions for the church, Cibber in his own hand, declined any payment and pledged further: "I promise to give One Pound Sterling every year for the support of the Pastor as long as I live". The unique oak altar was reputed to have been carved by Grinling Gibbons, another colleague



COMMUNION PLATE,
1669
Hamburg Lutheran Church

of Wren. The first Lutheran church stood in the City for 200 years; in 1873 it was requisitioned for the building of Mansion House Underground Station.

The First Members

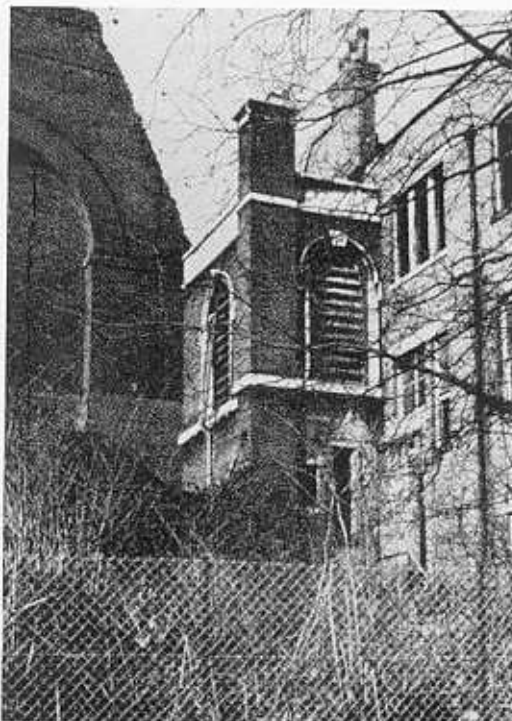
People of many nations made up the first congregation, symbolising the characteristic inherent in the Lutheran principle: faith, not nationality, ties Christians together. The first pastor was Gerhard Martens, born in Germany in 1640, but a Swedish subject, installed in London in 1668 as pastor, and dying there in 1686 at the age of 46. Sir John Barkman Leyonbergh, the Swedish ambassador who led the delegation petitioning Charles II for permission to erect a Lutheran church, was given in 1671 English nationality, together with a grant of a baronetcy. Many had become naturalised Englishmen long before they had their own church, like Peter Splidt, a Dane, who, as the records say "married an English wife and lost all he had by the tyrant Cromwell at Sea". Of the six founders, including Splidt, whom the Charter names, the leaders were the two brothers, Jacob and Theodore Jacobsen, sons of a Hamburg silk-merchant and successive house-masters of the Steelyard. Both had settled down in London years before the Fire, both became respected members, Theodore a vestryman, of **All Hallows the Great**, and both were buried in the family vault in that church. The original parish records refer to people from places like Riga, Petersburg, Rotterdam, even New York and Philadelphia. The founders were the prosperous traders of the Steelyard, but, only 20 years later, the make-up had changed. Selected entries from the baptismal register of 1718 list as parents: "Mr.



ALL HALLOWS THE GREAT, UPPER THAMES ST.

Rebuilt by Wren in 1683 after the Fire, the church was pulled down in 1893 and the site sold to a brewery. On the left, entrance to churchyard of pre-Fire All Hallows the Less.

Courtesy Guildhall Library



REMAINS OF ALL HALLOWS THE GREAT TOWER

Erected to preserve some of the stonework of Wren's church, the little belfry, attached to the brewery (as shown above) was demolished in 1969. The last remains are to be found in a monument at All Hallows Lutheran Church, Sunbury-on-Thames.

Caw a Quack Doctor in little Tower-hill, Mr. Right (Richter) a Taylor in Fan-church-street, Mr. Cobald a Silver-smith in Gravel-lane, Mr. Suhr Perwigg-maker in Ab-church Lane, Mr. Frank Catchpool a Soldier under General Evens Regiment in Braband".

Royal Warrant and Charter

It was Charles II who made the first Lutheran church possible—by his



King Charles II

CHARTER OF CHARLES II, 13 SEPTEMBER 1672
The Charter, or Letters Patent, granted 'companions of the Augustan profession' the right to erect their own church.

Warrant of 17 June 1669, and by his Charter or Letters Patent of 13 September 1672.

The Warrant, in English, is a response to the request of the Swedish ambassador, Sir John Barkman Leyonbergh, and authorises the preparation of a Bill to grant "the site and remaining materials of the said late parish church of Trinity unto ye said Resident of Sweden and other followers of the Lutheran Confession and their successors residing in Our said City of London to be by them rebuilt for their use in the public service of God",

The Charter, in Latin, published three years later, granted and confirmed to Jacob and Theodore Jacobsen and four other named Steelyard merchants the right to worship, to erect a church, and to appoint a minister, enjoining them to "permit all the companions of

Courtesy Guildhall Library



WARRANT OF CHARLES II, 17 JUNE 1669

authorising the preparation of a Bill to grant site for the first Lutheran Church

