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50th Anniversary of Lutheran Church in Great Britain

2011 is a year of some significance for the world.

We celebrate the 400th Anniversary of the Authorised Version of the Bible (the King James Bible). 350 years ago Oliver Cromwell, former Lord Protector of England, was formally executed, more than two years after his death. It is the 200th anniversary of the birth of Franz Liszt, composer, while 150 years ago the American Civil War began. 20 years ago Soviet troops killed protesters in January 1991 in both Latvia and Lithuania in an attempt to suppress uprisings against Soviet rule; and 10 years ago Wikipedia was founded.

So it is with some pride that the Lutheran Church in Great Britain joins this list with our own Golden Anniversary, as it was founded (as the United Lutheran Synod) in April 1961. The Synod started with just four congregations:

St John's in London (now St Anne's) was a daughter congregation of St Marienkirche, one of the German Lutheran congregations in London.

Augsburg (High Wycombe) and St Paul's (Corby) were congregations of mostly European refugees and their families.

Holy Trinity (Hothorpe Hall and surrounding area) served the Lutheran conference centre.

During these 50 years the LCiGB has changed shape and size – perhaps the most important change being the fact that we now worship in languages other than English, with Swahili, Polish, Amharic, Tigrinya, Cantonese and Mandarin

being used regularly by several congregations. We now have congregations, worship centres and chaplaincies in Manchester, Leeds, Bradford, Harrogate, Edinburgh, Nottingham, Leicester, Birmingham, Corby, Reading, High Wycombe, Cambridge and London. Members of LCiGB come from virtually every continent, except, maybe, Antarctica; and people who have at one time been part of our family have returned to homes worldwide, bearing, we hope, warm memories of congregations that provided them with church homes while they were here in the UK.

For me, personally, being a part of the LCiGB for the last 11 years has been a great experience, which has immensely widened my understanding of what it means to be a Christian. I have experienced worship of great intensity, perhaps most of all during Holy Week and Easter services; times of great joy in family occasions, especially where this has involved reunions among those who are scattered and separated; and sadness and mourning, made bearable by the sense of communities gathering around those who are suffering. For instance, the St Anne's way of following the events of Holy Week, and marking each of them with special music and worship services, was an absolute revelation. Each year St Anne's members read the long Gospel on Palm/Passion Sunday: and it is so moving and enlightening to hear the words of the Passion story brought to life by people with whom you work and worship daily and weekly. And the sight of the same people, kneeling before the rough-hewn cross on Good Friday, often with their children, stilled and silenced by the solemnity of

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London Chinese Lutheran Church

In London, Tottenham Court Road is a very well known landmark for those shopping for consumer electronics, students studying at the University College of London and for the Great Ormond Street Hospital for children. Tucked somewhere midway along the length of the road, is the American Church in London, which houses the Sunday service of the London Chinese Lutheran Church.

A Brief History

The London Chinese Lutheran Church (LCLC) was formed in 1990 when Rev'd Samuel Lo and his wife Mary, both graduates of the Lutheran Theological Seminary in Hong Kong, established a small Chinese congregation based at the International Lutheran Student Centre at Thanet Street. The church grew steadily and moved to its current location at Tottenham Court Road.

A Diverse Congregation

The LCLC caters to a diverse group of worshippers. Members of LCLC are a combination of Cantonese-speaking migrants from Hong Kong and Malaysia and Mandarin-speaking migrants from mainland China, Taiwan and Singapore. (There was even a period of time when LCLC was also attended by a Yugoslavian, an Italian and a Frenchman!) Being diverse as it is, it is also noticeable that the congregation consists of many transient worshippers – mainly students and visitors on holiday from abroad.

Sunday Service

The LCLC's Sunday service starts at 2 pm. This accommodating practice is due to the fact that many early migrants from Hong Kong who became LCLC members either worked in or owned Chinese restaurants, which operate into late hours on a typical Saturday night.

The Sunday service is conducted mainly in Cantonese, and is simultaneously translated into Mandarin. A typical Sunday service ends at about 3.30 pm, when the congregation adjourns for tea.

Church Life

Bible study in groups is held after tea, usually at about 4 pm every Sunday. Bible study is conducted in three different groups: in Cantonese, Mandarin and English. For special occasions like the Christmas service or for a baptism, the bible study groups also practice hymns to be dedicated in praise to the Lord.

