

Poems of Creation



Written by Peter Mathers

Poems of Creation Available for Purchase!

Poems of Creation is a collection of poems written by Pete Mathers, a regularly featured poet in The Forum.

The cost of the book is £3.50.

Please contact the editors if you are interested in ordering any copies (including larger quantities to sell at individual congregations). Contact details are below.

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

Reading

Imani Lutheran Mission Church

Services held at St Andrew's URC, London Road,

Reading, Berks RG1 5BD

Services every 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

Staffing Change: On 8 July 2011 the Lutheran Church in Great Britain withdrew its permission for Timothy Dearhamer to serve as a pastor of the LCiGB. The LCiGB's decision was upheld by an independent appeal board on 9 September 2011. The Council of St Anne's Lutheran Church dismissed Mr Dearhamer as the senior pastor of the congregation on 8 October 2011 and its decision was upheld on appeal. Mr Dearhamer is not eligible to serve as a pastor of the LCiGB in any congregation or in any capacity. Please remember the members of St Anne's Lutheran Church and the Dearhamer family in your prayers. At present, responsibility for pastoral care at St Anne's is being exercised by the Revd Tumaini Kallaghe.



LCiGB Contact Information

Bishop: Jana Jeruma-Grinberga
Email: bishop@lutheranchurch.co.uk

Administrator: Rosanna Mason
Email: admin@lutheranchurch.co.uk

Editors: Sarah and Robin Farrow
Email: editor@lutheranchurch.co.uk

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27 Tavistock Square, London WC1H 9HH
Phone: 020 3384 1928
Website: www.lutheranchurch.co.uk

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Growing old is growing

Looking back now, with an interval of a few weeks since the day we spent together celebrating the 50th Anniversary of The Lutheran Church in Great Britain, the overwhelming feeling that I and many others have is of gratitude. The initial days afterwards were rather dominated by exhaustion but that has now passed, and been replaced by much that is good.

Firstly, we are all grateful to God for bringing us together in faith. As Martin Luther's Large Catechism says, 'The [Holy Spirit] first leads us into His holy congregation, and places us in the bosom of the Church, whereby He preaches to us and brings us to Christ. For neither you nor I could ever know anything of Christ, or believe in Him, and have Him for our Lord, unless it were offered to us and granted to our hearts by the Holy Spirit through the preaching of the Gospel'. While we may have worked hard in building up our small church and in organising the Anniversary, without the Holy Spirit first leading us there would be no LCiGB to celebrate.

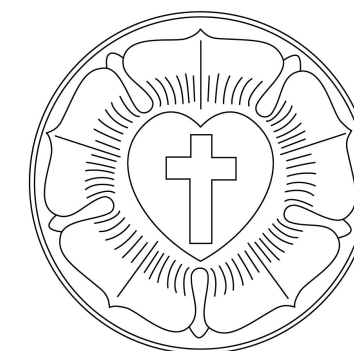
Secondly, we are grateful to all those who were there on the day. Ursula Paesch, Rosanna Mason, Stanley Goh, MeeKee Kong, Pastor Wolfgang Kruse from the German congregation, Tracy Maroske, David Lin, Tom Bruch, Sarah Farrow, Margaret Pickford and many others – everyone played their part in ensuring that all ran smoothly and that we had time and space to talk and eat, as well as enjoying the formal parts of the day.

It was marvellous to see and hear the people who have been foundational in our church (Bishop Emeritus Walter, Rev'd Dr Roy Long, Rev'd Ronald T Englund) playing their parts in the proceedings: and good, too, that we heard

music from the Eritrean, Swahili-speaking and Chinese congregational choirs, as well as from a newcomer to the LCiGB, Elizabeth Friedman and the redoubtable Cantor of St Anne's, Martin Knizia.

And, if God so wills, and the Holy Spirit continues to lead us in the LCiGB, there will be many more anniversaries to come – maybe even in the Lutheran Cathedral of which one of our speakers dreamt. 'Growing old is growing' (GOIG) was the name of a charitable organisation I once visited in Dar es Salaam: let us hope and pray that, as the LCiGB grows ever older, it really never stops growing.

Bishop Jana Jeruma-Grinberga



**Lutheran Church in Great Britain
50th Anniversary**

1961-2011:

To God alone be the glory

Sermon preached by Ronald T Englund at the LCiGB 50th Anniversary at Christuskirche, Knightsbridge, London, on 15 October, 2011

Grace be unto you, and peace from God, our Father, and from our Lord Jesus Christ. Amen

Ruth [my wife] and I are honoured to be with you on this historic occasion. It's incredible for me to realize that I have spent nearly half of my 57 years as an ordained Lutheran pastor here in London! I have vivid memories of our first years here – beginning in 1973.

