

Now Available!

*Lutherans in London: A Walk Exploring the History of Lutherans in London* is now available. This short book includes a guide to a short walk around sites in the City of London associated with the early history of the Lutheran Churches in Great Britain and Ireland along with a historical narrative provided by Rev'd Dr Roy Long.

The cost of the book is £4.

Please contact the editors if you are interested in ordering any copies. Contact details are below.



Lutherans in London

A Walk Exploring  
the History  
of Lutherans in London



Notes on Lutheran History in Great Britain and Ireland

LCiGB Directory Cont

Services in Swahili

London  
St Anne's Lutheran Church, Gresham Street, London EC2V  
Services every first and third Sunday: 14:00  
Website: [www.stanneslutheranchurch.org](http://www.stanneslutheranchurch.org)

Reading  
Imani Lutheran Mission Church  
Services held at Oddfellows' Hall, Oxford Road, Reading RG1  
Services every fourth Sunday of the month: 14:30pm

Services in Tigrinya

London  
Eritrean Wengelawit Lutheran Church  
Services held at St Andrews, Frognall Lane, Finchley NW3  
Services every Sunday: 13:30  
Website: [www.wlcl.co.uk](http://www.wlcl.co.uk)



LCiGB Contact Information

Bishop: Jana Jeruma-Grinberga  
Email: [bishop@lutheranchurch.co.uk](mailto:bishop@lutheranchurch.co.uk)

Administrator: Rosanna Mason  
Email: [admin@lutheranchurch.co.uk](mailto:admin@lutheranchurch.co.uk)

Editors: Sarah and Robin Farrow  
Email: [editor@lutheranchurch.co.uk](mailto:editor@lutheranchurch.co.uk)

The Lutheran Church in Great Britain Limited is a company registered in England and Wales  
Registered Number: 7034897 | Registered Charity Number: 1137050

Address: LCI GB, c/o Churches Together in England,  
27 Tavistock Square, London WC1H 9HH  
Phone: 020 3384 1928  
Website: [www.lutheranchurch.co.uk](http://www.lutheranchurch.co.uk)

The Lutheran Church in Great Britain is a member church of the Lutheran World Federation

TheForum

Newsletter of  
The Lutheran Church in  
Great Britain



Autumn/All Saints 2010 ISSUE 6

Lutherans in Yorks & Lancs p2  
New Observer Churches in Porvoo p3  
WLCEL Annual Outing p5  
Poetry p6  
Leeds & Bradford Pilgrimage p7  
Church of Denmark signs Porvoo p8  
Pilgrimage to Latvia p9  
Welcoming the Stranger p10

25th Anniversary Service at St Luke's, Leeds

*On Sunday 5 September, the congregations of St Luke's Lutheran Church in Leeds celebrated the anniversary of the church building. The service was the culmination of a pilgrimage weekend hosted by the congregation. Below is an excerpt from Bishop Jana Jeruma-Grinberga's blog about the service.*

Extra chairs were put out, as we welcomed more guests – from Trinity Congregation, as well as from other congregations that share the building. Pastor Gita Putce from the Latvian Congregation took part in the service, as did an honoured Anglican guest, Bishop Rupert Hoare, formerly Dean of Liverpool (and my Co-Moderator in the Anglican-Lutheran Society). Bishop Walter preached, emphasising the real purpose of church buildings (enabling mission: 'if only one person has come to know Jesus Christ in this place, it will all have been worthwhile'). Pastor Libby Toomsalu presided at communion, and Neville was our organist, as he has been at St Luke's for over 40 years.

The living stones of the church were remembered in that great hymn by Grundtvig 'Built on a rock the church shall stand'. The original architect who supervised the conversion of the stable block into a chapel was also with us. There were people who counted many countries as their original homes.

Joan White, the Chair of the Congregation, read two greetings: one from Pastor Jenő Weisz, the first Pastor of St Luke's, and one from Bishop Floyd Schoenhals of Arkansas-Oklahoma Synod, our partner Synod in the ELCA.

And then a barbeque, presided over by Colin and Katrina Kay. It was a great weekend of fellowship, with a true sense of God's presence among us. We may be a small church, but there is so much love and faith in our congregations, and praise God for that. Thank you to all who helped to organise the

weekend – Annette, Libby, Bp Emeritus Walter – and others whom I may have forgotten.