Our current minister-in-charge is The Very Rev'd Dean Thomas Bruch who usually presides over the first service of every month and for Holy Communion. Our last permanent pastor, The Rev'd Paul Chong retired in August 2009 and we are currently recruiting for his replacement. The LCLC congregation would like to sincerely

thank Dean Bruch for leading the congregation during the transition period. The congregation is also united in prayer for the Lord to provide for us a suitable person for this position.

We would like to ask for prayers from other LCiGB congregations for our ministries. Our goals for 2011 are outlined below.



Communion at LCLC

- Our main efforts this year (especially in the first quarter) go towards ratifying the acceptance of the new constitution (which is to replace our current 'association' constitution with a company limited by guarantee model) to ensure that our church is properly governed. This is also in line with requirements of the current charity regulations of churches that have reached a financial threshold.
- To establish an events and activities calendar so that activities can be better planned to ensure better outreach to non-believers.
- To strengthen, standardise and improve the quality of bible studies.

Stanley Goh
London Chinese Lutheran Church

Sharing the Life of a Palestinian Christian Family

My summer trip to Israel this year was different from previous trips there. This time I stayed in Bethlehem, sharing the life of a Palestinian Christian family, and so I had the opportunity not only of visiting parts of the West Bank but also of participating in the daily life of Palestinian Christians.

The house was not far from Manger Square and the Church of the Nativity that according to tradition stands over the cave where Jesus was born. Under another church close by is the cave where St Jerome lived while translating the Bible into Latin. The memory of King David is found in all parts of the city: there are wells of David, there is the small valley where David pastured his flocks, and I even found the cave where he was anointed as king, below the altar of a church in the Carmelite monastery.



Street in Bethlehem

Fourteen miles east of Bethlehem, in the Judean desert, is the cliff-clinging Greek Orthodox hermitage of Mar Saba. It was established 1,500 years ago by an ascetic, one of the 'desert fathers', Saint Saba. There is no electricity there. The 20 monks have cats to keep the snakes away. They go to bed at 10 pm and rise at 2 am. Their lives are centered on the daily liturgies celebrated in the main church, and 'nepesis', spiritual watchfulness and sobriety. Father Lazarus offered me Greek tea and spoke to me about the Christian way using words that were not theoretical.

Bethlehem ranks first for the highest percentage of Christians in Palestine (40%), but also for the highest figure of Christian emigrants. About a third of the town's residents are Christians, but this is down from about 75% in the 1950s. I talked with Palestinian Christians about the decline of their community. It has to do, they said, with pressure from the Muslim community but also with the Israeli military control that is wearing them down. Traveling is complicated and frustrating: waiting for permits; waiting at checkpoints; driving around



Mar Saba Monastery

Israeli settlement roads. A high wall of separation encircles them and Bethlehem has effectively become a prison. Their space shrinks inexorably through expropriation: Jewish settlements mushroom on top of the hills all around Bethlehem. For most young people, Christians included, the future looks very bleak. Business is struggling and unemployment is high, so they leave as soon as they can.

Historically, Bethlehem has always been a centre of Christian life and, today, the Christian presence there is still real: many denominations are active and many church-related organisations continue to do good work. I was encouraged by the attitude of a number of Palestinian Christians determined not to leave Bethlehem. But I was also challenged by their sufferings and their sense of abandonment and frustration at the lack of interest and the lack of support from Christians outside Palestine.

Jean-Marc Heimerdinger
St Anne's Lutheran Church, London

Andrea Mitchell, member of St Luke's in Leeds, recently won First Prize in the Jack Clemo Memorial Poetry Competition for her poem 'Secondhand War'. Jack Clemo was a 20th century poet and deeply religious. His Christian beliefs greatly influenced his work. The annual Jack Clemo Memorial Poetry Competition began in 2004 and is organised by The Arts Centre Group, an interdenominational organisation that offers encouragement and fellowship to artists of all types.

Below is a poem by Andrea Mitchell, which appeared in the winter edition of 'Lutherans up North'.

How small against the dark

How small against the dark,
against the tyrannies of gross humanity

this ageless family
huddled in one corner of a barn,

this tiny face
complete with wrinkles, dimples,

the face of God
surveying with a heedless yawn

the best that we could do
in the way of hospitality.