Courtesy Public Record Office

Grant of Trinity
Church for
of German Congregation
in

Whereas Sir John Barkman Lay onburgh Kn^t Resident
for the King of Sweden hath made request unto Us to
sell and grant a fit place for a Church in Our
City of London for a German Congregation and hath
informed Us that the said Major and Court of Alder-
men of Our said City with the advice and appro-
bation of the Most Reverend Bp. in God Our Right
Trusty and Belov'd Entirely belov'd Counsellor
Gilbert Goddard Bishop of Canterbury and the
Right Reverend Father in God Our Right Trusty
and Belov'd Counsellor Humphrey Corde-
rroy of London have conceived and desired y^e
Lutheran Parish Church of Trinity in
within Our said City of London well sit and
convenient for service. We are likewise
graciously pleas'd to conceive thereof; And
it is Our will and pleasure that you prepare a
Bill for Our Royall Signature to pass Our Great
Seals containing Our Grant of the said ground
and remaining materials of the said Luther-
an Church of Trinity unto y^e said Resident of
Sweden and also y^e followers of the Lutheran
Confession and their Successors residing in Our
said City of London to use & them as fully for their
use in their publique service of God. With a Grant
also of such immunities privileges & freedoms
for their encouragement and government as have
been granted by Us or Our Royall Predecessors
unto y^e French and Dutch Congregations in Our City;
And of such further beneficiall Privileges P^rovisions
and Provisions as you shall think fit & neces-
sary to make. In this Grant most especially
to be done at Whitehall the 17th of June

June 1669

By his Ma^{ty} command

To Our Secretary & Sec^y of State
for the service of the King

J. F. W. O. V.

the Augustan profession, of what nation whatsoever professing the same faith & religion and the same sacred rites to use and enjoy the said Temple being so built'. The Charter further commanded the Archbishop of Canterbury and all other church and secular authorities, and their successors, to respect the privileges allowed by the grant.

Remarkable documents, issued at a remarkable time. The period was prejudiced and intolerant. In fierce reaction against Cromwell and Puritanism, the Restoration Parliament had passed a whole series of repressive acts to outlaw and crush every religion but the established Church of England. Yet, at the height of this tyranny, 1669, the King authorised the Warrant. At the very climax of the vicious legislation, the Test Act of 1673, the first independent Lutheran place of worship was completed with the encouragement and approval of the King.

Thus, 300 years ago, at a time when no free church was permitted to practise, and seventy years before Methodism was born, the Lutheran

Church was founded in the United Kingdom.

More Churches

The reign of the Stuarts ended when Charles' brother, James II, an open Roman Catholic, was deposed, and William of Orange and Mary were enthroned in 1688.

The Act of Toleration followed in a year. Though by modern standards but a slight concession, the Act did at least tolerate those dissenting churches that were Protestant and Trinitarian. It also regularised the position and the future of the Lutheran Church. Special license was no longer needed: Lutherans were placed on the same level as any other denomination outside the established church.

The Act paved the way for more Lutheran congregations. In 1694, members living in Westminster who had no vote because they were not residents of the City withdrew from Hamburg Lutheran Church and founded the second congregation, the Lutheran Church of St. Mary Savoy, in the Old Savoy Palace on the Thames. In 1696, the Scandinavians left the mother church to build their own place of worship near the Tower of London, Caius Cibber again supervising. The fourth, the Lutheran Court Chapel of St. James, was endowed by Prince George of Denmark, consort to Queen Anne. It retained its royal connections for almost 200 years and remains in the Palace grounds to this day as the Queen's Chapel. War between Sweden and Denmark led to London's fifth Lutheran church in 1728. A prayer for Danish victory by the Danish pastor had the not-unexpected outcome; the Swedes walked out, and reared their own church in Stepney.

QUEEN'S CHAPEL OF ST. JAMES' PALACE
(formerly Lutheran Court Chapel of St. James)



THE CITY OF LONDON IN THE EIGHTEENTH CENTURY

Courtesy Guildhall Library





The eighteenth and nineteenth centuries

The Lutheran Church in the Era of the Hanoverians

A church with royal patronage

Established in Britain during the reign of the Stuarts, the Lutheran church became in the Georgian era the church of kings and queens, of good relations with the official church, a favoured church but still foreign to the common people.



King George I

Royal Patronage

The accession in 1714 of George I placed a Lutheran king on the British throne. Titular head already of the established churches of both Scotland and England by the Act of Union of 1707, he was also the head of the state church of Hanover. Anglican in London, Presbyterian in Scotland, Lutheran in Hanover! The incongruity did not bother the king: he had no interest in religion. He had no interest in politics either. He did not bother to attend cabinet meetings. He could speak no English; so he appointed a minister to take his place. From this accident sprung an important new constitutional figure: the prime minister as the responsible head of government.