Lastly – from part of the prayers led by Lay Minister Jack Parkes, this highly appropriate thanksgiving prayer:  
Now in this hour of recollection, we give thanks for the river of faith whose flow has brought us to this day.  
For the patriarchs of legend, Abraham, Isaac and Jacob;  
For the matriarchs of endurance, Sarah and Hagar, Rebekah, Leah and Rachel;  
For the prophets, for those who cast judgment on Godless injustice, and those who shared visions of God-conscious community;  
For the psalmists, and all who've made music and song to give voice to our mourning, our longing, our aspiration and our faith;  
For proverbs and preachers and story-tellers and all conveyers of wisdom from generation to generation;  
For all the drama and passion, the wisdom and poetry of the Hebrew scriptures, and for their dialogue with the Divine; We give thanks.  
For the One who walked among us, interrupting history by giving word and flesh to holy love;  
For the angels who said, "Do not be afraid;"  
For the mustard seed church, disciples and apostles, male and female, Jew and gentile, slave and free; We give thanks.  
For the church which took root, and shook the earth;  
For theological Mothers and Fathers;  
For monastic preservers of learning;  
For Reformers and martyrs;  
For mystics and missionaries;  
For all who ran the race that was set before them, all the saints of God; We give thanks.  
For our small but beautiful branch of the church, Born of the recovered concept of faith commitment not coerced, but freely given,  
For this our goodly heritage, the sweet flowering of our branch of the Vine, We give thanks.

## Lutherans in Yorkshire and Lancashire

Lutheran congregations outside London were not established until the middle of the 19th century, but some of the first of these were in Yorkshire and Lancashire. The establishment of these congregations had a lot to do with the Industrial Revolution. In the 19th century large numbers of German immigrants came to settle in the industrial cities of the north of England. German-speaking Lutheran congregations were established in Liverpool (1849), Hull/Grimsby (1848), Manchester (1853), Bradford (1877) and Middlesbrough (1897). So many German immigrants settled in West Yorkshire that part of Bradford is still known as 'Little Germany'. During the same period, Nordic churches, serving both seamen and longer-term immigrants, were established in some of the parts. Swedish churches were established in Liverpool (1870), Middlesbrough (1876) and Hull (1878), and Norwegian churches developed in Liverpool (1918) and Manchester (1926). A Danish church and a Finnish church were later established in Hull.

There was a large influx of Lutherans in Yorkshire and Lancashire after the Second World War. Some of these were "displaced persons" from Estonia, Latvia, Lithuania and Poland, unable to return to their counties after the War had ended, others were German Prisoners-of-war who decided to stay in Britain, and there were also German women who married soldiers of the British Army of the Rhine. New German-speaking congregations were established in Huddersfield, Lincoln, Leeds and Sheffield, and "Baltic" congregations were established across the North of England, particularly in Bradford, Leeds and Manchester. For many years, one of the Latvian pastors (Aldonis Putce) conducted services in Lithuanian in Bradford, and the city also had regular services in Hungarian after refugees fled to Britain after the 1956 Revolution.

English-speaking Lutheran communities did not arrive in the North of England until the 1960s. New churches were built in Liverpool and Manchester for the German-speaking congregations, and occasional 'Family Services' were held in both places; in Manchester, these were held once a month throughout the 1960s, but it was not until 1963 that a purely English-speaking Lutheran community began, and which developed into St Luke's Lutheran Church in Leeds.

After the Second World War, it became obvious that help was need if the vast numbers of Lutherans who had come to Britain were to be ministered to. Germany was in ruins, so help had to be provided on an emergency basis by Lutherans in other counties, especially Sweden and the United States. Such help was eventually channelled through the Lutheran World Federation (LWF) after it came into being in 1947. In the

following year, representatives of the German, Estonian, Latvian and Polish Lutheran churches gathered in London to set up the 'Lutheran Council of Great Britain', together with the pastor of the two small English Lutheran congregations in London which made up the 'Evangelical Lutheran Church of England' (ELCE). The LWF established the post of 'Senior Representative' and several joint projects were set up. This Council still exists, although its membership has changed to some extent (the ELCE has left, but the Nordic churches have joined).

Lutheran work in English had been started in the early 1950s in St Mary's German-speaking congregation in London and by 1961 there were similar services in three other places. These congregations united together in 1961 to form what is now the 'Lutheran Church in Great Britain' (LCiGB). In the 1960s, a 'Development Plan' was drawn up by the Lutheran Council, which envisaged the establishment of other Lutheran work in English in several major cities, and even, a possible 'United Lutheran Church in Great Britain'. The first part of the Plan was partially successful, and English congregations were established in Birmingham (1961), Leicester (1962) and Leeds (1964), but the second part never got off the drawing board. The work in Leeds began in 1963, when a young pastor of Hungarian background, Jeno Weisz, who was married to a Norwegian, was sent to Leeds after his ordination (by a German bishop in the Swedish Church in London!). Within a year, he had gathered together an embryonic community that worshipped, first of all, in an Anglican church, but which was eventually able to buy a 'Lutheran Church House', and which was organised as a congregation in 1964. The original Lutheran Church House was on Roundhay Road, but a new property was bought in 1985, in an area that was better suited to work among students at the universities. St Luke's Lutheran Church in Leeds, which plays a significant role in the work of the Lutheran Church in Great Britain, has always been an international congregation, and in its early days had a strong Baltic and Nordic flavour to it. Among its first members were Estonians, Danes, Faroe Islanders, Icelanders, Norwegians and Swedes, along with Estonians, Latvians and Hungarians, and some English, Germans and even a Rhodesian! Today, the international flavour remains an important feature of the congregation.