How small this moment
in the swollen tide of history,

a piece of grace:
a woman and a child in their communion

before the soldiers come
to play out Herod's jealousy.

How small against the dark
a woman's prayers, a just man's dreams

to keep this baby safe
from Egypt to eternity.

Andrea Mitchell

© Andrea Mitchell, 2010.

The poem must not be reprinted in any
form without the author's permission.

Using Psalm in Prayer

Dietrich Bonhoeffer published a short book entitled ***Psalms***, but with a more descriptive subtitle of '*The Prayer Book of the Bible*'. Bonhoeffer published this book not long before the Nazis stopped him publishing. He was hanged in prison in 1945.

In the book the reader is offered a way of grouping the Psalms under different headings (such as 'The Creation', 'Life', 'Suffering'), understandings of them to help in their use in prayer, and an argument connecting them very strongly to Christ's teaching on prayer. In the rest of this short article I would like to try to show how the book helped me with one Psalm which I was finding helpful, Psalm 36.

Psalm 36 offers the reader or worshipper very powerful images of what it is to be evil and of the nature and quality of God's protection. It is classified by Dietrich Bonhoeffer in a Chapter entitled 'The Enemies' together with a number of other Psalms including Psalm 23 ('The Lord is my Shepherd, I shall not want...').

Initially, I found the argument of the Chapter very complicated. It starts with what seems to me a very important question: given that Christ on the Cross prays for his enemies and teaches us to do the same, how can we – using Psalms such as Psalm 36 – call for God's anger against our enemies?

Dietrich Bonhoeffer proposes the following answer which I have expressed as a sequence of points.

1. The enemies are the enemies of God, these psalms are not about personal conflict.
2. Seeing the psalm as a personal prayer, the prayer is for God to be righteous in His judgement of sin.
3. I am a sinner - also to be judged by God.
4. Christ bore the wrath of God though, unlike me, Christ was without sin.¹
5. In accepting his crucifixion, Christ accepted the expressed wrath of God. Rather than arguing against it, He accepted it, bore it and stilled it and, as he accepted it, prayed 'Father forgive them for they know not what they do'.
6. When Psalm 36 asks that 'evildoers lie prostrate; they are thrust down, unable to rise' I believe that Dietrich Bonhoeffer is arguing that the Psalm, prayed by a Christian, is asking that God's enemies turn from their enmity towards God, to Christ. They are 'thrust down' because how they are, and feel themselves to be, supported

¹ Bonhoeffer's book says this: 'God's vengeance did not strike the sinners, but the one sinless man who stood in the sinners' place, namely God's own Son. Jesus Christ bore the wrath of God, for the execution of which the psalm prays.

has changed. But in focussing on the Cross of Christ they also recognise that Christ has already suffered God's anger for them. Thus in turning to Christ they find themselves forgiven. They can no longer rise as their old selves; as believers in Christ they have become supporters of God, and as supporters of God they can rise, leaving their evildoing behind them.

Dietrich Bonhoeffer's book helps me to recognise that, as a Christian, I can believe that God's rejection of his enemies is a rejection of their enmity towards Him, not of themselves. The desire it encourages in me is, therefore, that those who hate God see in Christ on the Cross not only the most remarkable love, but also, if they recognise that love and no longer hate it, the forgiveness of their former hatred.

Pete Mathers

St Anne's Lutheran Church, London

This article was first printed in *Trinity Church Magazine* (Lower Earley) April 2010

Psalm 36 (NRSV)

¹Transgression speaks to the wicked deep in their hearts; there is no fear of God before their eyes.

²For they flatter themselves in their own eyes that their iniquity cannot be found out and hated.

³The words of their mouths are mischief and deceit; they have ceased to act wisely and do good.

⁴They plot mischief while on their beds; they are set on a way that is not good; they do not reject evil.

⁵Your steadfast love, O Lord, extends to the heavens, your faithfulness to the clouds.

⁶Your righteousness is like the mighty mountains, your judgments are like the great deep; you save humans and animals alike, O Lord.

⁷How precious is your steadfast love, O God! All people may take refuge in the shadow of your wings.

⁸They feast on the abundance of your house, and you give them drink from the river of your delights.

⁹For with you is the fountain of life; in your light we see light.

¹⁰O continue your steadfast love to those who know you, and your salvation to the upright of heart!

