



## Spring/Easter 2011 **ISSUE 8**

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## 50th Anniversary of Lutheran Church in Great Britain

*'Grateful as we are for every of private happiness that comes our way, we must not lose sight for a moment the great causes we are living for, and they must cast light rather than pleasure upon your joy.'*

Dietrich Bonhoeffer  
*Letters and Papers from Prison*

When I entered the Christian Theological Academy in Warsaw, Poland, in 1960, as an 18 year old, I never thought that my entire ministry would be in Great Britain and not in my homeland. When I arrived in Cambridge in 1964 as a newly ordained pastor to serve Polish congregations in the south of England, I never thought that from 1966 until now, I would serve Polish Lutherans in the north of England and Scotland. When I arrived in Bradford in 1966 to serve Polish congregations in the north of Britain, I never thought that 10 years later I would be called by St Luke's Lutheran Church, Leeds, and enter the ministry in the then United Lutheran Synod, which changed its name in 1978 to the Lutheran Church in Great Britain-United Synod ('United Synod' was dropped in 1989). When in 1988 the LCiGB elected me as its second Dean, I never thought that in the year 2000 I would be consecrated as its first Bishop, an office I kept until 2009.

What a journey of faith.

A journey of service to people of a small, yet wonderful, church, a tiny part of the worldwide Lutheran family. When I recall the years of service; the people, clergy and friends; the ups and downs of the office of Dean and Bishop; the opportunities

to make LCiGB known ecumenically in the United Kingdom and abroad, my heart is full of thanksgiving to Jesus my Lord. LCiGB is a great and worthy cause. If this might sound pretentious, believe me it is not, because I am aware of the Word that is found in Scripture; "by the grace of God I am what I am." (1 Corinthians 15:10)

LCiGB, often dismissed, even by other Lutherans, as unnecessary in this land of Protestantism, has, in its 50-year history, moments when it was recognised as a body that brought the Gospel of joy to many. Small but joyful – that is the motto I have tried and still try to proclaim. LCiGB became a church for the old and new migrants to the UK and to local people. After the demise of the Polish Lutheran Church in Exile in 1991, LCiGB opened its doors to welcome the Polish congregations in order not to deprive but rather to enable them to live and serve as Lutherans among people who are on the one hand British, and on the other trying to maintain Polish liturgy and traditions. LCiGB is an example of interpretation, and of keeping the values of Lutheran identity within and among its people.

I have been in service within the LCiGB for 35 years! I wish all the clergy, with our Bishop Jana, the Council and all the people God's richest blessing. As Dietrich Bonhoeffer said, may we "cast light ... upon our joy". LCiGB ought to be a church where joy in Jesus presence is always visible, shared and experienced. This is possible for years to come, thanks to God's grace, love and peace through Jesus Christ our Lord.

Bishop Emeritus, Walter Jagucki

## What's in a name?

I am fascinated by acronyms, names that are made from the first letters of the full name of an organization or group. WCC, LWF and LCiGB are familiar acronyms to many of us in the church, and we often use them assuming that others understand what they mean. During my first ten years in London, when I was serving in international Christian communication work, I quickly discovered how wrong our assumptions can be. I still recall speaking in Africa of NBC, which I assumed that everyone knew was the National Broadcasting Corporation, a major American radio and television network. I was shocked to learn that many of those hearing me speak thought I was referring to the Nigerian Broadcasting Corporation, another NBC.

When the Lutheran Church in Great Britain joined the Lutheran World Federation (LWF) in 1988, our church had only recently changed its name from the United Lutheran Synod. We wanted an acronym, and it seemed obvious that it should be LCGB. However, this also sounded like the Lutheran Council of Great Britain. It would be confusing to say that the LCGB is a member of the LCGB! Hence we added the first letter of "in", to form our acronym. Prepositions are not normally included. The World Council of Churches is the WCC, not the WCOCC. The Evangelical Lutheran Church in America is the ELCA, not the ELCIA. The church wisely chose to include the "i" in its acronym, and to write it in lower case. Hence we are the LCiGB.

There may be more confusion, however as most any combination of letters is used by more than one organization. Another LCiGB, twice as old as the LCiGB, is celebrating its centenary this year. The Locomotive & Carriage Institution of Great Britain was formed in 1911.

When I was Lutheran Co-Moderator of the Anglican-Lutheran Society and edited its newsletter, we all spoke of the ALS, assuming that everyone knew what this acronym meant. Then I discovered that ALS more often means amyotrophic lateral sclerosis, often referred to as "Lou Gehrig's disease," after the famous American baseball player who died from it.