A final word has to be said about the Polish Lutheran community. Lutherans in post-First World War Poland were a small minority, surrounded by a large Roman Catholic majority.

Futhermore, prior to 1919, they had been divided  
continued on next page ►

### Services in Amharic

London

St Anne's Lutheran Church

Services held at St Vedast Church, Foster Lane, London EC2

Services every Sunday: 15:00

Website: [www.stanneslutheranchurch.org](http://www.stanneslutheranchurch.org)

### Services in Chinese

London

London Chinese Lutheran Church

Services held at The American Church in London, 79A Tottenham Court Road, London W1T

Services every Sunday: 14:00

Website: [www.lclchurch.org.uk](http://www.lclchurch.org.uk)

### Services in English

Birmingham

University Chaplaincy

Services held in the Worship Room, St Francis

Hall, University of Birmingham Main Campus,

Edgbaston, Birmingham B15

Services every first and third Sunday of the month: 11:00

Website: [www.chaplaincy.bham.ac.uk](http://www.chaplaincy.bham.ac.uk)

Corby, Northants

St Paul's Lutheran Church

Services held at Church of the Epiphany,

Elizabeth Street, Corby, Northants NN17

Services every first and third Sunday of the month: 11:00

Harrogate

St Luke's Lutheran Church

Services held at St Peter's Church, 19-21

Cambridge St, Harrogate, HG1

Services every third Sunday of the month: 17:00

Contact: Mrs Joan White (telephone 0113 278 5075)

Leeds

St Luke's Lutheran Church, 9 Alma Road,

Headingley, Leeds LS6

Services every Sunday: 10:30

Website: [www.stlukeslutheranchurch.org.uk](http://www.stlukeslutheranchurch.org.uk)

London

St Anne's Lutheran Church, Gresham Street,

London EC2V

Services every Sunday: 11:00 and 18:30

Website: [www.stanneslutheranchurch.org](http://www.stanneslutheranchurch.org)

Manchester

St Martin's Lutheran Church

Services held at Martin Luther Church, 9 Park Rd,

Stretford, Manchester M32

Services every first Sunday of the month: 15:00

Contact: 0161 865 1335

Nottingham

Trinity Lutheran Church, 67 Homefield Road,

Aspley, Nottingham NG8

Services every first and third Sunday of the month: 11:00

Website: [www.trinitylutheran.org.uk](http://www.trinitylutheran.org.uk)

### Services in Oromoo

London

Services every Sunday: 14:00 – details to follow

Website: [www.lutheranchurch.co.uk](http://www.lutheranchurch.co.uk)

### Services in Polish

Bradford

St Matthew's Lutheran Church

Services held at 70 Little Horton Lane, Bradford.

Services every first Sunday of the month: 12:00

Contact: Mrs H Martin (telephone 0113 267 7679)

*Services are occasionally in English or bilingual*

Cambridge

St John's Lutheran Church

Services held at St John's Abbey Church,

Newmarket Road CB5

Services every first Sunday of the month: 12:00

Edinburgh

St Matthew's Lutheran Church

Services held four times a year

Contact: Arkadiusz Kilanowski [arkil@poczta.onet.pl](mailto:arkil@poczta.onet.pl)

High Wycombe

St John's Lutheran Church

Services held at St John's United Reformed

Church, London Road HP11

Service second Sunday of the month: 14:30

Leeds

St Luke's Church, Alma Road, Headingley,

Leeds LS6

Services every first Sunday of the month: 9:30

Website: [www.stlukeslutheranchurch.org.uk](http://www.stlukeslutheranchurch.org.uk)

London

Christ the King Lutheran Church

Services held at Christ Church, Montpelier Place,

Knightsbridge SW7

Services every fourth Sunday of the month: 14:00

Milton Keynes

Please contact Pastor Robert Wojtowicz by email

at [rowojtowicz@yahoo.com](mailto:rowojtowicz@yahoo.com)

Manchester

St Martin's Lutheran Church

Services held at Martin Luther Church, 9 Park Rd,

Stretford, Manchester M32

Services every first Sunday of the month: 15:00

Contact: 0161 865 1335

Reading

St John's Lutheran Church

Services held at St John's West Methodist

Church, 448 Oxford Road, RG30

Services every third Sunday of the month: 12:30

continued on next page ►

## Welcoming the Stranger, Central to the Ministry of St Anne's in London

*The Rev'd Ronald T Englund served as a pastor at St Anne's Lutheran Church in London for more than 20 years. He served as a part-time volunteer for eleven years, with Lutheran Special Ministries for five years, and as the senior pastor for six years. In this series of articles he reflects on his ministry in the congregation, which included the beginning of the Swahili-speaking congregation, Bach Vespers and Jazz Vespers, as well as weekday concerts and services.*

When Ruth and I, with our three children, moved to London in 1973, we were warmly welcomed at St John's Lutheran Church (now St Anne's). Pastor Robert Patkai often spoke of the congregation's motto from that time: 'By the help of God, we know no strangers'. As I was a pastor whose ministry had been shaped by the Biblical concept of 'hospitality to the stranger', this was a most welcome motto for a congregation.