¹¹Do not let the foot of the arrogant tread on me, or the hand of the wicked drive me away.

¹²There the evildoers lie prostrate; they are thrust down, unable to rise.

Ministers' Retreat 2010

Last October, members of the LCiGB Ministerium met for their annual three-day retreat. Below we have two reports, one from student Sarah Owens and one from Rev'd Mark Hardy.

I was intrigued by an invitation to 'Come and be Refreshed' as a participant in the LCiGB Ministers' Retreat in October 2010. The brochure described it as an opportunity to promote spiritual restoration and rest. Yes, please!

When we started our first session Christopher Chapman, the retreat leader, was greeted by our frazzled faces that stared back at him. As Lutherans, we breathed a collective sigh of relief and relaxed, when he grounded our retreat activities in the Word. We visited (and revisited) scripture, especially Isaiah 55:1-3. We reflected on how God calls us by name, enticing us to come, listen and rest.

As Spiritual Formation Advisor for the Anglican Diocese of Southwark, we benefitted from Christopher's expertise through group exercises

and discussions, as well as individual work. He provided handouts that included various topics: God's hospitality, how to find rest in God, prayerful meditation, how to recognise God in daily life and to discern activities that satisfy, as well as discerning God's directions in our vocational and life-journeys. Much like a wellspring that satisfies the thirsty, we may review the handouts again in future and be repeatedly rewarded.

We enjoyed all aspects of this retreat's activities including our post-Compline social gathering. We were refreshed by the opportunity to be still for two days, and especially to grow in Christian community together.

Sarah L. Owens
*Associate Student in Applied Ministry,
South East Institute of Theological Education
St Anne's Lutheran Church, London*



Participants of 2010 Retreat

Do you feel like the weight of the world is on your shoulders? Are you a small cog in a big wheel? Have you lost your way in life? Do you need to put the 'L' back into Lutheranism? Okay, I think I'll stop there and my sincere apologies for being somewhat self indulgent in a cheesy marketing way. Yet these and similar statements often carry threads of truth that at one time or another we can and do identify with. Thank God for the ministers retreat of 2010! Not only was it a refreshing time but also an opportunity to rekindle friendships, to be ministered to and to minister to others. How wonderful it was to lay aside usual duties and

realise that rest has value and purpose. Indeed, the correct balance of work and rest is not only pleasing to God but essential for our spiritual and physical well-being. This year's retreat has left me with a greater desire to be still and know that He is God and to see rest as an endless invitation, an invitation that we should choose to co-operate with. This is what the Sovereign Lord, the Holy One of Israel, says: 'In repentance and rest is your salvation, In quietness and trust is your strength' Isaiah 30:15

Rev'd Mark Hardy
St Luke's Lutheran Church, Leeds

2011 LWF New Year Message

Do not be overcome by evil, but overcome evil with good. (Romans 12:21)

I greet you in this New Year with these wise and profound words that the Apostle Paul wrote to the Christian community in Rome. The verse suggests that the Apostle needed to affirm the community in its baptismal vocation within a context of evil. He urges Christians to resist the temptation to adopt language, attitudes and actions stemming from evil, and instead to overcome evil with the good.

The Apostle's letter also identifies the source from which such good can flow, even in the contexts where evil may be prevailing: it is the understanding and the experience that justification comes from God's grace alone. Such insight opens wide spaces of freedom. Justification and freedom—these are actually sisters and they belong closely together! Justification frees human beings from the obsession of fearful self-justification, or of violent self-imposition over and against others. The freedom resulting from justification is a responsible, accountable freedom.

I believe that as a communion of churches we were able to grasp this liberating power of justification by grace during the Eleventh Assembly of The Lutheran World Federation (LWF), when we asked God and our Mennonite brothers and sisters for forgiveness for the evil that they suffered at the hands of us Lutherans. This action strengthened our conviction that religion and violence, faith and oppression do not belong together, but are a contradiction in itself.

The vocation for nonviolence and peace building has found a strong expression in the World Council of Churches' Decade to Overcome Violence, which will be coming to an end with the International Ecumenical Peace Convocation in May 2011. Recent events in our world remind us again how urgently needed is this resistance to violence, even in the name of religion. I pray that this New Year will find us deeply engaged locally, regionally and globally in all possible efforts to overcome violence, hatred and persecution, and to resist manipulation of religion as a fuel to violence motivated by other interests.