The Lutheran Book of Worship (the "Green Book"), published in the United States in 1978, is familiar to English-speaking Lutherans in the UK. Naturally we refer to the LBW, which I quickly discovered is a familiar cricket term meaning "leg before wicket."

Finally, when Ruth and I moved to Falmouth, on Cape Cod in Massachusetts, we were amazed to discover that when you speak of the BBC, many people here think of the British Beer Company, a local pub-restaurant.

*The Rev'd Ronald T. Englund was a pastor at the Lutheran Church of St. Anne and St. Agnes from 1974 to 1995. He and his wife, Ruth, moved back to the United States in 1998, but still return to London several times each year. You may contact him at [englund@cape.com](mailto:englund@cape.com)*

## Poetry

### Being

I didn't, You did  
And I thank-you.

You are so much I am not  
And I learn to praise You,

Yet You love what I am  
I pray to hallow You.

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

## An Inventory of the Year

April 2011 marks the anniversary of LCiGB's first year in our new office in Tavistock Square. The office is part of the Churches Together in England (CTE) building in Tavistock Square, a fantastic location in central London just around the corner from Euston station.

We have been warmly welcomed by the CTE team here, and are nourished by a pleasant environment and regular contact with ecumenical colleagues from a variety of church traditions.

The following 'measurements' form an inventory of some of the changes which took place here in the past 12 months:

- 1 basement library room was converted into an office
- 72 feet of old library shelving was removed from the office walls
- 5 litres of magnolia paint were used to repaint the office walls
- 1 filing cabinet, 1 coffee table, 1 drawer unit and 2 desk pedestals were sourced for the office by an Iranian second-hand furniture seller
- 2 Parker Knoll easy chairs were donated by a lady in Stockwell through the Freecycle network
- 1 coffee table, a prayer book, and a candle were added to the easy chairs to make a 'quiet corner' for visitors and pastoral meetings
- 69 lever arch files, transported from Leeds to London in the boot of Stanley Goh's car, were re-housed in the new office
- 2,675 pages were photocopied on CTE's copier machine
- 1,092 cups of tea were drunk by LCiGB staff, visitors and trustees, and an unidentified number of digestive biscuits were consumed
- £700 (approximately) will be recouped in the first batch of Gift Aid claimed on donations made to us in the past few month since we successfully registered as a charity with the Charity Commission and received Gift Aid status with HMRC
- 1.8 gigabytes of emails were migrated from our old email system to a new, no-cost provider
- 5 Council meetings were held in the CTE conference room, plus a Ministerium day, an Office Blessing party, and several other LCiGB events
- Approximately 4 updates per week are now made to the LCiGB website since we changed to a CMS system we can access and edit ourselves
- 6 congregation treasurers met at the LCiGB office in January for a round-table seminar led by Linda Bruch to look at employment, record keeping, expenses, tax, and other finance-related issues

This year we look forward to pressing onwards in the areas of communication (with congregations, pastors, individuals), fundraising, and training for congregations (in finance and governance issues such as tax and employment).

With many thanks to all of you who have dropped in to visit, made contact by phone or email, and otherwise supported us during the past year of change,

Rosanna Mason  
*Senior Administrative Manager*



*New LCiGB Office at CTE*

## Liturgy: Prayer

*Sarah Owens is a student at South East Institute of Theological Education and has written the report below as part of her studies. This is the second part of her report which looks at a local church's current pattern of worship and prayer, its history and possibilities for further development. Sarah uses her home church of St Anne's Lutheran Church in London as her 'case study'.*

### Current Practice: Weekly Prayer

Our corporate Sunday worship is our communication of praise and thanksgiving to God in the tradition of the ancient church. Our worship service includes Prayers of Intercession as scripted prayers for others: the church, the world, and people in need. In closing Prayers of Intercession, the names of martyrs are said along with names of the recently deceased from our congregation—emphasizing the Lutheran perspective that all believers are saints. Laity write and lead prayers. Extemporaneous, unscripted prayer never appears.

### Daily Prayer: Lutheran Context

Daily corporate prayer, Luther's three-fold framework of Matins, Vespers, and Compline, sanctifies the day by commemorating Christ: the darkness of the world conquered by Christ's death, and sunlight signalling the daily celebration of Christ's resurrection. These are Lutheran vestiges of the Daily Office, readily available in the *ELW*.<sup>1</sup> In contrast to the liturgy of the Eucharist service, these corporate prayer services include periods of reflection following the Readings. Luther's emphasis was on education.