After serving four years in Dar es Salaam, Tanzania, I came to London and served ten years as head of the information department for the World Association of Christian Communication. We became members of St John's, where Ruth and I volunteered in many ways. I remember the first Swahili language service we held at Collingham Gardens during Easter 1974. It went so well, we began the Swahili-speaking congregation and I served as its pastor for more than 25 years. How wonderful to see how this ministry has grown!

I remember the debates over whether Lutherans in Britain should hold English language services, or even whether the Church of England would allow us to hold services in English. The argument was that it was fine to hold services in the Baltic and Nordic languages, Hungarian, Polish and German, but all English-speaking Lutherans should worship in Anglican Churches. Here we are today – the Lutheran Church in Great Britain (LCiGB), a member church of the Lutheran World Federation.

One verse from a reading appointed for the celebration of the anniversary of a church, is a wonderful call to us today – telling who we are and what we are to do. I Peter 2:9 says 'You are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light.'

Using the imagery of a stone, the writer affirms that Jesus Christ is the living stone, the foundation of the Church, who calls us through God's grace into relationship with him. Then we become living stones, called to mission 'to proclaim the mighty acts of him who called us out of darkness into light.'

The first Christians were a motley bunch of poor fishermen and hated tax collectors, the outcasts of society, with no power. Yet they are called a chosen race, a royal priesthood, a holy nation – lofty titles that almost seem ludicrous to link this group.

I, like many of you, came from refugee, immigrant stock, families who came to a new country, with nothing but what they could carry with them. Ruth and I both came from poor Swedish immigrant families, the community that founded the Augustana Lutheran Church in the United States in 1860, and continued until 1962, when it merged into the Lutheran Church in America, now the Evangelical Lutheran Church in America.

Augustana is the Latin name for the German city 'Augsburg' – as in the Augsburg Confession, a Reformation document that defines who we are as Lutheran Christians.

The heritage of Augustana, originally from Sweden, is still alive, and has shaped my ministry as a pastor. This living heritage includes a strong sense of Lutheran liturgy and worship; an emphasis on outreach to the community, based on the Biblical concept of 'welcoming the stranger'; a strong commitment to world missions and social ministries; and an ongoing involvement in ecumenism.

As one of the pastors at St Anne's, for some years as a volunteer, then as director of Lutheran Special Ministries, and then as St Anne's senior pastor – I was consciously guided by these principles. I believe these principles are still relevant to our ministry in the LCiGB.

I believe we Lutherans can continue to make a significant contribution to this country, with our emphasis on 'justification by grace through faith' and understanding of Law and Gospel, plus our rich liturgical and musical heritage. I especially commend our hymns, which are largely unknown in this country. We consciously emphasized this musical and liturgical heritage during my 25 years as a pastor at St Anne's.

I'm sure that the Porvoo Agreement between Lutherans and Anglicans has raised the visibility of the Lutheran Church in this country, but it may also be that Lutherans are still a kind of curiosity. Often people would ask me – Lutheran? Oh, you're a follower of Martin Luther King – or they would think we're from some obscure Baltic country called 'Lutheria'.

When Robert Runcie was Archbishop of Canterbury years ago, he came to speak to us Lutherans and said, 'I am encouraging Church of England clergy and parishes to get to know Lutherans – if they can find them.'

I believe that outreach is central to our mission. I'm a person almost obsessed with the Biblical call to 'welcome the stranger'. Not everyone is as comfortable as I am in meeting new people. I know I'm a bit 'over the top' in wanting to meet

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

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

Services in English

Birmingham

St Mark's Lutheran Church

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

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)

Corby, Northants

St Paul's Lutheran Church

Services held at Church of the Epiphany, Elizabeth Street, Corby, Northants NN17

Occasional services

Contact: Mr David Whyte (david_whyte@talk21.com)

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

London

St Anne's Lutheran Church, Gresham Street,

London EC2V

Services every Sunday: 11:00 and 18:30

Website: www.stanneslutheranchurch.org

www.facebook.com/StAnnesLutheranChurch

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

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

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

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

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

As I write this column, the sights and sounds of LCIGB celebrating its 50th anniversary re-appear in my mind like slide shows, one colour picture after another, one lovely melody and holy hymn after another. Fond memories! My sincere appreciation goes to the preparatory team and the unsung heroes behind the scene who helped prepare this historic event of Lutherans in Great Britain.

For those who attended the day's event at German Christ Church in Knightsbridge, London, on 15 October, you might have seen me shooting video with a light tripod and a tiny viewcam. I was also on duty to read a public prayer along with Ms Annette Higgins, Mr Moses Songa and Ms Desta Berak. I caught some wonderful footage of the most memorable moments of the day-long celebration, which was attended by more than 100 participants from all over the United Kingdom and abroad. I am now working to produce a DVD of the footage to be available to order.

For now, visit the LCIGB homepage (www.lutheranchurch.co.uk) for still photos that were taken by our official photographer Stanley Goh from the London Chinese Lutheran Congregation. These photos are also available at the LCIGB Facebook photo link under the title 'LCiGB 50th Anniversary'.