At the same time, I pray that we remain sensitive to expressions of violence that are not seen in the news, but are deeply hurting human beings. This is particularly true with regard to violence against women. The LWF Eleventh Assembly both reaffirmed our commitment to overcome this evil, and underlined how much work is still due also within our own communion in this respect.

Despite all pending work, it is important to appraise the beautiful signs that member churches around the globe are planting within their own contexts as an expression of their rootedness in the message of justification. It is encouraging to see how churches are standing up in advocacy in order to overcome corruption, injustice and violence. They often do so in ecumenical and interfaith cooperation, which makes their witness even stronger. This is also true for the heartening examples of diakonia, both at the level of our member churches and at the level of the LWF communion. Evil realities are transformed into places where life in abundance is accessible. The proclamation of churches all over the world pointing at Jesus Christ as our Redeemer, and thus unveiling the full dimensions of our so complex humanity is another example to be highlighted. In all these cases the good becomes the focal point of the church's witness that overcomes patterns of evil. With a perspective on the 500 anniversary of the Reformation in 2017 we can affirm: through this witness the Reformation has indeed become a global citizen in our world!

As we move into this New Year that God is laying before us, I invite you all to continue focusing on the good as a way of expressing who we are: a communion that lives faith from the perspective of justification and that enjoys the wonderful freedom to accept and serve the neighbor.

Rev'd Martin Junge
General Secretary
The Lutheran World Federation
4 January 2011

Taken from Lutheran World Federation website
(www.lutheranworld.org)

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A tale of two Churches!

This sermon was preached at St Anne's Lutheran Church by Rev'd Canon David Parrott on 23 January as part of the week of prayer for Christian Unity.

Two of the strangest churches in the land rest side by side in Gresham Street in London. One is St Anne's, where we are this morning. A congregation of the Lutheran Church in Great Britain, this congregation is truly eclectic. Members from countries all over the world gather together for worship in the Lutheran tradition led by Pastor Tim, from the USA. They come because they are Lutherans and want to be with other Lutherans. The church has a unique family atmosphere and welcomes people each week, some of whom come regularly and other who visit just once, but all of whom share a tradition and love from their different home countries of the Lutheran theology and worship.

Two hundred yards up the road is my own church of St Lawrence Jewry. It sits on the Guildhall Yard and is the official church of the City of London Corporation and the Lord Mayor of London. An Anglican church, it is unique in its ministry. It has a particular ministry to the civic life of London and represents the heart of what the Anglican tradition in England is about; seeking to minister to the whole of our country, including the state at its various levels. St Lawrence is an unusual church even by Church of England standards. Two of the strangest churches in the land indeed!

I am honoured on this Sunday in the week of prayer for Christian Unity to be asked to speak here this morning. I have been at St Lawrence for about the same eighteen months that Pastor Tim has led you at St Anne's and we have been able to develop our links in that time. So as I prepared to talk this morning I wondered what we might say about unity into this rather odd pair of churches.

In my last job I ran the Continuing Ministerial Education department for the Church of England's Chelmsford Diocese. In that job I ran a clergy leadership course. One of the things we did was to encourage clergy to explore the theme of vocation. We asked them to get behind the usual clergy sense of that word, where it related to their call to ministry, and rather to explore afresh their more general sense of vocation. This we did by asking three questions:

- **Who am I?**
- **Whose am I?**
- **What am I to do?**

As clergy were refreshed in their sense of who they are as people and whose they are before God, then they could reconnect with their sense of vocation in their whole lives and not just in their ministry. I want this morning to take those same three questions as a way of exploring the theme of unity.

One of the issues, which is frequently thrown up in ecumenical discussions, is that we seek too soon to explore those areas where we have common ground. We agree on X Y or Z, so we talk about that and ignore other things. I believe this is flawed. The right starting place must be to be honest with each other and ourselves as to who we really are. Only then will our encounters exploring Christian unity be founded on truth and honesty about who we are and what we are discussing: both our differences and our common beliefs. In other words, ecumenical discussions should start with the question: **who am I?**

This then takes us on to my second question: **whose am I?** The answer to this then starts to draw us together. For there can be no clearer fact than that we all have to answer this with the name of our Lord and Saviour Jesus Christ. This we will always have in common. In our epistle from 1 Corinthians 1: 10 -18, we read of a church where people were quick to identify themselves as the disciples of the person who converted them, or baptised them, pastored to them in some way. Paul points out how erroneous this is. We are to be known as Christ's and His alone.