Throughout our 25 years serving in London, St Anne's continued to attract people of many backgrounds and nationalities. There were Lutherans from six continents, who were living or visiting London and welcomed the opportunity to be part of an English-speaking worshipping community. There were also many people, both from the UK and from other countries, who had never heard of the Lutheran church before, some from other religious backgrounds, and some none at all.

As a volunteer pastor serving part-time and later serving full-time, I intentionally encouraged and developed this outreach to strangers. For example, Israeli tourists often attended our lunchtime services and concerts during the week. I got to know some of them, and a number returned whenever they were in London on business or on holiday. One journalist, from Israel's oldest daily newspaper, *Haartez*, wrote an article in Hebrew encouraging people to visit St Anne's when they were in London. In the months that followed, more Israelis appeared at our lunchtime events. Sometimes I felt anxious when Jewish people turned up at our services, needing to explain to them that, even with the fine music, this was not a concert. I spoke this way with the Israeli journalist and his wife, who came to two services after attending two concerts, during a single week in London. He paid me what I consider to be a wonderful compliment, 'If I had a rabbi like you when I was growing up, I'd be a religious man today'.

In the 1990s the churches of Great Britain held a national census of worship attendance. For a

month we all kept careful records of how many people attended services and where they were from. People filled out attendance forms and we interviewed some of them. As I recall, weekly attendance at St Anne's averaged nearly 350, with three services in English, plus services in Swahili, Amharic and Cantonese. Some 36 nationalities were represented. The top three national groups in number of worshippers were English, followed by Tanzanians and then Americans.

Of course St Anne's has many advantages, including a tradition of fine music that continues to this day, being a Christopher Wren church, and having a prime location in the City of London. But creative outreach doesn't just happen by itself. It involves much prayer and hard work. We learned many small things about effective outreach and witness that brought people into the church community. In a future article I hope to discuss some of them.

My wife Ruth remembers a service at St Anne's in the 1990s when she was sitting next to Ann Foltz, an American Lutheran who retired from the World Bank and then served in world missions as a volunteer in Ethiopia and in England. As people went forward to the altar to receive Holy Communion, Ann whispered to Ruth, 'Look. This is what heaven will be like. No one looks the same. They're all from different countries and cultures'. This continues to be true of St Anne's Lutheran Church, and it is a blessing to us all.

Rev'd Ronald T Englund



*Rev'd Robert Patkai and Dr Hans Popper, charter member of St Anne's.  
Photo courtesy of Rev'd Englund*

## Lutherans in Yorkshire & Lancashire cont.

into areas ruled by Austria, Prussia and Russia, and had developed different traditions. It was a difficult task to bring these together into one church, but great steps had been taken by the time of the Second World War, though the horrors of the 1939 – 45 again came close to destroying the church. Many Lutheran men found themselves in exile, a large number of them fighting in the Free Polish Forces. This brought several of them, and eventually their families, to Great Britain, where they were eventually able to establish Lutheran congregations. A North England parish

was established in 1949, and in 1964 a Lutheran Church House was purchased in Bradford. Polish services are still held in Bradford, Leeds and Manchester, and the pastor is also responsible for conducting occasional services for the small Lutheran community in Edinburgh. The Polish Lutheran community has always been open to the use of English, and very often services in these places are bilingual. The Polish-speaking congregations in the North of England are now part of the LCiGB.

Rev'd Dr Roy Long

## Two new observer churches in the Porvoo Communion Press release from the Porvoo Contact Group

Two new churches now have an observer status in the Porvoo communion. These are the Lutheran Church in Great Britain (LCiGB) and the Latvian Evangelical Lutheran Church Abroad (LELCA).

The annual Porvoo Contact group meeting took place in Madrid on 4 – 7 October. Present as an observer for the first time was the Rt Rev'd Jana Jeruma-Grinberga, Bishop of the Lutheran Church in Great Britain (LCiGB) who had applied to the Porvoo Contact Group in before its meeting in Sigtuna in March 2010 and been accepted as an observer.

The Latvian Evangelical Lutheran Church Abroad (LELCA) had also expressed interest in an observer status. The Most Rev'd Elmārs Ernsts Rosītis, Archbishop of the LELCA was subsequently invited to be a guest at the meeting in October where the application was discussed by the contact group and accepted.