Within a week after the anniversary celebration, the LCIGB Council met, on 22 October. The agenda filled up two A4 pages. The Council members worked hard on that Saturday to finish all business from 10.30am to 5pm. Among the significant decisions made were setting the dates for a Strategic Planning Meeting for 3-4 February 2012, which was postponed a few times this year, sharpening the management of the LCIGB Facebook and homepage, and following up with consideration of the relationship between the LCIGB and its congregations on our governance papers, which require legal advice due to its constitutional impact.

We noticed from the past few Council meetings that many of the agenda items could not be discussed further without having them considered in the framework of the 'bigger picture' of how we wanted the LCIGB to take them on in our plan for development and growth of the national Church.

One example is church leadership training. We asked questions such as how will future church leadership be nurtured; what kind of knowledge we should impart in relation to governance of congregation? And how do we enable our congregational leaders to be aware

of church policies on financial and employment management, or the basic requirement of the Charity Commission to safeguard use and reporting of money donated by church members?

All this has to be discussed in the context of the new governance system in which the LCIGB being a church body has subscribed to the Companies Act and the Charity Commission rules and regulations, as we chart strategies for our Church as a whole. I look forward to the February Strategic Planning day scheduled for early next year.

In the field of communication, I was asked to manage the LCIGB Facebook site as delegated by Bishop Jana, who launched the site at her initiative. The Council will look into more delegation of responsibility to maintain and develop the homepage in a later stage.

On finance, the Council has decided to extend the 'Change for Church' appeal to go beyond the target of the 50th anniversary as the budget is tight due to unexpected legal costs, which surged in the past few months with tricky employment matters that the Council was forced to deal with. Treasurer Linda Bruch was tasked to revive the Finance Committee and in particular promote awareness of good stewardship by adopting sound financial practice with our congregational leaders.

Stanley Goh took the initiative to formulate project application guidelines for church youth projects.

The Council also heard reports of the Ministerium Retreat of 19-21 October, in which the role, title and further training of Lay Ministers were discussed. There is a concentration of lay ministers in the London area and we need now to think of ministerial help beyond London. Apart from regional needs, we have to think of ensuring the high quality of service provided by lay ministers.

As the day on which I write this is Reformation Day, I end this piece with Luther's words to encourage ourselves in what the Council do and in all you do for the LCIGB, and to mark the historical event of 494 years ago that shaped our faith today.

'If everyone serves his neighbour, then the world would be full of worship.' – Martin Luther.

David Lin
Chairman, Council of LCIGB

Below are messages that were read out at the LCIGB 50th Anniversary Celebrations from those unable able to attend.

How blest are those who know their need of God, the Kingdom of Heaven is theirs. Matthew 5:3

You can translate this to 'How happy are those...' We are happy to have this little church of ours, grateful that it has survived and developed among all its vicissitudes – above all that God has blessed us. And aren't we so conscious of our need of him! And he does let us taste a little of his kingdom even now.

God bless you, and us, all.

Johann Schneider

The passage of 50 years in historical terms is not a long time at all. If, however, we keep in mind the turmoil of the past century and the Lutheran presence in the United Kingdom in general, and the personal history and circumstances of past and present members of the Lutheran Church in particular, then we have a valid reason indeed to celebrate with gratitude.

We wish you all a memorable day of thanksgiving.

With kind regards,

Robert Patkai

Grace and peace to you from God our Father and our Lord and Savior Jesus Christ.

Congratulations on the 50th Anniversary of the Lutheran Church in Great Britain! It is my prayer that your celebration of all the ways that God has blessed your mission and ministry down through years will be a meaningful, uplifting and joyous occasion throughout your church. Even more, it would be my prayer that God will continue to work through you, your congregations and ministries for the sake of the Gospel until the day of Jesus Christ.

I thank God for the partnership we share and look forward to strengthening the partnership between our churches in the years ahead. I hope we can be in conversation about ways to encourage one another, learn from one another and support one another in mutual ministry. Personally, I would like to get to know you and your church better, and learn more about your history, ministry and mission in Great Britain and around the world. It would be wonderful to have the opportunity to meet you in the near future so that we can further discuss our partnership.

You and the Lutheran Church in Great Britain continue to be in my prayers.

In Christ,
Rev'd Michael K. Girlinghouse
Bishop, Arkansas Oklahoma Synod

It is with great delight that I send greetings on this occasion of the 50th Anniversary of the Lutheran Church in Great Britain. I remember with gratitude and joy the warm welcome I received from all of you and how quickly you made me a part of your faith community.

The Lutheran Church in Great Britain has a special gift for welcoming the stranger. This is a powerful witness to the love of Christ in an often indifferent world. I know that you are continuing to carry on this ministry of hospitality in the name of our risen Lord and Saviour and that many are finding a home, just as I did, in your community.