Only when we have encountered each other in honesty, and discovered a renewed sense of our common identity in Christ can we move on to discuss the question of what we are to do, so as to move closer to the unity that our Lord prayed for. We can then address the question: **what am I to do?** In our gospel passage Jesus calls four of his disciples, Peter and Andrew, James and John. What is it that he calls them to? We know that our call is to a great many things, but in this passage it is to be fishers of men.

This phrase led me to wonder what Jesus might call you to be. If he called fishermen to be fishers of men, what about you? Maybe it is worth taking a moment to think about your own job, and to consider how Jesus might use that to describe your call. Would he call the bankers to take an interest in evangelism, medics to be healers of souls, and the IT officers amongst you to be twitterers of the word? I don't know, but it was fishermen he called, and the gospel tells us all as a result, that we should be fishers of men. In other words, one fundamental part of our calling in this united task, under Christ, is to tell others. If someone had not told you, you would not be here today. We all, in every place and nation, in every home and office, in every gathering and denomination, need to be telling others about the One whose we are: Jesus Christ.

As we share today in this act of worship, let us commit ourselves afresh to reflect honestly on who we are, to remember at all times whose we are, and work ever more closely in seeking, under God, what he would have us do?

Liturgy: An Introduction

Sarah Owens is a student at South East Institute of Theological Education and has written the report below as part of her studies. This report looks at a local church's current pattern of worship and prayer, its history and possibilities for further development. This report on Lutheran liturgy will be serialised over a number of issues with the next installment discussing prayer in liturgy.

How would you reply if a Christian acquaintance, who knows you are Lutheran, asked, 'What's your worship like? Is your church liturgical?' What does that question really mean? Doesn't that imply strict rules of what to say and things to do, secret mumblings among the ministers, and lots of effort to try and follow along, resulting in frustration, tedium and boredom? Surely not – we enjoy our Lutheran worship.

Using St Anne's Lutheran Church in London as an example, this question sparked investigations into worship practices, and more specifically, the history of the development of worship and prayer. Major aspects in the evolution of worship and prayer of the English-speaking congregation within living memory will be described.

To understand the historical development, we should have a better understanding of who we are now. Our worship practice describes our faith, and this is particularly relevant for Lutheran congregations that worship in a seventeenth century Wren church in The City of London. Our congregations are composed of people of 30 nations, and services are regularly conducted in English, Latvian, and Swahili. What are the common features of worship and prayer that identify us as Lutheran?

Liturgy refers to the collective words (spoken or sung) and physical gestures of all participants during a worship service.¹ A Quaker meeting is a good example of non-liturgical worship. Is St Anne's liturgical? Yes, indeed. Worshipers at our Sunday Eucharist service receive the service book and hymnal Evangelical Lutheran Worship (ELW) and several printed pages: the Order of Service consisting of Ordinaries (unchanging text) and Propers (text changes weekly with seasonal themes), Readings (Prayer of the Day and Scripture), and a page of announcements which includes a listing of the week's commemorations and prayer requests.

Lutherans emphasize time as an important aspect of God's creation. A yearly cycle of weekly Sunday festivals is observed, each of which celebrates Christ's resurrection, and consists of principal and lesser festivals which divides the year in two. The first portion, the Christmas and Easter cycles

commemorate events in the life of Christ, and the second, the season after Pentecost emphasizes the life of the Church. Seasonal themes are evident in the liturgical colours which decorate the vestments of the ministers and linen of the altar. We observe the three-yearly cycle of the Revised Common Lectionary which, in turn, supports seasonal themes.²

For regular worshipers at St Anne's the worship flows effortlessly, but to other denominations of a non-conformist tradition, it might seem regimented and overwhelming. Virtually every second of our shared worship time is planned.