For 123 years until the death of William IV in 1837, the Lutheran House of Hanover reigned at Westminster, and the Lutheran Church became the third religion of the royal court. Centre of the royal connection was the Court Chapel of St. James where the marriage of Queen Anne and Prince George, its founder, was solemnised in 1683. The Prince appointed two Lutheran chaplains at £200 p.a., and assigned the revenues of tin mines on crown lands in Cornwall to provide their salaries, pensions for their widows, and expenses to keep the chapel in repair. In 1734 Princess Anne, eldest daughter of George II, was mar-

ried in the chapel. The celebrated composer, Handel, who had migrated from Hanover and had become naturalised, wrote the anthem for the ceremony. The children of the royal family were often tutored by the Lutheran minister.

Royal patronage often meant financial support when it was needed. In 1740, unable to pay the pastor's salary because of unexpected repair bills, the elders of the Church of St. Mary Savoy received a document signed by George II and Sir Robert Walpole granting an annual stipend of £40 "till We think it advisable to reverse our generosity". At this time, too, the salaries and expenses of the Court Chapel of St. James were transferred directly to the Civil List. Royal generosity did not end with the Hanoverians. When the Old Palace of the Savoy was demolished, Queen Victoria ordered new buildings for the Church of St. Mary Savoy to be built on crown lands near Tottenham Court Road and issued in 1877 Letters Patent guaranteeing permanent possession. When these buildings were reduced to ashes by the German Air Force in World War II, again it was a crown grant which helped the homeless congregation re-establish itself in Sandwich Street near Kings Cross.

Relations with Church of England

If a Lutheran king could be the head of the Anglican church, why could not the two churches be joined together? The two churches had much in common. As already noted, the Church of England had drawn much of the form of her theology and liturgy from Lutheran sources. Even the then Archbishop of York agreed that his church had more affinity with Martin Luther than with Oliver

Cromwell. In 1718, with the encouragement of church authorities in Germany and at the command of Charlotte, Queen of George II, the Anglican Book of Common Prayer was translated into German for use in the Lutheran services of the Court Chapel of St. James. But the most celebrated attempt to join Anglicans and Lutherans under one head came in the Victorian period when in 1841 an Act of Parliament created the joint Anglican-Lutheran "Jerusalem Bishopric". Dr. Michael Solomon Alexander, consecrated the first bishop, was empowered to give Anglican ordination to Lutheran candidates on their signing both the Thirty-nine Articles and the Augsburg Confession. The thing was doomed from the start: it had not the understanding or the approval of serious Christians on either side; it created irritation and suspicion on both sides. For John Henry Newman, it settled the question whether he should leave Anglicanism and go over to Rome. "It was one of the blows", he wrote in his Apologia, "which broke me".

More successful was the cooperation in overseas missions. Queen Anne took a keen interest in the infant Lutheran mission in India and, probably at the suggestion of the chaplain of the Court Chapel of St. James, encouraged the Society for Promoting Christian Knowledge (founded 1698) to subsidise the endeavour. When, three years after its formation in 1799, the Church Missionary Society still had no Anglican candidates, the Society followed the example of the SPCK and approached Dr. Steinkopf of the Church of St. Mary Savoy. Thus two young Lutheran clergymen went to Sierra Leone and became the first missionaries of the Society. Of the 26 missionaries which the CMS sent

to India in the decade following 1813, 11 were Lutherans. The same Dr. Steinkopf was one of the committee which in 1804 formed the British and Foreign Bible Society and was its first foreign secretary.

American Lutheranism Fostered

Their favoured position with the Hanoverian kings enabled the London Lutheran pastors to play a central role in the beginnings of North American Lutheranism. The Swedish ambassador and pastor in London were petitioned by William Penn, creator of Pennsylvania, to supply ministers, Bibles, and other books for Swedish emigrants. From London, General Ogelthorpe was urged to take the persecuted Salzburgers into the new colony of Georgia of which he was the first governor. On 26 January 1728, according to the parish records, one John Eneberg from Sweden was ordained at Hamburg Lutheran Church in London as pastor of a congregation in Philadelphia. Four years later, on 13 August 1732, a Michael Christian Knoll from Germany was commissioned for congregations in New York and Hackensack, New Jersey, both founded by the Dutch. His salary was 30 bushels of wheat per year. The key figure in London in providing ministers for the growing Lutheran population in the American colonies was the chaplain who served the Court Chapel of St. James for 54 years (1722-76), F. M. Ziegenhagen. It was he who had the ear of George II,

sought out likely candidates in Germany, and arranged the ordination in London of the pioneering pastors who laid the foundations of the American Lutheran churches.

One who received his credentials and much inspiration from Ziegenhagen was Henry Melchior Muhlenberg. When "the Patriarch of the Lutheran Church in America" as historians call him, organised the church in 1748 and set up the first American liturgy, it was "the London Agenda" he used as its basis. This was the order of service of the Church of St. Mary Savoy which he had learned to know in the nine weeks he had spent in London in 1742 before sailing for the New World.

Seamen's Missions

Another kind of mission led to more Lutheran churches in Britain during the Victorian era: seamen's missions. Concern for the spiritual life of sea-faring men brought the British Port of London Society into existence. The movement found immediate support in the Lutheran churches of northern Europe. In 1864 the Norwegian Seamen's Mission was organised in Bergen and within a few years had chapels and chaplains in London, North Shields, Leith and Cardiff. Other Seamen's Societies followed the example, and by 1880 there was at least one Lutheran mission in each of the ten most important harbours of the United Kingdom.