It was an honour and privilege to be a part of your ministries during the short time I was in the United Kingdom. I continue to hold all of you and your work in the Gospel in my thoughts and prayers. Please continue to pray for me as well.

May God richly bless you on your 50th Anniversary!

Pastor Margrethe Kleiber

My LCiGB, Bishop Walter Jagucki

Below is the speech delivered by Bishop Emeritus Walter Jagucki at the 50th Anniversary Celebrations of the LCiGB on the theme 'My LCiGB'.

47 years ago, when Bishop Andrzej Wantula ordained me in Warsaw cathedral, I never thought that a Church which came into being only three years earlier would be my church.

My Church, my LCiGB – what a lovely subject for a few minutes' reflection. There is so much to say that when writing this speech, I had to discipline myself. To select from LCiGB history the most important facts, figures, or historically valuable moments would require research, even a study. So allow me to be personal, historically accurate, I hope, but nevertheless private.



*Bishop Emeritus Walter Jagucki with Rev'd Norbert Deneke (LWF) at the 50th Anniversary Celebrations
Photo Courtesy of Stanley Goh*

The first I heard about the LCiGB, then United Synod, was in 1967 when the then pastor of St Luke's in Leeds invited me to be a guest at the United Synod Assembly. Up to this date, the only English speaking Church I could access was ELCE (Evangelical Lutheran Church in England). After all, I lived in Westfield House in Cambridge. There I began to learn English to chant Matins, Vespers, etc.

For 10 years my ministry was only in Polish. First in East England, in a Cambridge parish, then from 1966 in the North and Scotland. My contact with the LCiGB was through St Luke's. In 1970 I married a member of that congregation, Jenny. Occasionally with anxious moments, I took part in joint Reformation services representing the Polish parish.

But then in 1976, St Luke's called me to be their pastor, a job which still, by God's grace, I am enjoying. I learned more about the LCiGB in following years. I became aware of the struggle to survive. I learned from clergy and lay members how precious this little church is.

At the same time I discovered the Lutheran Council. That the Lutheran picture in the UK is colourful. That the ELCE tends to be on the margins of the Lutheran Church. Since my love is Church History, this nearly impossible picture became an object to be studied and explored. Coming from a minority situation in Poland where the Lutheran Church was only 0.2% of the population, helped me to understand what it means to work in the LCiGB which was a minority in a minority. Issues like:

- Cooperation with other Lutheran Churches
- Local ecumenical contacts
- Trying to explain that Lutherans are Christians
- Trying to answer questions such as: But Pastor Walter, you are not black, like Martin Luther King? and so on.

Or do you have Bishops? Why are you not an Anglican? Are you German? And often, why are you here, personally and as a Church? The LCiGB?

From my beginning at St Luke's in 1976, up to now, as Bishop-Emeritus, the aim is the same: we exist to preach the Gospel; to be ecumenical in mission with other Christians; and to serve the unchurched, who in our society are the vast majority!

My goal was to make sure that the name 'Lutheran' would be known among people in my city. Hence the centre – Headingley with a church building which is our own. (The other one is in Bradford which the ELCE helped to purchase in 1966).

Important places, important Lutheran places even very small. But most important are the people who keep this Church going, against all the odds.

It has been a privilege to be the 4th Dean of the Church back in 1988 and the first Bishop in 2000. My Bishop Wantula never expected, that this young man would be instrumental in the life of the sister church in Great Britain.

Over the years the LCiGB changed. The initial four congregations have now grown to 14 plus chaplaincies. The LCiGB became a place where Lutherans of all nationalities are welcome. Where at any given Sunday people worship in 6 languages.

To keep going against the odds: no money, no new pastors, no young people (not only the LCiGB suffers in this way!). No new second generation of Lutherans. Yet... here we are. 50 years later, better known in the Lutheran family. Together with

Bishop Emeritus Jagucki, cont.

the pastors at my first Ministerium in 1988 we made an important decision: to join the Lutheran World Federation!

New possibilities opened. Personally it was an exciting visit, together with Pastor Tom Bruch, to visit the LWF General-Secretary in Geneva, when we applied for membership. Four months later we became the 105th Member Church of the LWF (today there are 141).

The LWF supported the LCiGB financially until 2006. In the years 1990 (Curitiba, Brazil), 1997 (Hong Kong), and 2003 (Winnipeg, Canada), I had the privilege to represent the LCiGB at LWF Assemblies. From 2003-2010, as a member of the LWF Council, I had the opportunity to speak about, and on behalf of, the LCiGB.

Many times people mix up the LCiGB with the Lutheran Council, but lately less and less. It was a good feeling, when my colleague from ELCE told me, 'Well, Walter, your little Church is known in not only the LWF.'

On a personal level, the LCiGB was, and is, good to me. Over 20 years of leading this little and

fragile ship of a Church, I learned that the Lord Jesus has a purpose for us.

What we are to be, is to be faithful.