This brings the number of observer churches in the Porvoo communion to three, the third being the Evangelical Lutheran Church of Latvia.

In accordance with the mandate of the Porvoo Agreement to "share a common life in mission and service", representatives of the churches in the Porvoo Contact Group shared information on their churches and discussed issues of common concern. These include the topic of upcoming seminars on Conflict Resolution, Marriage, Interfaith issues and migrant churches, to be held in the next two years.

The Porvoo Communion is a communion of churches, mostly in Northern Europe, that have signed a declaration to "share a common life in mission and service". The churches that signed the agreement are the Evangelical-Lutheran

Churches of Estonia, Lithuania, Denmark, Sweden, Norway, Iceland and Finland and the Anglican churches of Wales, Ireland, Scotland and England. Two churches from Southern Europe also belong to the Porvoo Communion. They are the Lusitanian Church in Portugal and the Reformed Episcopal Church of Spain. The Evangelical Lutheran Church of Latvia, the Latvian Evangelical Lutheran Church Abroad and the Lutheran Church in Great Britain have observer status.

For more information please visit: [www.porvoochurches.org](http://www.porvoochurches.org)



## LCiGB Becomes an Observer in the Porvoo Communion

On 3 October 2010 our Church was formally accepted as an observer in the Porvoo Communion of churches. So what is Porvoo, and why does this matter to us?

The website of Porvoo says: 'The Porvoo Communion is a Communion of churches, mostly in Northern Europe, that have signed an agreement to "share a common life in mission and service". The churches that signed the agreement are The Evangelical-Lutheran Churches of Estonia, Lithuania, Sweden, Norway, Iceland and Finland and the Anglican churches: Church of England and of Ireland, Church in Wales and the Scottish Episcopal Church. Two churches from South Europe also belong to the Porvoo Communion. They are the Lusitanian Church in Portugal and the Reformed Episcopal Church of Spain.

The Evangelical Lutheran Churches of Denmark and Latvia have not signed the Common Statement, but participated in the talks leading to the Porvoo Common Statement and have observatory status in Porvoo meetings. The Evangelical Lutheran Churches of Denmark has decided to sign the Porvoo Declaration and is expected to do so in 2010.

The name Porvoo comes from the Porvoo Cathedral in Finland where the Eucharist was celebrated on the final Sunday of the conversations leading to the Common Statement and thus finally to the Porvoo Communion.'

In fact, this is now slightly out of date, as Denmark has signed the agreement and become a full member, while the Latvian Evangelical Lutheran Church Abroad has also become an observer.

The journey that brought us to this point has been several years in the making. Some five years ago, conscious of the fact that there were member churches in the Lutheran Council of Great Britain who had different relationships with the Church of England (CofE), some of us were delegated to begin conversations with the CofE's Council for Christian Unity (CCU) to try and regularise the situation. The Nordic Churches in the Council (Norwegian, Swedish, Finnish and Icelandic) were all covered by the Porvoo Agreement, and so had a close and friendly relationship with our majority church; the German congregations were part of the Meissen Agreement, and therefore also had opportunities for shared mission and service. But the Lutheran Church in Great Britain (LCiGB), the Estonian congregations, the Latvian congregations, the Danish congregation and the Hungarians (now no longer existing) had no formal agreement or basis for our co-operation

with the CofE. So Dean Tom Bruch, the General Secretary of the Lutheran Council, Very Rev'd Lagle Heinla (then the Dean of the Estonian Church in England), Rev'd Torbjorn Holt, Rector of the Norwegian Church and I sat down for exhaustive, interesting and lengthy talks with the representatives of CCU. We talked about theology, deciding in the end that there were no church-dividing issues between us; we talked about models of joint mission and worship; we talked about structural issues and administrative hurdles; we even dreamed for a while about a 'Lutheran rose in the Anglican garden'. The main issues that we found ourselves talking about in most depth were the question of the role of bishops in the Lutheran tradition, and the way in which Anglicans view Holy Communion – unsurprisingly, as these are the areas where our two traditions differ most. At a Ministerium meeting some years ago we discussed whether LCiGB would be willing to agree to ordinations (and consecrations of bishops) taking place only in historic succession; although this is not something which is usually very important for Lutheran churches, certainly not as a guarantee of our faithfulness to the tradition of the apostles, the Ministerium agreed that we would go down this route in order to facilitate our relationships with the Church of England. At the end of several years of talks we came to the very positive conclusion that the LCiGB should be invited to be an observer in the Porvoo Communion, with a view to an eventual signing of the Declaration and full participation. The Latvian Evangelical Lutheran Church Abroad (LELCA) was also invited to join the Porvoo flock this summer. We owe a debt of gratitude to everyone who made this possible, from the Co-Secretaries of Porvoo (Rev'd Dr Leslie Nathaniel from CCU and Beate Fagerli from the Norwegian Church), the Co-Chairs (Rt Rev'd Karl Sigurbjornsson from Iceland and Rt Rev'd Martin Wharton, the Bishop of Newcastle) to the original group of negotiating stalwarts.