IV.

The twentieth century

The Lutheran Church Today

For the continuing story of the Lutheran church in the United Kingdom, the twentieth century added its own new chapters: the influx of thousands of displaced Lutherans from the World War II camps of Europe, and the emergence of an English Lutheran church which offered to share her faith with the common people of Britain.



CHURCH OF ST. ANNE & ST. AGNES

Rebuilt after the Fire and again after World War II, the City church is used, under lease, for Lutheran worship today. (See page 18.)

Displaced People

One of the attendant horrors of World War II was the mass displacement of populations. Apart from the forced transfer within Communist countries of whole communities, of which no accurate information is available, there were just after the War more than 18 million displaced persons in Western Europe. Eight million of these were Lutheran. Britain and Belgium, crowded and war-shattered, were the first to offer asylum. Between 1946-49, over 100,000 "European Volunteer Workers" were given homes and jobs in Britain. One-third of these were Lutheran, mostly from the ravaged Baltic countries and from Germany. Another 2,500 Polish Lutherans, ex-soldiers of General Anders' army, and several thousand former prisoners-of-war who were permitted to stay in the country, brought the total of new Lutherans to about 40,000. By 1950, the church increased to nearly 55,000 scattered over 300 preaching stations and served by 44 pastors ministering in nine different languages.

Lutheran Council

In 280 years of history, the Lutheran churches in Britain had never had to face a task like that now suddenly thrust upon them: the spiritual care of 40,000, three times their own number, refugees of their faith known to have arrived in the country. With the displaced people came

pastors. Some of them were granted visas to do pastoral work, but most of them were working in mines, textile factories, farms and hospitals and, under the condition of their entry, were committed to such work for a period of two years. If they could be released from their labour contract and their full-time employment as pastors taken over by the church, the task of seeking out and gathering into congregations the scattered thousands of Lutherans could be done.

For this, the help of overseas Lutherans was needed. Preliminary financial help came from the American Lutheran Church - Missouri Synod for individual Polish and Latvian pastors in 1946 and 1947, but it soon became apparent from personal contact between the pastors concerned that there was need for more co-ordinated effort. On 18 March, 1948, at the parsonage of the English Lutheran Church at Kentish Town, London, was formed the **Lutheran Council of Great Britain**: Pastor E. Geo. Pearce of the host church, Chairman; Dr. Jaak Taul, Estonian dean, Secretary; Senior Pastor W. Fierla of the Polish Lutherans; and Pastor R. Slokenbergs of the Latvian Lutherans. Also present as observer was Dr. A. Wantula, about to return to Poland. On 16 June 1948, the final step in organisation was taken when two new members were added: Dr. David Ostergren of the Lutheran World Federation and Dr. H. H. Kramm representing the independent German congregations in Britain. The Council was promised the support, on a 50/50 basis, of the two American bodies, the National Lutheran Council and the Lutheran Church-Missouri Synod. With such help from abroad, and with the

willing co-operation in Britain of the Church of England and the Free Churches who opened their buildings for Lutheran worship, the new Lutherans who settled here—many later emigrated overseas—were given new spiritual homes where they could practise the faith of their fathers.

On St. Georges Day, 23 April 1966, the reconstructed City Church of St. Anne & St. Agnes—destroyed in the Great Fire of 1666, rebuilt by Sir Christopher Wren, bombed out in World War II—was rehallowed by the Bishop of London and handed over under a 21-year lease to the Estonian and Latvian congregations in London for Lutheran worship. Services in the various national languages continued but there was a growing need for English services if the second generation was to be held. To meet this need the United Lutheran Synod was formed in 1960.

Lutheran Free Conference

The Lutheran Council had set itself two objectives: material help for refugee Lutherans, spiritual direction to bring all Lutheran churches in the country together. In July 1955, the Lutheran Church-Missouri Synod, judging that the first objective had been met and that the emergency period of need was over, withdrew. To carry on the second, longer-range pursuit, the **Lutheran Free Conference** was formed on 2 April 1957, inviting each church in the United Kingdom to send one representative. The Free Conference, meeting four to six times a year, arranges twice-a-year all-Lutheran pastoral meetings where Lutheran unity is discussed, information exchanged, and action co-ordinated to the degree that the participating churches desire it.

V.

The Evangelical Lutheran Church of England

The other twentieth-century contribution is the emergence of a native British Lutheran church: the **EVANGELICAL LUTHERAN CHURCH OF ENGLAND**. In 300 years of history, the Lutheran church had been the church of kings and queens, of wealthy merchants, of foreigners, but had never made the attempt to share its faith with the ordinary people in the communities surrounding its churches.