Also, thanks to the LCiGB, the Polish work for which on that ordination day I had been sent to the UK, continues.

Changes are here. The Polish congregations are becoming less and less self-supporting, aging rapidly. But it is a joy to see growth in Swahili, Chinese and Eritrean congregations. We are instrumental in building British Lutheranism. The LCiGB is not a ghetto Church, and never should be, but open to all.

We have a heritage to be proud of (I'm using this word in a positive way) because we have a role to play. To be a Lutheran means to be ecumenical and as a minister of the LCiGB I practice that.

My wish is that we continue to be first of all a family and secondly a legal entity. We made history in 50 years, and the Church will continue, against all the odds, as long as the Head of the Lutheran Church in Great Britain, Jesus himself, will wish it to exist.

Rev'd Long, cont.

David Ostergren Senior Representative of the Lutheran World Federation, who, together with Dr Pearce and others helped to establish the Lutheran Council. Hans-Herbert Kramm, pastor of St Mary's German Lutheran Congregation – the church which gave birth to our first congregation, now St Anne's, and his successor, Gottfried Klapper. Herbert Hartig, first pastor of that English-speaking congregation, and Lloyd Swantz, first director of Hothorpe Hall and pioneer of the work in Corby. Wayne Stumme, Jerry Moe, Bill Schaeffer, Alex Monstovics, Aldonis Putce, Juris Jurgis, Jenö Weisz, Peter Belcher – all pioneers in developing and sustaining our church life. And other pastors, not in our church, but who saw the need for work in English – Hans Seger, Dieter Henkelmann, Wilfried Mahler, Tilman Wilborn, and Edmund Ratz. Of course, these are all pastors, but there

were many lay pioneers: Humphrey and Elreda Kidd, Johan and Barbara Scheider, Hans Popper, Eva Stead, Ron and Oliva Davies and Ala Salt, the Gladdish family in High Wycombe. The list is endless – and I apologise that I cannot mention everyone. Truly, a great cloud of witnesses.

History is important. We should never forget

the past – and in our minority situation we need especially to remember our great spiritual heritage. But history is only truly useful if we use it in the service of the present and the future. We do not know what our future will bring, but it is bound to involve sharing our heritage with others: drawing closer to the ELCE; drawing nearer to our Anglican sisters and brothers – but never, I

hope and pray, being disloyal to the insights of our fathers and mothers in the faith: Sola Fide, Sola Gratia, Sola Scriptura: by faith alone, by grace alone, and by the Word alone!



*Rev'ds Long, Kallaghe, and Toomsalu before 50th Anniversary
Eucharist Service
Photo Courtesy of Stanley Goh*

Sermon, cont.

new people, even occasionally chasing visitors at St Anne's as they left the church in order to meet them and welcome them, urging them to stay for coffee.

Years ago Hans Reudi Weber claimed that 'the Church of Jesus Christ exists more for those outside of it, than for those inside'. There is much truth in this statement! I always tried, with bulletins and verbal announcements at services, as well as in newsletter, by print or e-mail, to put myself in the place of a newcomer. Churches in our country and also here in Britain, often suffer from what I call 'insider syndrome'. One example of this is to assume people know what you're talking about when you use only a first name. I read and hear announcements that say something like – 'See Mary or John for more information about this or that'. If I gently ask about this and I often get the answer – 'Everyone knows John and Mary'. I rest my case!

We Lutherans have much to offer here in Britain, and I urge our pastors and lay people to become more conscious of 'welcoming the stranger'. This includes trying to put yourself in the place of visitors and inquirers. In my youth in an immigrant church we naturally thought our ministry was only to Swedish people. After many battles over whether services should be in Swedish or English, we moved to an emphasis on evangelism and outreach – and welcomed many new people – finally using English! I know that this emphasis on outreach was a major factor in the growth of St Anne's during my years there. We regularly held services with more than 100 worshippers, on both Sunday mornings and evenings. Some of the evening services had hardly any Lutherans – or even Christians – in the congregation! People often came to evening and weekday services for the music, but some found they received more than they bargained for, and came to faith in Christ.

I also encourage concern and support for social ministries and world missions. Even a small congregation is enriched by sharing generously with others. Somehow God seems to bless congregations with a vision and concern that goes beyond themselves and the maintenance of their own congregation. Bethphage Great Britain, a Lutheran social service ministry based in Shropshire that serves people with learning disabilities, came from the Augustana Lutheran tradition in the United States. I also note that the Evangelical Lutheran Church in Tanzania, as well as the Mekane Yesus Church in Ethiopia, the Eritrean Lutheran Church, and the Chinese-speaking Lutheran congregations were founded



*Rev'd Ronald T Englund delivering the Sermon at 50th Anniversary Eucharist Service
Photo Courtesy of Stanley Goh*

and supported by world missions. Actually, all of us, if we go back far enough, are products of the missionary movement.