I was invited to represent LCiGB at a meeting of the Porvoo Contact Group from 3-7 October 2010, to present our Church to the representatives from Iceland, Sweden, Norway, Finland, Denmark, Estonia and Lithuania, as well as from Anglican churches in England, Wales, Scotland, Spain and Portugal. The representative from the Lutheran Evangelical Church of Latvia was not able to come, and the representative of the Church of Ireland was unwell.

The meeting began in Copenhagen immediately after the signing of the Porvoo Declaration by Denmark; but as the original plan had been for

continued on next page ►

## Consultation on Scholarship Programme of LWF

I represented the Lutheran Church in Great Britain at a global consultation about the international scholarship programme of the Lutheran World Federation (LWF), which was held near Geneva on 5-8 October. As I had implemented scholarships in Britain for the LWF from 1984-91, while Lutheran Student Chaplain in London, this was an interesting opportunity to hear about the performance of the programme in recent years and to contribute to the discussion on how it might be improved. The participants came from all regions - church leaders, theological educators, professionals from the fields of diakonia and development, representatives of women and youth ministries, partners and representatives of ecumenical networks.

An academic from the University of Heidelberg had conducted a detailed evaluation of the LWF's scholarship programme, which has benefited many hundreds of individuals and their churches over the years. The evaluation indicated that although the programme had

worked well in many ways, there were some important areas that should be improved, such as aspects of its administration in the member churches and communication. Among the specific recommendations that the consultation endorsed were that churches need to improve the way that returning students are integrated back into their home churches, and to make better use of the new knowledge and skills that they offer. Participants also asked the LWF to encourage and facilitate 'trans-contextual learning' across all global regions, enabling persons to have a period of study or research in another region of the world.

It is widely accepted that human resource development is vital for the future of the church's mission. I believe that this evaluation and consultation will help to ensure that the Lutheran Communion takes seriously the need to provide well managed opportunities for study that can better equip the people of Christ to serve church and society.

Dean Tom Bruch

## An Ecumenical Pilgrimage to Latvia

In September 25 eager participants from four City of London churches, (St Giles' (Anglican), Wesley's Chapel (Methodist), St Joseph's (Roman Catholic) and St Anne's (Lutheran) went on an ecumenical pilgrimage to Latvia.

We were met in Riga by Bishop Jana Jeruma-Grinberga and settled in a comfortable hotel in the old town. There followed four full days experiencing, seeing and hearing about the history, the church life and the sights of Latvia from many different perspectives.

We heard about the chequered history of a small nation and how it survived alongside powerful neighbours: Russia, Germany, Sweden and Poland.

We were told by pastors and guides about church life in Latvia and visited a long established Anglican Church by the river in the old town and a newer Methodist Church down a side street, where we had a very tasty supper cooked by the congregation that was followed by singing from their excellent youth choir. We also had a tour around the Lutheran Cathedral given by a very able guide and heard the cathedral's famous organ. There was a visit to the Roman Catholic shrine in Aglona in the east of Latvia near the Belarus border.

On the way back from Aglona we stopped at Jekobpils to visit a small, blue, onion-shaped domed church of the Old Believers (an offshoot of the Orthodox Church) full of icons and incense, where a small group were chanting very intently in commemoration of the beheading of John the Baptist. They were also preparing for a funeral vigil, with the coffin already there.

We had a very interesting and amusing talk in the beautiful Synagogue in Riga about the life and of Jews in Latvia.

Another beautiful setting was the meeting house of the Moravians in the Ethnografical Museum just outside Riga where we had a talk on the folk religion of Latvia.

There were also lighter moments: sightseeing and shopping in the old town, a lovely boat trip along the canal and river in Riga and a visit to the Baltic seaside in Jurmala with its lovely firm sandy beach. Not to forget memorable meals in various establishments; the food was always tasty and the beer (so I was told) very good.

The weather was mainly sunny and fairly warm, just right for walking. What else can one wish for.

Marja-Liisa Morgan  
*St Anne's Lutheran Church, London*



# The Church of Denmark signs Porvoo

## Press Release from the Evangelical Lutheran Church of Denmark

On 3 October the Evangelical Lutheran Church in Denmark became a full member of the Porvoo Communion when representatives of the church signed the Porvoo Declaration in Copenhagen Cathedral.

This historic occasion was celebrated after a service in Copenhagen Cathedral where representatives of ten Porvoo churches participated along with the congregation of the cathedral and many guests from the Anglican congregation in Copenhagen.