Beginnings

Following the pattern of the previous two centuries, the ELCE began in 1896 as a foreign community, worshipping God in Luther's language. The six young founders, bakers in their early twenties, were men of initiative: they sent a letter to distant Concordia Seminary, St. Louis, U.S.A., asking for a pastor, each of the six pledging 5 of his weekly 25 shillings for the support of the pastor. They were men of vision, too. Realising that a church which does not use the language of the country not only forfeits part of its primary responsibility but also limits its own future, they made their church services first bilingual as their children grew up, and finally entirely English. When this congregation, Immanuel Lutheran Church, dedicated its new place of worship in 1939, it changed its name to Luther Tyndale Memorial Church, thus symbolising the kind of church they wanted to be: a community of Christians proclaiming the Gospel teaching of Martin Luther in the language of William Tyndale.

The Master Plan

Luther-Tyndale, Kentish Town, London NW5, founded in 1896, and Holy Trinity, Tottenham, London N15, organised in 1903, were the two financially independent congregations that made up the ELCE until 1954. In that year, the church embarked on its **Master Plan**, in which it sought to set out specific and attainable goals of growth to focus and stimulate the prayer and effort

**WHERE THE E.L.C.E. BEGAN**

In the room behind the two lower windows of 54 Crowndale Road, Camden Town, London, the first E.L.C.E. service was held in August 1896.



Luther-Tyndale, London



Holy Trinity, Tottenham, London

All Hallows, Sunbury-on-Thames, London



of its members. The Plan covered 30 years, 1954-85: 15 years of programmed expansion from 2 to 20 congregations; 15 years of phased consolidation into a self-supporting and self-propagating church. The Plan promised these goals could be achieved if each year over the whole thirty-year-period a 10 per cent increase in communicant members and in giving could be maintained. That, at least, was the theory of the Master Plan, and the prayer of ELCE members and of sister-churches in Canada, Australia and the United States who gave their support.

That was 1954. It is 1969 as this is being written. At the end of the first 14 years (1954-68), the average annual rate of increase has been 11% in members, 13% in giving.

The Master Plan also meant places and methods. With so few Lutherans in Britain, with therefore no nucleus to speak of in a new community, every congregation has to help. In 1954 members of Luther-Tyndale and Holy Trinity travelled from all directions across London twice a week for two months to converge on a rented hall in Ruislip to get the first mission underway. A year later, the new mission, now St. Andrew Lutheran Church of Ruislip, joined the two old congregations, and again from all over London, volunteers came together to get another church started in South London. That set the pattern. No sooner established itself, every new mission joins its sister congregations to help another into existence, even at places hundreds of miles away. In 1966, congregations from London, Cambridge, Plymouth, Cardiff, Sunderland, East Kilbride and Coventry took their turns in providing support for the new missions at Sheffield and Liverpool.

Church Extension Fund

Five years or so after a mission has begun, the congregation that has been gathered from the unchurched people in the surrounding community is strong enough to feel the need for permanent church buildings. Loans are available from the **Church Extension Fund**, the church's circulating building fund made up of loans and gifts of members of all ELCE congregations, and so devised that even the Sunday School child with a sixpence to lend knows he can help his church. The loans are paid back on a repayment schedule which the receiving congregation itself works out in consultation with the church. A method of repayment favoured by most congregations asks each wage-earning member to covenant a week's wages each year for this purpose.

International Lutheran Hour

Closely associated with the ELCE is the **International Lutheran Hour**, "Bringing Christ to the Nations". The Gospel broadcast began in 1930 when Walter Maier, Old Testament professor at Concordia Seminary, St. Louis, U.S.A., started transmitting from an attic. As support came in from listeners, radio stations in America, then overseas, were added until the Lutheran Hour became the most widespread wireless programme in the world, using more than 1,200 stations and over 60 languages. In March 1947, the Lutheran Hour began transmissions from Radio Luxembourg: thousands of British listeners responded with letters of gratitude for the forceful, positive Gospel. A full-time staff was soon needed to handle the increasing correspondence. The programme has in recent years been transmitted by Trans World Radio,



St. Timothy, Sunderland, Co. Durham



St. David, Cardiff, Wales

Holy Cross, Sheffield, Yorks



Monte Carlo, for listeners in the United Kingdom.

Concordia

Concordia House, the church's headquarters in Golden Lane, London E.C.1, houses the offices of the Lutheran Hour, and those of Concordia Publishing House and Concordia Films. Believing that every communication medium that exists can and should be used to tell the Gospel to a world in which living Christianity is a shrinking minority, the ELCE uses films and film strips extensively for beginning and developing her own community missions, at the same time producing and distributing them for the use of all Christian bodies. Concordia Films is one of the leading Christian film distributors in the United Kingdom.

Westfield House

Westfield House, Cambridge, is the seat of the ELCE theological training programme. It offers two courses leading to Lutheran ordination. In the external programme, candidates who have taken their first degree are attached to Fitzwilliam House and read theology at the University while concurrently receiving speci-

fic Lutheran orientation at Westfield. In the internal programme, courses are given almost exclusively at Westfield House by its own instructors and by guest lecturers appointed from time to time.