Martin Luther's *A Simple Way to Pray*, a monastic approach to daily prayer grounded in Scripture, remains a classic reference for spiritual growth.<sup>2</sup> Luther emphasized that prayer should occur as the first thing in the morning and as the last thing at night. He described his personal enrichment through daily repetition of the Ten Commandments, Lord's Prayer, Apostles' Creed, and Psalms. Luther's writing crystallises an understanding of Luther's viewpoint on scripted prayers: they are empty and meaningless if done out of obligation, but offer riches if done willingly.

**How might worship and prayer be enhanced in future?** The *ELW* suggests that daily prayer practice promotes growth toward living all of life as prayer.<sup>1</sup> How does this growth occur? If we don't meet together on weekdays, should we develop our personal spirituality as an alternative?

Many people think of spirituality as personal religion, but Lutherans have a strong sense of collective spirituality, that is, faith nourished by our Lutheran

practices, as described by Hanson.<sup>3</sup> We *need* to come together to hear the Word and receive the Eucharist, thereby allowing the Holy Spirit to work among us.<sup>4</sup> Our personal faith grows as we grow in community with fellow Lutherans, and we are thereby equipped to take our faith out into the world.

We observe the continued importance of corporate daily prayer in the Church of England at our near neighbour, St Paul's Cathedral. We could grow in faith practice with our ecumenical community of Church of England, Methodist, and Roman Catholic neighbours if we gathered for corporate daily prayer. Needs and interest levels could be assessed at the next regular gathering of the ecumenical group.

One might expect more evidence of activism in the work of our evangelical Lutheran congregation as an outward demonstration of faith. An active prayer project could include initiation and development of a "twin" relationship with a less affluent congregation through correspondence and visits to share goods and talents, as suggested by Pecklers.<sup>5</sup> Our "twin" would subsequently be included in prayers of intercession, and by so doing, prayer requests and outcomes would become tangible and meaningful. St Anne's Tanzanian connections would make this an obvious choice.

In summary, Lutherans embrace an apparent dichotomy of keeping traditional liturgy yet incorporating contemporary language and culturally-meaningful song. Lutherans have freedom to be simultaneously traditional *and* modern in their worship practice.

We are privileged to participate in our corporate prayer of praise and thanksgiving in our Sunday services. The tightly scripted proceedings of words, songs, hymns, and movements suit us as an expression of our Lutheran faith.

Our prayers for the church, the world, and for others take form as scripted text, yet find little outward expression in active work for others. Our collective understanding of extemporaneous prayer and other types of inward-looking, reflective prayer is limited; opportunities for education in this respect abound. Our sense of need to meet for daily corporate prayer has been lost, and with it a deeper appreciation of the daily cycle of commemorating Christ was also lost. Opportunities to reclaim daily corporate prayer exist within the household and within the wider ecumenical community. Within the walls of St Anne's we benefit from observing others devoted to the practice of prayer, who personally demonstrate its benefits and nurture us in growth.

<sup>1</sup> ELCA. *Evangelical Lutheran Worship*. Minneapolis: Augsburg Fortress, 2006

<sup>2</sup> Luther, Martin. *A Simple Way to Pray*. Louisville: Westminster John Knox Press, 2000

<sup>3</sup> Hanson, B. *Grace that Frees: The Lutheran Tradition*. London: Darton, Longman, and Todd, 2004

<sup>4</sup> Melancthon, P. *The Apology of the Augsburg Confession, Article VII: Of the Church*. Whitefish: Kessinger Publishing, n.d.

<sup>5</sup> Pecklers, KF. *Worship: New Century Theology*. London: Continuum, 2003



# Emphasis on Lutheran Communion Response to Today's Social Questions

## Lutherans in Great Britain Host Delegates from LWF European Churches

LONDON, United Kingdom/GENEVA, 8 April 2011 (LWI) – The worldwide Lutheran communion has a mission to answer today's social questions in light of the gospel, Bishop Frank O. July of the Evangelical Lutheran Church in Württemberg, Germany, told Lutheran leaders from across Europe.

"As churches, we live in extremely varied contexts and with varying traditions, yet at the same time we are shaped by European reality and identity," July told about 50 delegates and guests on the first day of The Lutheran World Federation (LWF) European Consultation on "Enhanced Regional Cooperation" in London, United Kingdom, 6-8 April.

"This is our first encounter since the LWF Eleventh Assembly [in July 2010] and I am anxious to see how we will find our common path and what shape our encounter will take. Indeed, I look forward to this," said July who is LWF vice president for Central Western Europe.