The Declaration was signed on behalf of the Evangelical Lutheran Church in Denmark by Mrs Hanna Broadbridge, the chairman of the Council on International Relation and Bishop Karsten Nissen Diocese of Viborg. The two Co-chairs of the Porvoo Contact Group, Rt Revd Karl Sigurbjörnsson, Bishop of Iceland and the Rt Revd Martin Wharton, Bishop of Newcastle, were the official witnesses of the signing.

The Evangelical Lutheran Church in Denmark participated actively in the process and dialogues

that led to the Porvoo Agreement, an agreement between Anglican and Episcopal churches in the British Isles and Lutheran churches in the Nordic and Baltic countries. It was decided by the Danish church not to sign the Porvoo Agreement in 1996 but have an observer status.

The Porvoo Communion is a communion of churches, mostly in Northern Europe, that have signed a declaration to "share a common life in mission and service". The churches that signed the agreement are The Evangelical-Lutheran Churches of Estonia, Lithuania, Denmark, Sweden, Norway, Iceland and Finland and the Anglican churches of Wales, Ireland, Scotland and England. Two churches from Southern Europe also belong to the Porvoo Communion. They are the Lusitanian Church in Portugal and the Reformed Episcopal Church of Spain. The Evangelical Lutheran Church of Latvia, The Latvian Evangelical Lutheran Church Abroad and The Lutheran Church in Great Britain have observer status.



Bishop Karsten signing with Hanna Broadbridge in the background.

## LCiGB Becomes an Observer in the Porvoo Communion cont.

the group to meet in Spain, we packed up after the first day and travelled to Madrid! During the business sessions we talked about avenues of future co-operation and development, which are outlined in the press release also printed in this edition. Archbishop Elmars (LELCA) and I, as the two new observers, had a great deal to learn: about the dynamics of the group, the way in which the Porvoo churches work together, and about the many extremely valuable consultations that take place in order to strengthen the joint mission of the churches, and enable them to share in information exchange and develop strategies together.

For our small church this seems like a great opportunity to play our part in European church life, and to develop our relationships with other churches, both on the national and local levels. Eventually it should enable us to share ministries

and other facilities with the Church of England, and to draw on the greater expertise and wider possibilities also of the larger and more established Lutheran churches. But it should also offer us the opportunity of taking up our own roles in this community, as and when we are able, thus enabling us also to grow and develop. In the end, the feeling of our original working party with CCU was that – if there is no obvious imperative for us to do things separately, we should be aiming to do things together, presenting a unified witness to our world. In a society that is often described as broken and diseased (leaving aside how true that actually is!) the vision of increased unity in diversity among Christian churches is an important, indeed a vital opportunity for showing the healing and reconciling power of the Gospel.

Bishop Jana Jeruma-Grinberga

## WLCEL Annual Outing

Every year the committee of the Wengelawit Lutheran Church of Eritrea in London (WLCEL) organizes a short trip for church members and non-members of the church.

This outing is organized to strengthen the church members spiritually, socially and to guide the young members in these difficult times on the right path by teaching them God's love, and also to build friendships with one another by spending more time together.

This year the committee decided to try a different place for our outing, instead of our usual destination of Lee Valley Park. The decision was to go to Annan Court.

Annan Court Conference and Holiday Centre is a country estate turned guesthouse in East Sussex. The accommodation at Annan Court was one of a large country estate with recreational facilities and communal areas for both adults and children. A medium-sized assembly hall was used to hold all our church services.

The turnout for this trip was overwhelming. We had 62 adults, 28 children and 7 toddlers; 97 people in total. I would say most, if not all, had a fantastic time. One of the church members said, 'Our weekend trip was truly fantastic. We were

blessed both spiritually and mentally. I for one can't wait to go again next year.'

We had a very intensive schedule for the trip. The Adults programme was lead by Pastor Fitsum from Sweden, Essak Elyas and Bereket Tesfay, and also we had a young guest preacher who was a member of the Church but now lives in Newcastle. It was a real revival and everyone who took part was spiritually blessed. The program also included group discussion, debates and a quiz night with fantastic prizes.



We also had programmes for the youth, their favourite being the sports day on Saturday. They had football, tennis and basketball tournaments in which they all took part.

The highlight was girls' basketball and the yearly football tournament between the elders (over thirties) and the youth (under twenty-five's). And for the second time in a

row the elders won - which was fantastic!

The staff and manager of the holiday centre were amazing and the food and hospitality was great. We were well looked after.

We concluded our trip with a prize ceremony and all the kids received their prizes for winning or participating in all the activities.

We thank God for blessing us to have this great time, praise be to God.