Prospect

Christians of the Evangelical Lutheran Church of England believe they, as every other church, have the responsibility of witnessing Christ to the growing masses of British people who have lost all living connection with the Church of Jesus Christ. To have the Gospel is to share it, or to lose it. That is the basic responsibility of every Christian man to his brother. The church is committed in principle and in practice against proselytising and therefore will not seek to extend herself at the expense of other communions which confess Christ as God and Saviour. Sheep-stealing is not primarily bad ethics; it is bad theology. But where it is clear that no proselytising is involved, the ELCE prays, as God gives opportunity, that she may witness faithfully and effectively to the salvation which is in Christ alone by faith alone.

Concordia House, London, E.C.1



Westfield House, Cambridge





ST. ANDREW, FISHER OF MEN
by Norman Blaney, R.A.

Mural at St. Andrew Lutheran Church, Ruislip, London
presented by the Edwin Austin Abbey Memorial Trust in 1964

The mural typifies the desire of all ELCE congregations to draw people from all walks of life into the Church of Christ with the simple net of the Gospel

VI.

How Lutherans Worship

A simple liturgical service for the congregation

Worship is the act of God's people coming together into His Presence to ask for, to receive, and to thank Him for His grace. Since God communicates His saving grace through His Word and Sacraments, Lutheran worship centres in these means of grace. In the Lutheran view, any worship in which the Gospel is rightly taught and the Sacraments rightly administered is God-pleasing.

Diversity in Rites

Unity in Word and Sacrament is vital; uniformity in rites and ceremonies is not. This is characteristic of Lutheranism. Where God has spoken, Christians must agree; where He has not spoken, they may differ. The unity of the Church is not created by uniformity of ceremonial and church order, hence is not disturbed by diversity in rites. In fact, Martin Luther thought that variety in outward ritual had the advantage that it indicated where the unity of the Church does **not** lie.

Liturgy

The Lutheran Church is a liturgical church. Very early in Christian history, the Christian Church realised that public worship, as distinct from private devotion, becomes more edifying as it takes on order and form. Out of early Christianity came a form of worship or a "liturgy" whose symmetry and beauty were a real aid and guide to

communities of believers in their service of adoration. The ancient forms for Holy Communion, and for the minor services of Matins, Vespers and Compline are still used for congregational worship.

Reform

Martin Luther, when it became his task to reform the worship of the Church as he had its doctrine, was guided by the characteristic principle: whatever is contrary to the Word of God must be rejected, but whatever else, even though of human origin, is edifying and contributes to the beauty and meaning of public worship, may be retained.

Thus the Lutheran Church still uses also the ancient prayers, Gospels and Epistles, collects and responses which were a part of the worship of the early Church. She retains primitive symbolism in her altars, crucifixes, candles and vestments. None of these, however, are regarded as essential for worship. Any ordered worship, whatever its form, which is centred in the Word and Sacraments and in their message of sin and grace is truly Lutheran.

Sacramental-Sacrificial

Lutheran worship is two-fold: **sacramental** in the parts where God speaks to man in Word and Sacrament, and **sacrificial** where man speaks to God in prayer and praise. Worshipers come to receive from God's hand the rich gifts He offers

in the Absolution, in the Lessons from the Scripture, in the Sermon, and in the Sacraments ; and to reply with their sacrifice of contrite and grateful hearts in the Confession of Sins, in Collects and Prayers, and in Hymns. This double action is symbolised in the person of the pastor. He is robed in special dress because he officiates, not as a private person, but as the minister and spokesman of both God and people. In the sacramental parts of the service, he turns from the altar and faces the congregation, speaking on God's behalf to the people ; in the sacrificial parts, he faces the altar and addresses God on behalf of the people.

Music

Luther's most important single work in theology was his translation of the Bible into the vernacular ; his most valuable liturgical reform was to adapt the ancient liturgies to the common tongue. In a church service, Lutherans are not to be spectators witnessing a religious performance, but participants in a joyful act of worship, every step of which they can enter into and understand. The Lutheran Church is a singing church. Canticles and responses are not left to the choir but are set for, and sung by, the ordinary congregation. The Church of the Apostles adorned their worship "with psalms and hymns and spiritual songs". Hymn-singing formed an important part of early Christian services, but in the encroaching professionalism of the medieval Church, elaborate choral chants of clergy gradually usurped the place of the simple hymn, and congregational singing perished.

The congregational hymn was one of the great contributions which the Reformation of Luther made to public worship. The first Protestant hymnal appeared in 1524 and contained eight hymns, four of them by Martin Luther. Since that time, hymn-writers like Paul Gerhardt and composers like J. S. Bach and George F. Handel have given to the Lutheran Church a musical heritage which is unsurpassed.

CHURCH GOVERNMENT

In the Lutheran form of church government, the primary unit is the local church or congregation of Christians assembled around the Word and Sacraments. Made up of men and women who by faith in Christ are priests and kings before God, the Christian congregation is self-governing and sovereign, subject only, yet always, to the authority of Jesus Christ and His Word. The only power in the Church is the Office of the Keys, the power of the Gospel to forgive sins, and this is given to each congregation as a whole.