Earlier, in his sermon during the opening eucharistic service at the historic Swedish Church, July said that only when Lutherans encounter Christ could "we embark upon our journey as a fellowship, as *communio*. Only then can we learn to see the problems in society."

The "calamity" at Fukushima nuclear power plant following the earthquake and tsunami on Japan's northeastern coast showed what happened when human beings failed to understand their limitations; the unrest in North Africa illustrated the consequences of relying on systems built on violence and suppression; and "when we close our borders without removing the causes

of migration in the countries of the migrants, we will be confronted with new violence," said the Württemberg bishop.

"There would be more issues to raise and we will discuss these problems and more during our conference. But nothing will happen unless something first happens to us, in us, with us," added July, who is a member of the LWF Executive Committee.

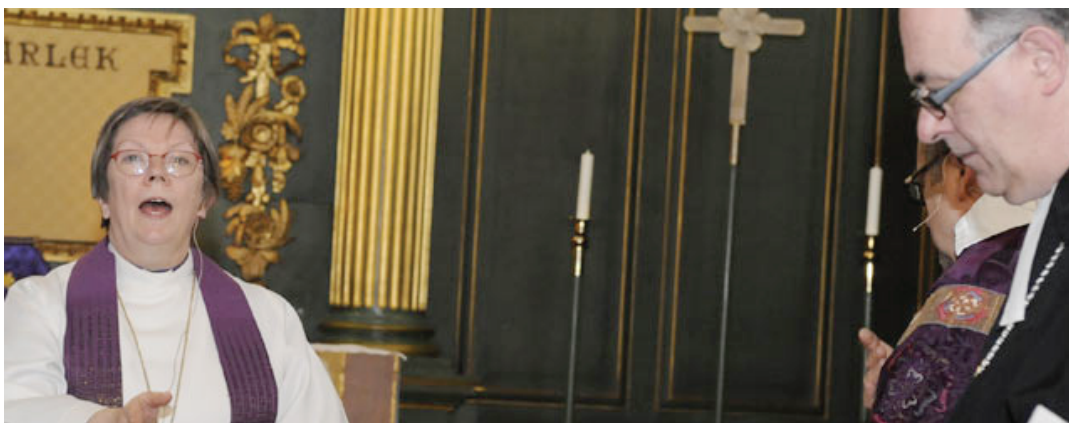
The three-day consultation is being held to strategize on how to strengthen connections to the worldwide Lutheran communion, and among Lutheran churches in Europe. Participants include bishops, church presidents, LWF Council members, ecumenical officers from 18 countries, as well as representatives from the 12 National Committees and the Women in Church and Society (WICAS) network.

The Lutheran Church in Great Britain (LCiGB) and the Lutheran Council of Great Britain (LCGB) are jointly hosting the meeting, organized by the LWF Department for Mission and Development.

### Opportunity

LCiGB Bishop Jana Jeruma-Grinberga said in an interview prior to the gathering that it was very important for her small church to be co-hosting the European consultation. "We are aware that we are a minority amidst the very large churches. For us to be able to do something positive and concrete is important."

She said she hoped the meeting could come up with a coherent plan for what Lutheran churches in Europe should be doing along with the structures to make the plans a reality.



Bishop Jana Jeruma-Grinberga reads a prayer during worship at the Swedish Church in London. On the right, Bishop Dr Frank O. July, LWF vice president for the Central Western European region. © LWF/H. Putsman Penet

continued overleaf ►

## Movie Review: Of Gods and Men

Director: Xavier Beauvois (France 2010)

My interest in this film, a fictionalized account of a real story, was sparked by the uniformly glowing reviews published in the broadsheets before Christmas.

The setting is a Cistercian monastery in Algeria, and the story revolves around the brothers who live there in harmony with their Muslim neighbours. Their mission is providing free health care to the inhabitants of the neighbouring village—brother Luc is a medic and staffs a walk-in clinic in the monastery. Numerous scenes depict their daily life and relationships with each other and their wider community; e.g., manning the monastery's stall at the village market, attending and participating in a boy's 'coming of age' ceremony and celebrations.

This peaceful co-existence is shattered by the arrival of a group of Muslim fundamentalists, who murder Croatian construction workers. Subsequently, fear stalks life in the village and the monastery. We witness the effects on the brotherhood, as numerous characters struggle with doubt – about the purpose of their presence and the strength of their faith – the subject of the second half of the film. We witness their personal and corporate spiritual journeys.