## What is possible?

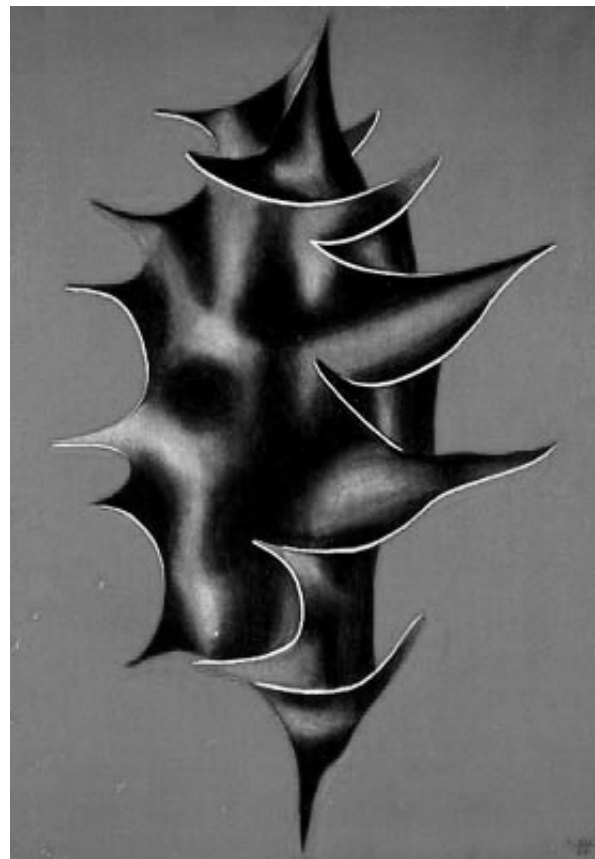
Enlightening painful days  
a poem by Jane Kenyon  
asks 'let evening come';  
making the difficult possible.

Like a poem  
a holly leaf  
painted by Fernand Leger  
on a red background  
illuminates  
both plant and painting itself:  
making the difficult possible.

Christ lights the world,  
embodying  
God's including love.  
The impossible, too, is possible.

by Pete Mathers,  
St Anne's Lutheran Church in London

*The poem written by Pete Mathers was influenced by Jane Kenyon's Poem 'Let Evening Come' and Fernand Leger's Painting 'The Holly Leaf'. Permission to print the poem 'Let Evening Come' has been granted by Graywolf Press, [www.graywolfpress.org](http://www.graywolfpress.org). 'Holly Leaf on a Red Background' is currently held in a private collection in Paris.*



Holly Leaf on Red Background  
by Fernand Leger  
French painter, 1881-1955  
([http://www.artnet.com/magazine\\_pre2000/features/kuspit/kuspit4-28-98.asp](http://www.artnet.com/magazine_pre2000/features/kuspit/kuspit4-28-98.asp))

## Let Evening Come

Let the light of late afternoon  
shine through chinks in the barn, moving  
up the bales as the sun moves down.

Let the cricket take up chafing  
as a woman takes up her needles  
and her yarn. Let evening come.

Let dew collect on the hoe abandoned  
in long grass. Let the stars appear  
and the moon disclose her silver horn.

Let the fox go back to its sandy den.  
Let the wind die down. Let the shed  
go black inside. Let evening come.

To the bottle in the ditch, to the scoop  
in the oats, to air in the lung  
let evening come.

Let it come, as it will, and don't  
be afraid. God does not leave us  
comfortless, so let evening come.

by Jane Kenyon  
US poet, 1947-1995

## A Pilgrimage to St. Luke's to celebrate 25 years in Headingley

On Friday evening the pilgrims all met up in Idle for supper. It was a wonderful chance to catch up with old friends and to make new ones. Then it was away to the various places the pilgrims were staying to get an early night to prepare for Saturday's exertions. Bright and early on Saturday morning, we gathered in the car park next to St Matthew's Church ready to start our walk to the Evangelical German Church.



Afterwards, Bishop Emeritus Walter welcomed us to St. Matthew's and told us about the history of the Polish congregations in the north of England and the chapel itself. Every item in the chapel has a story to tell about the church and its congregation. Morning prayer in the chapel was followed by a wonderful lunch prepared by Christine, a member of the Polish congregation at St Matthew's.



The Pilgrimage was a huge success according to all who took part. I am sure that the 'St Lukians' who walked, painted, ate and prayed with our very special guests were really proud to show off the wonderful churches and the chaplaincy at the University in Leeds and Bradford. I would like to take this opportunity to thank all of the people who helped to organise and make the weekend such a great success.

Best wishes and blessings,  
Annette Higgins  
St Luke's Lutheran Church, Leeds



At the German Church we were welcomed by Mrs Shaw, a member of the congregation, who told us about the history of the church, and the changes that had taken place to ensure its continued existence, both as a church and an arts and cultural centre for the local community.



Continuing our journey from Bradford to Leeds, we made our way to the Emmanuel Chaplaincy Centre at Leeds University, where Deacon Seija Frears, the International Chaplain made us very welcome. As well as telling us about the work of the chaplaincy, she involved us in some of the activities the students experience.