May God bless the Lutheran Church in Great Britain as it continues to witness and serve. May we always remember who we are and what we are to do. Even though we may be small in number, we are like the early disciples. Through God's amazing grace, we are 'a chosen race, a royal priesthood, a holy nation, God's own people, in order that we may proclaim the mighty acts of him who called us out of darkness into his marvelous light'. May we faithfully live up to our calling in word and deed.

Amen

The Rev'd Ronald T Englund, now retired, served as a pastor in the LCiGB (1973 – 1998). He was also deputy dean of the church for several years. He and his wife, Ruth, now live most of the year in Falmouth, Massachusetts, USA, but continue to spend considerable time in London.

Greetings from Rev'd Dr Roy Long

Dear friends, I am going to begin by making a long overdue confession of a most grievous sin, for which I need your forgiveness. However, before I tell you what it is, I need to explain something about myself.

I am British. To be more precise, I am an indigenous Englishman. To be even more precise, I come from that bit of England where the East Midlands turns into the North Midlands. My father's family were mechanics and factory workers from Nottinghamshire. My mother's family were partly West Riding railway workers from Doncaster, and partly Lincolnshire farm workers with just a dash of the foreign about them because they hailed originally from the province of Friesland in the Netherlands. So, I am just about as impeccably English as you can get.

I am also a Lutheran, and, moreover, a Lutheran pastor. What Christian upbringing I had was scanty, and largely because of outstandingly good Religious Education teachers in the schools that I went to. But, because they thought that I was too shy and withdrawn, my parents sent me to church at the age of 11. It was the local parish church – as high Anglican as you could get: High Mass with no communion at 11 am every Sunday morning. I started to look for something else, and through devious ways that I will not bore you with now, I became convinced that Martin Luther had got things right. After searching high and low for Lutheran congregations, I eventually discovered the German-speaking congregation in Nottingham, and was confirmed in Holy Trinity Chapel at Hothorpe Hall on the Fourth Sunday in Advent, 1959. Eleven years and six years of theological study later, I was ordained on Reformation Day 1970 in St Paul's Lutheran Church in Corby.

So, what is the grievous sin that I have been committing for the past 50 or more years? Quite simply, that I have been consistently breaking the ninth and tenth commandments, which tell us not to be envious. And how I have been envious! Let me give you two examples. I have a deep love and respect for my friends in the Polish Lutheran congregations. I envy you your long, honourable, and often deeply moving history of faithfulness to your Lutheran heritage through centuries of persecution and misunderstanding. Likewise, I have a deep love and respect for my Eritrean friends in London, whom it was an honour to serve occasionally as a pastor over nearly seven years, and from whom I learned of another long and honourable tradition of faithfulness. And, going further afield, how I envy my friends in the Faroe Islands, with their well organised and consistent church life. Please, do not feel left out! If I knew more about some of the other traditions in the

Lutheran Church in Great Britain, I would have been envying you, too!

But a few years ago, I stopped this envy. I stopped it for two reasons. Firstly, I realised that these different spiritual traditions were mine as well. I may not speak Polish (I did once conduct a service in Polish in Bradford, only to be complimented on my excellent Czech!); I may not have got beyond one word in Tigrinya – but we are part of the same church and heirs to a diverse spiritual heritage. But the second reason is simple: I have no need to apologise for being a British Lutheran, because I, and other people in the same situation as me, have our own Lutheran heritage of which we can be humbly proud. Our spiritual ancestors were men like Patrick Hamilton, burned at the stake in St Andrew's on 29 February 1528 for his Lutheran beliefs: he had studied in Germany and was the author of the first ever Lutheran writing – I was going to say "in English", but he actually wrote in Scots. Men like Robert Barnes, martyred in London on 25 July 1540, who had studied in Wittenberg and who, after his death, was praised by Luther himself. Or Alexander Alesius, who became a professor in Germany; John Rogers, who was at one time a Lutheran pastor in Germany and was the first martyr to be burned in the time of Queen Mary; or John Macalpine, who became a professor in Denmark and helped with the first translation of the Bible into Danish in the 1550s. Or even Richard Cheyney, Bishop of Gloucester during the reign of Elizabeth I, who was never promoted because of his Lutheran heresies (he believed in the real presence of Christ in the Lord's Supper). And, perhaps most important, William Tyndale, another martyr, who pioneered the English translation of the Bible.

But, of course, these were Lutherans without a Lutheran Church: Englishmen and Scotsmen who were Lutheran in belief, but with no Lutheran Church structure to identify with, and there have been similar such men and women over the centuries. An English-speaking Lutheran presence only came in the past hundred years, and, at the time when we are celebrating the 50th anniversary of the foundation of our church, it would do us good to remember some of the men and women who pioneered this work. Some of them are names you will not know, but they are names which should not be forgotten.