The strong central character, Christian, the head of the brotherhood, expresses his own uncertainties. Yet in his time of trial, when the locked monastery was stormed in a night raid by armed jihadists – he stares into the muzzles of the automatic weapons and spoke resolutely, saying they were welcome there but their guns were not. This scene was very powerful.

I found the film-making very effective. As an observer and ultimately a participant in the brothers' daily prayers, you are gently lulled into their shared peace and tranquillity – then there's a jarring cut into the noise and confusion of the outside world; for example, loud engine noises of bulldozers and frantic activity on a construction site. I think this aspect of the film will be lost on the small screen at home.

I dare not say too much else about the plot. In one pivotal scene, Christian expresses his hope that God's love would help heal their fractured world. After the film finished, I wondered what happened to that hope? I'm leaving that question unanswered for your own response.

Sarah L. Owens  
*St Anne's Lutheran Church, London*

## LWF Cont.

Rev. Thomas Bruch of the LCGB noted that the LWF was instrumental in establishing the Council and had supported the Lutheran community in Great Britain by helping displaced persons following the Second World War and many African Lutherans who came later.

"It's almost like an opportunity for us to say 'thank you' to the LWF," Bruch said of the body that was established in 1948.

Rev. Chandran P. Martin, LWF deputy general secretary, told the European church leaders that the LWF Council was anxious to hear from them about the organization's future direction. "There are many windows open for your input. This for us is a very important window," he said referring to the forthcoming meeting of the LWF governing body this June.

Delegates spoke of a variety of diaconal efforts in their churches following commitments made at the Eleventh Assembly, held under the theme "Give Us Today Our Daily Bread."

General Bishop Miloš Klátík said the Evangelical Church of the Augsburg Confession in the Slovak Republic had founded a non-profit organization to support the Roma people in his country. "This organization is about developing mutual understanding between Roma and non-Roma through improvement of intercultural communication, biblical education and other activities."

Ms Magnea Sverrisdottir of the Evangelical Lutheran Church of Iceland pointed out that while the church had been hit hard by the economic crisis in her country, "We are doing the best we can to help people." Poverty alleviation and food justice are the main goals, she added.

Rev. Rainer Kiefer, Evangelical Lutheran Church of Hanover (Germany), reported from a regional meeting of Central Western European church leaders that diaconal work needed to be strengthened, with strategies outlined for both individuals and church bodies.

While the Evangelical Lutheran Church of Finland had struggled of late with its media image, it has managed to put the issue of poverty and food justice on the agenda of a national election, said Ms Maria Immonen.

The regional meeting continues deliberations that will provide input to the LWF Strategic Plan 2012-2017. LWF's work in Europe is carried out under three regions—Central Eastern Europe, Central Western Europe and the Nordic countries.

*(Reported for LWI by John P. Asling.)*

## 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)

### 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](mailto: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](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 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

# Announcements

## ● Bring it and Sing it

St. Luke's will be hosting a "Bring it and Sing it" weekend on May 7th & 8th. We're inviting all Lutheran congregations to come to St. Luke's with the music and words of hymns that are special to them, but which are not often used in our worship services. Revd. Dr. Roy Long will also be presenting a liturgy he has written for us to take part in. Please bring something for a pot-luck lunch and join us for a joyful "Spring Sing"! For more information please email: [stlukeslutherans@gmail.com](mailto:stlukeslutherans@gmail.com)

## ● Change for the Church!

At this year's Synod at St Luke's in Leeds, we handed out little cardboard collection boxes labelled "Change for the Church" and encouraged members to use the boxes to collect their loose change and donate it to LCiGB's 50th Anniversary Appeal. Please do contact the office if you would like a box to keep on your kitchen table or your work desk - the change will go towards sustaining the mission and development of LCiGB into the next 50 years. Every penny and tuppence will count, and will be received with much gratitude.

For boxes please email [admin@lutheranchurch.co.uk](mailto:admin@lutheranchurch.co.uk) or call 020 3384 1928

## ● Updating our Records

We urgently need up to date contact details for everyone connected to LCiGB, especially current email addresses. Using email helps us steward our resources wisely, as emails save postage and paper. If you provide us with an email address we can also include you in our monthly e-bulletin of news and updates from LCiGB. Please email your current contact details (name, email address, phone number and postal address) to [admin@lutheranchurch.co.uk](mailto:admin@lutheranchurch.co.uk)

We promise never to share your data with any other organisation.

## 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 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](http://www.wlcl.co.uk)



## LCiGB Contact Information

Bishop: Jana Jeruma-Grinberga  
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