The Lutheran congregation therefore conducts its own affairs. It chooses its own pastor. All pastors have an equal status. The local minister performs the rite of Confirmation. Congregations may indeed delegate certain of their powers to a central body like a diocese, consistory, or synod, or to an individual bishop (the title is retained in many parts of the Lutheran Church), superintendent, or president, but these have authority derived from, and delegated by, the congregations. The specific form of church organisation is a matter of Christian liberty.

VII.

What Lutherans Believe and Teach

Lutherans believe what the Holy Scriptures teach

BIBLE

We believe and teach that the Holy Bible, both the Old and the New Testament, is, in all its words, the inspired Word of God and consequently true and trustworthy ; that it is the only source for the proclamation of the Gospel through which the Holy Spirit creates faith in Jesus Christ ; and that it is so clear in its denunciation of sin and in its offer of salvation that any believer in Christ may read it and understand it.

REFERENCES : 2 Pet. 1: 21; 2 Tim. 3: 15-17; 1 Cor. 2:13; Gal. 1: 7-9; John 20:31; 2 Pet. 1:19; Ps. 119: 105, 130.

GOD

Lutherans believe and teach that the knowledge of God which man has by nature is defective and insufficient for salvation ; that sure and saving knowledge of God can be gained only from the Holy Scriptures in which God has clearly revealed Himself as the Holy Trinity, Father Son and Holy Ghost, three equal Persons in one Being ; and that every other god worshipped by men is an idol.

REFERENCES : Rom. 1: 19-20; 2: 14-15; Deut. 6: 4; Matt. 28: 19; John 5: 23; 1 Cor. 8: 4-6.

MAN

Lutherans believe and teach that man was created by God in His own image ; that this image of God, consisting in man's perfection and holiness, was lost when man fell into sin; and that through this Fall all

men have become sinners, wholly depraved and helpless through any power of their own to save themselves from sin.

REFERENCES : Gen. 2: 7; 3: 1-16; 1: 27; Gen. 1: 27; compared with Gen. 5: 3; Ps. 53: 3; Rom. 5: 12; Ps. 143: 2; Is. 64: 6.

SIN

Lutherans believe and teach that right and wrong can be determined only in relation to God's holy Law ; that every thought, word, or deed contrary to His will is wrong and sin ; that every sin, original or actual, is rebellion against God ; that sin is the root of all misery in the world ; and that every man because of sin is from birth subject to death and eternal damnation.

REFERENCES : Ez. 18: 30; Rom. 8: 7; 1 John 3: 4; Gen. 8: 21; Zech. 8: 17; Rom. 6: 23.

GOSPEL

Lutherans believe and teach that God in His infinite love did not abandon men in their doom but resolved to save them through the sacrifice of His own Son ; that the Gospel is the special revelation in which God offers to all men forgiveness of sins and salvation through Jesus Christ ; and that those who penitently embrace this Gospel of reconciliation through Christ are declared righteous before God and saved—not through their own merit, but for Christ's sake, by grace and through faith.

REFERENCES : John 3: 16-17; 1 Tim. 2: 4; Rom. 3: 22-24; 28; Eph. 2: 8-10.

SAVIOUR

Lutherans believe and teach that Jesus Christ is the God-man ; that as the Son of God He existed from eternity and is equal in every respect to the Father and the Holy Ghost ; that as the Son of Man He was born of a Virgin Mother and perfectly sinless but in every respect a true man ; that He fulfilled the Law of God for all men and then paid the penalty for the guilt of all men by His suffering and death on the Cross ; that through this sacrifice the world was redeemed and reconciled to God ; that by His descent into hell He showed His triumph over His enemies and by His resurrection from the dead was declared the all-sufficient Redeemer ; and that He will return visibly to the earth on the Last Day to judge all men, living and dead.

REFERENCES : John 1: 1; Matt. 1: 18-25; 1 Pet. 2: 22; 2 Cor. 5: 19; 1 John 2: 2; Col. 2: 15; Rom. 1: 14; Acts 10: 42.

CONVERSION

Lutherans believe and teach that conversion is contrition and faith ; that it is not merely moral reformation or the solemn resolution to improve one's life, but it is a complete change of heart, a spiritual rebirth of the sinner, a miraculous recreation affected by the power of the Holy Spirit working through the Gospel ; and that in conversion God creates faith in the penitent heart.

REFERENCES : Ex. 11: 19; Jer. 31: 18; John 1: 12-13; Rom. 10: 17; Acts 11: 21.

FAITH

Lutherans believe and teach that the faith which saves is not merely intellectual assent to Scriptural propositions but is alone the penitent sinner's trust in God's forgiveness offered in Christ's name ; that such faith is not an act of obedience or a

self-induced achievement of the human will but is entirely God's act of grace by the Holy Spirit through the Gospel ; and that if a man has not this simple trust in Christ, he cannot be saved.

REFERENCES : Jas. 2: 19; Is. 55: 6-7; Mark 1: 15; John 1: 12, 16; 1 Cor. 12: 3; Rom. 10: 17; Acts 16: 31; John 3: 36.