I have a list as long as your arm, but we have not got time to mention all of them. Dr George Pearce, pastor of Luther-Tyndale and Holy Trinity Lutheran congregations in London, and the visionary who saw the need for English-speaking Lutheranism in Britain: his work created the Evangelical Lutheran Church of England as we know it today.

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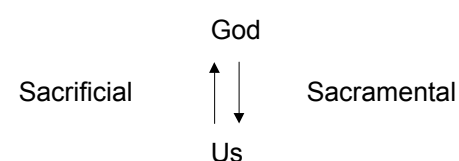
Again this year, the LCiGB Ministers' Retreat was held at the Focolare Centre for Unity on 19 – 21 October, 2011. The following report is by Sarah Owens, an Associate Student at SEITE and a member of St Anne's Lutheran Church, London.

The flier for this year's retreat announced the topic, 'Worship: What do Lutherans do and why?', and promised instruction on the origins of Christian liturgical practice, historical aspects of Lutheran liturgical traditions, and rubrics. Here, we would have an opportunity to evaluate our current liturgical practice to determine if it reflects the Lutheran doctrine that we confess.

Our tutor was Dr Joel Humann, a Lutheran minister and a scholar of the Old Testament at Westfield House, Cambridge, affiliated with the Evangelical Lutheran Church in England (ELCE), our fellow Lutheran Church in the United Kingdom. His task was challenging, as his audience included ministers with decades of service as well as lay ministers.

His introductory session adroitly reviewed required terminology for our sessions. He stressed the importance of understanding our Lutheran liturgical framework, which expresses simultaneous tensions between the 'Old Age' and the 'New Age'; ie, the 'already but not yet' aspect of the crucified and risen Lord here with us now, yet also awaiting Christ's final return. Lutheran worship emphasises a bi-directional relationship with God—always initiated by God, to which we respond with praise and thanksgiving through participation in the Order of Service or liturgy. 'Liturgy' in Greek means 'Divine Service', a description of what Jesus did when he gathered people together during his ministry. So 'Divine Service' is a public service on behalf of Christ, or God's actions for us enacted by the minister.

If I remember only one thing from this retreat, it will be the following diagram:



We gather as a faith community on Sundays to celebrate Christ's resurrection, when the presiding minister's (PM's) task is to teach us the Word and to administer the sacraments. God initiates relationships with us, and we respond. God's actions *toward* us indicate a "sacramental" direction, and so the PM faces the congregation; eg, delivering the sermon or preparing The Meal at the altar. If the PM directs our actions *to* God, they face forward (east) in the "sacrificial" direction; eg, through prayer, acknowledging our grateful response for something God has done. Sometimes the changes in direction occur so quickly that nimble footwork is required not unlike the agile moves of John Travolta, or so Dr Humann opined. In those instances when the PM is among the congregation we speak to God with one voice; eg, prayers of intercession.

Our Western liturgical heritage includes more variety to the Church year—the Seasons of Christ and the Seasons of the Church—including a framework of Ordinaries (unchanging portions) and a wide variety of Propers (portions that change weekly or seasonally). There was lively discussion about our participation in the Revised Common Lectionary (RCL), which seemingly enriches our life in the ecumenical community at the expense of the unused, full complement of Lutheran Propers.

Rubrics, or 'red words', are extra-liturgical text which are instructions for the minister's stance or actions. Dr Humann progressed through a typical Order of Service for Holy Eucharist, and discussed the history and theology of important points. For example, which of three ways do you cross yourself? Western: up/down/left/right Orthodox: up/down/right/left 2nd century: 'mini'-crosses on forehead, lips, and heart

Is ending on your left 'correct', because it's over your heart, even though that's Orthodox? Should we just give up and leave our hands in our pockets? Speaking of crosses, we were intrigued that the music of the prelude to Bach's cantatas might open with a sequence of four notes which *sounds* like the sign of a cross.

In another opportunity to evaluate practice, it was suggested that raising the offering basket overhead, then placing it on the altar is not based on Lutheran theology—the *words* of the Offertory seem at odds with our *action* of placing money on the altar.

We enjoyed the lively discussions about variations in liturgical practice between various Lutheran churches of the LCiGB, ELCE, Latvia, Tanzania, Scandinavia, Germany, USA, and Canada, which either turn on some fine theological point, or vary for reasons that have long faded into obscurity.

Despite hours of lively exchange and discussion, we were mesmerised by Dr Humann's detailed description of the symbolism of the veiled chalice on the altar. Removing the paten (a small plate used to hold the Eucharistic bread) symbolizes the unveiling of the dead, which then reveals the resurrected Christ—Christ's *living* body and blood.

Rubrics a dry topic? Hardly. Despite the controversies about variations in liturgical practice we came away feeling enriched by the combinations and influence of our cultural heritage on Lutheran practice.

Our morning and evening prayer, as well as our Friday Eucharist services were conducted by our chaplain, Rev'd Dr Roy Long. We were pleased to worship together using an initial version of a proposed LCiGB Order of Service (still in the developmental stage), which included specially written hymns sung to English and Welsh tunes. We all left feeling unified in our British Lutheran identity.