Lutheran doctrine regarding worship practice is summarized as, "We keep traditional liturgical forms."³ St Anne's maintains a traditional, liturgical form of worship that arose from several major contexts: the daily corporate worship and prayer of the ancient church, Roman Catholicism, and the Lutheran church of the Reformation. Martin Luther developed liturgy for full participation of all worshipers, emphasizing Word and Sacrament. Features included a musical setting, Scripture readings, sermons, weekly Eucharist, and hymnody in contemporary, contextual language. His liturgy was written for a yearly cycle of seasons commemorating events in the life, death, and resurrection of Christ. Lutheran liturgy evolved as Lutherans spread through Northern Europe and North America, influenced by regional language and local custom.⁴

The congregation we now call St Anne's developed as a branch from St Mary's German Lutheran Church in Sandwich Street London due to a growing need among post-WWII German-English married couples and their children for a worship service in English.⁵ A personal interview with our founding father of English liturgy, Rev'd Dr Johann Schneider, age 89, elicited important aspects of the development process. The source material for liturgy was the German Lutheran service book and hymnal in use at St Mary's. Dr. Schneider retained the musical setting of the German liturgy, including the familiar Gregorian psalm tones and the music of the Ordinary. Dr. Schneider did not do a verbatim translation but chose appropriate, contemporary English that best fit the musical setting. They wanted to sing the familiar introits, psalms, canticles, and the Ordinary in the traditional Lutheran fashion—accurately reflecting Lutheran worship practice since the Reformation. When other Protestant denominations shed song during the eighteenth century, Lutherans clung to song, especially responsive song, as part of our worship identity.

¹ Burns, S. SCM Studyguide to Liturgy. London: SCM Press, 2006.

² ELCA. Evangelical Lutheran Worship. Minneapolis: Augsburg Fortress, 2006

³ Melancthon, P. The Apology of the Augsburg Confession, Article XXIV: Of the Mass. Whitefish: Kessinger Publishing, n.d.

⁴ Inter-Lutheran Commission on Worship. Lutheran Book of Worship. Minneapolis: Augsburg Publishing House, 1978 & White, JF. Introduction to Christian Worship, 3rd Edition Revised and Expanded. Nashville, Abingdon Press, 2000.

⁵ http://www.stannes.lutheranchurch.org/St_Annes_Lutheran_Church_London_UK/History.html.

50th Anniversary cont.

the day, but full of rejoicing on Easter Sunday, encapsulates the Christian life for me, and many others.

Recently at Imani congregation in Reading we had a Baptism service that was joyous and uplifting: and it reminded me of many such baptisms over the years, where the birth of a child has brought together family members from England, Tanzania, the US, Germany and so on: new life in Christ renewing lost relationships, bringing new life to families and congregations.

And funerals, although not events that we would normally choose to take part in, can also be times of healing and reconciliation, celebrating the lives of the dead and reminding us of our commitment to each other and to God.

Most of us will have particular memories of those who welcomed us into the church here, and who are now probably welcoming newcomers to the heavenly banquet: for me, the people who made me feel at home at St Anne's were Eddie and Erna Gratzner, Syd Kissoon and Barbara Schneider, who with their gentle ministry of hospitality made the church a refuge and a place of comfort for many people far from home.

It is a year to celebrate: 50 years is a short time measured on the time scales of eternity, but it is a significant achievement for us. Let us think of creative, glorious ways of marking this year, and being thankful to God for all the blessings He has showered on our church in this time.

Bishop Jana Jeruma-Grinberga



Rev'd Roy Long and Bishop Emeritus Walter Jagucki at the anniversary celebration of Rev'd Long's ordination. The celebrations took place at St Luke's in Leeds.

LCiGB 50th Anniversary: A Call to All to Reflect, Remember and Relate!

The Forum invites all its readers to send in stories regarding, experiences, anecdotes, and memories of the LCiGB during this 50th Anniversary year. Throughout the year we hope to publish stories from around the country to share with the LCiGB community. Most of all, we would like people to send in pieces about their personal connections with the LCiGB.

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

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

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

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

Available for Purchase!

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.

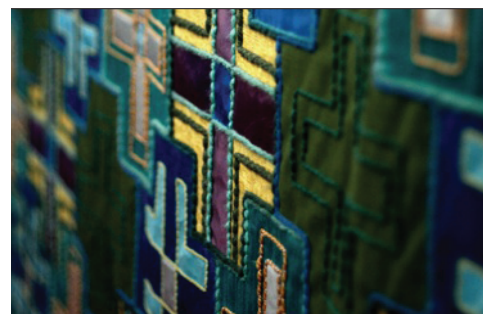
The cost of the book is £4.

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

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



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