CHURCH

Lutherans believe and teach that the church is not an outward earthly organization, but the communion of saints, made up of all those, regardless of denomination, language, or colour, who in their hearts accept Jesus as their God and Saviour ; that this Church, found wherever the Gospel of Christ is preached, is known to God but **invisible** to men since it is impossible for men to determine which of those who profess Christianity have true faith in their hearts ; and that no church-body can rightfully claim to be the "only saving Church" outside of which there is no salvation.

Lutherans also believe and teach that there is a **visible** Christian Church consisting of all those who profess the Christian faith and use God's Word but among whom are hypocrites and teachers of unscriptural doctrine ; and that it is the duty of every discerning believer to join that church-body which preaches the Bible fully and purely and to avoid spiritual fellowship with such who depart from the Divine Word.

REFERENCES : John 18: 36; Eph. 1: 22-23; Is. 55: 10-11; Luke 17: 20-21; 2 Tim. 2: 19; Matt. 13: 47-48; Matt. 15: 9; Rom. 16: 17; 2 Thess. 3: 6, 14; 2 Cor. 6: 14-18.

MINISTRY

Lutherans believe and teach that the Christian ministry is an office ordained by God for the public ministry of His Word and Sacraments, not

a special order like the Old Testament priesthood ; that it is the call of the congregation and not the rite of ordination which makes a minister ; that the dogma that ordination by "apostolic succession" confers a special gift has no support in Scriptures ; that the New Testament terms "bishop", "elder", "pastor" are descriptive of the one and the same office ; and that the office of the public ministry must not be given to women.

REFERENCES : Heb. 10: 12, 14, 18; 1 Tim. 2: 5; Acts 6: 2; 1 Pet. 2: 9; Tit. 1: 5, 7; Acts 20: 17, 28; 1 Cor. 14: 34ff; 1 Tim. 2: 11.

BAPTISM

Lutherans believe and teach that the Sacrament of Holy Baptism was ordained by Jesus Christ as a means of grace through which the Holy Spirit offers forgiveness of sins and the promise of eternal life ; that through the Word of God in Baptism infants become children of God and adults are assured of their adoption through faith in Christ ; and that Baptism may be administered by sprinkling, pouring, or immersing so long as water is applied in the name of the Triune God according to Christ's command.

REFERENCES : Matt. 28: 19; Tit. 3: 5; Mark 10: 14; Mark 7: 4 (cf. various meanings of the original "baptize" here translated "wash"); Mark 16: 16; Acts 22: 16.

LORD'S SUPPER

Lutherans believe and teach that in the other Sacrament, Holy Communion, the Lord Jesus Christ,

according to His own plain Word, gives us His body and blood for the remission of sins ; that the Lutheran belief, called the "Real Presence", does not imply, either by transubstantiation or consubstantiation, any kind of change in the visible elements, that the bread remains bread and the wine remains wine, but by virtue of Jesus' word of institution, this bread is His Body and this wine is His blood ; that all who eat and drink at the Lord's Table receive His body and blood in and with the bread and wine, those who believe to the strengthening of their faith, those who reject to their condemnation ; and that this Sacrament ought therefore to be withheld from those who are unable to examine themselves in the Christian faith.

REFERENCES : Matt. 26: 26-28; Mark 14: 24; 1 Cor. 11: 24-25; 26-28; Matt. 7: 6; 1 Cor. 11: 29.

HEREAFTER

Lutherans believe and teach that on the Last Day the bodies of all men, separated from their souls in death, will be raised and reunited with their souls ; that in the subsequent judgment of Christ, which will include all men, the determining factor will **not** be morality but faith in His atonement ; that all believers will rise like Christ with glorified bodies to live with God forever in heaven, while all unbelievers will be sent to eternal punishment in hell.

REFERENCES : John 5: 28-29; Acts 10: 42; 1 Cor. 15: 51-52; Rom. 8: 18; Matt. 10: 28; Is. 66: 24.

THE CITY OF LONDON IN 1666 — BEFORE AND AFTER THE GREAT FIRE

A TRUE AND EXACT PROSPECT OF THE FAMOUS CITY OF LONDON FROM ST. MARIE OVERS STEEPLE IN SOUTHWARKE IN ITS FLOURISHING CONDITION BEFORE THE FIRE.

L O N

Cathedral of S. Paul



T H E R I V E R

ANOTHER PROSPECT OF THE SAYD CITY TAKEN FROM THE SAME PLACE AS IT APPEARETH NOW AFTER THE SAD CALAMITIE AND DESTRUCTION BY FIRE. In the Yeare M. DC. LXVI.



22. Allhallowes y' great 47. Steelyard

Designed by Wenceslaus Hollar of Prague, 1666

A reproduction, courtesy Guildhall Library, of the panoramas by Wenceslaus Hollar, 1666. No. 47 is the Steelyard, home and trade centre of Lutheran merchants. No. 22 is All Hallows the Great, adjacent to the Steelyard, the Anglican parish church which Lutherans attended before the Great Fire.