The Hepworth Wakefield and 'The Sacred Cross'

The third verse of a poem by the twentieth century English poet Kathleen Raine, whose title is 'Good Friday', reads:

This is the hour of cock-crow and the men
Whose night was out of bounds, clock in again,
(as innocent in sleep as plant or stone)
Wake to do wrong, grow old, and suffer pain.

The men in this verse are recognizably connected not only to those associated with the arrest of Jesus in the garden of Gethsemane, but also to his betrayal, punishment and crucifixion. The Roman centurion, who in Mark's account of the events at 'The place called Golgatha' declared, "Truly this man was God's Son" (NRSV) just might be one of these men.

Despite such possibilities, the way Kathleen Raine chooses to describe some 'men' is definitely in general, not specific, terms. What period in history they live in and what country they come from is not fixed by what she writes. Nonetheless, her portrayal of them can help us in our understanding of both the horror and the victory of Good Friday.

In 1539, Martin Luther published his treatise with the translated title *On the Councils and the Church*. In Part III Martin Luther examines how 'Christ will know how to find and preserve his Christendom, even against the gates of hell (Matt. 16:18)'. Luther explores 'what, who, and where the church is'. The seventh of his foci is that 'the holy Christian people are externally recongised by the holy possession of the sacred cross'. In his discussion of this Martin Luther makes, with extraordinary brevity and clarity, two important points. One is positive, the other negative.

The negative point is the, perhaps very familiar, 'pay no heed to ... the wood of the holy cross ... [it is] just as often wood taken from the gallows as wood from the holy cross'. Sanctification, Martin Luther asserts, does not come from such an external possession whether it be either genuine or a fraud. Rather, he states with confidence, 'as Christ says in Matthew 5 (v11-12), "Blessed are you when men revile you and utter all kinds of evil against you on my account. Rejoice and be glad, for your reward is great in heaven." This too is a holy possession whereby the Holy Spirit not only sanctifies his people but also blesses them.' Proclamation of the truth of Christ crucified, and an acceptance of its consequences, is a more accurate way for 'holy Christian people' holily to possess 'the sacred cross'.

Such a way of approaching commitment to Christ, to the fact and victory of his crucifixion, an approach which is not literal but is rather dependant on spiritual mimesis or – in a positive sense – copying, offers also a way of approaching one of the striking

pieces of art in a most striking new purpose-built art gallery in Yorkshire: The Hepworth Wakefield.

Born in 1903 in Wakefield, Barbara Hepworth is perhaps most famous for beautiful abstract sculpture and, as a resident of St Ives, a focal centre of modern British art. She died in 1975, some time, sadly, before Kathleen Raine, with whom she is, approximately, a contemporary.

The most dramatic of the ten galleries of which The Hepworth is made up is the one in which it is possible to see a set of working models for the artist's sculptures. One of these is the full-size prototype for the Winged Figure, still viewable on the side of John Lewis in Oxford Street. Another is entitled 'Construction (Crucifixion)'. It, like the 'Winged Figure', dates from the 1960s and is equivalently large. It is very unlike, almost all sculptures of the crucifixion, being a very large aluminium frame selectively painted red and blue with a yellow painted aluminium disc on it. I believe the original may be, or have been, in the churchyard of the Parish Church in St Ives. Inside the Church's Lady Chapel there is a Mother and Child by the sculptress who also designed the Church's Christmas Rose candlesticks.

In his first letter, John states that God is light. If Christ was broken but not obliterated when he was nailed to the cross, so Barbara Hepworth shows light, in her Crucifixion, broken into its three constituent colours – yellow, red, and blue. If there is no body on her frame, these colours persist, triumphant perhaps but also evocative of tragedy – of the heat of the sun, of shed blood, and of tears. Martin Luther argues that the holy cross teaches 'patience, humility, gentleness, praise and thanks, and good cheer in suffering'. However annoyingly different Barbara Hepworth's sculpture, may first appear, it does challenge the visitor to take time to reflect on its meaning, not least because of the spaciousness of the frame and the sunniness of the yellow disc. Martin Luther, discussing the sacred cross, also refers to Romans 5:1-5 writing that it 'says, 'Suffering produces hope, 'etc.' What may be itself an experience of minor suffering – how does this construction, not even of wood, relate to the sacred image of Christ crucified? – may lead, I believe, to an experience of hope: hope that even the most modern (if not now contemporary) art seriously engages with objects and experiences absolutely at the centre of Christian faith; hope that, out of the darkness of the crucifixion, the sun can rise again; hope that art can present not only Christ's marked body in order to help us believe but also affirm, through art such as Barbara Hepworth's, the resurrected Jesus's words to Thomas from St John's Gospel: ' "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe." ' (NRSV)

Pete Mathers, *St Anne's London*