

St Paul's Harefield

His eminence John Carmel, Cardinal Heenan, Archbishop of Westminster, has this day canonically erected the above parish of Harefield, and dedicated it to Saint Paul, Apostle of the nations.

5th April 1967

Parish Priest: Father James Mulligan

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Mass daily at 9.15am ... Sunday Vigil Mass: Saturday 6.30pm

Sunday Masses: ... 9.00am and 11.00am

Holy Hour Monday: ... 9.45am - 10.45am

Exposition of the Blessed Sacrament: ... Friday 8.30am, Saturday 8.30am

Rosary each weekday morning after Mass

Confessions: 6.00pm Saturday – or indeed any time that a priest is available

Online Morning Prayer: 8.00am

Online Night Prayer: 9.00pm

Please note: St Paul's church is live-streamed 24 hours per day

SAINT PAUL'S HAREFIELD

A Monthly Miscellany

April 2023

*'When proud-pied April, dressed in all his trim,
Hath put a spirit of youth in everything.'*

William Shakespeare ... Sonnet 98

Feast Days and Saints' Days in April 2023

01

April

St Ceallach (Celsus), Bishop

Ceallach (Celsus) was born in 1080. He became abbot of Armagh in 1105 and was ordained priest. He was influenced by the reform then in progress in Munster. On the death of the bishop of Armagh, Ceallach was the popular choice to succeed him. He presided at the reforming synod of Rathbreasail in 1111. In 1129 while making one of his visitations of Munster he died at Ardpatrick and was buried in Lismore in accordance with his own request.

02

April

Palm Sunday

02

April

St Francis of Paola, Hermit

Born at Paola (Italy) in 1416; died at Tours (France) on this day in 1507. Became a hermit while still a youth. Others were quickly attracted to his way of life and came to be renowned for their charity and austerity as well as for their commitment to Franciscan ideals. Francis lived to see them recognised as the Order of Minims and is remembered as a spiritual counsellor of kings and for his political peacemaking.

04

April

St Isidore, Bishop, Doctor of the Church

Born about 560 in Seville (Spain); died there in 636. Archbishop of Seville for thirty-six years who laboured successfully to bring the Visigoths from Arianism to orthodox belief, who presided over several councils significant for Church life in Spain, and who codified the distinctive liturgy of the Spanish Church, which is preserved to this day. Noted for his prolific writings and as an influential educator, and highly regarded also for the pastoral care of his diocese.

05 **April**

St Vincent Ferrer, Priest

Born in Valencia (Spain) in 1350; died at Vannes (France) on this day in 1419. A Dominican friar who quickly distinguished himself in converting many to Christ. Noted chiefly for preaching repentance on his missions throughout France, Spain and Italy, and also for his influence in ending the schism between the Avignon and Roman papal claimants.

06 **April**

Holy Thursday

07 **April**

Good Friday

07

St John Baptist de la Salle, Priest

Born at Rheims (France) in 1651; died at Rouen on this day in 1719. Ordained to the presbyterate in 1678 after seminary studies at Saint Sulpice in Paris. Pioneered schools for poor boys and the working classes, the training of teachers, and the care of disturbed children. Despite much internal conflict and external opposition, he formed his companions into the Brothers of the Christian Schools.

08 **April**

Holy Saturday

09 **April**

Easter Sunday

11 **April**

St Stanislaus, Bishop, Martyr

Born at Szczepanow (Poland) about 1030; died on this day in 1079 at Krakow, murdered on the orders of the king for his outspoken condemnation of corruption. He became bishop of Krakow in 1072 and was noted for his reforms, his preaching, and his pastoral concern.

13 **April**

St Martin I, Pope, Martyr

Born at Todi (Italy); died in exile at Chersonesus (Crimea) on this day about 655. A deacon in Rome, he was sent as legate to Constantinople. After being elected pope in 649, he held a council at the Lateran which condemned the error that Christ did not have a human will. This and the council's censure of two related imperial edicts led to his imprisonment and exile. Noted for the many hardships he suffered and as the last pope to suffer martyrdom.

18 **April**

St Laserian, Bishop

Laserian (Molaise) worked in both Ireland and Scotland in the seventh century and later entered the monastery at Leighlin, where he became abbot. He adapted church discipline in accordance with the practices of Rome and introduced the Roman method of dating the celebration of Easter. He died in 639.

21**April****St Anselm, Bishop, Doctor of the Church**

Born in 1033 at Aosta (Italy); died at Canterbury (England) on this day in 1109. A monk at Bec (Normandy) where he taught theology and devoted himself to the spiritual life. Later, as archbishop of Canterbury, his bitter disputes with the king resulted in his being exiled twice. Noted for his theological learning and writings and for organising Church life in England.

23**April****St George, Martyr**

George died at Lydda (Israel) around 303, martyred under the persecution of the emperor Diocletian. His cult, which predates the legend of his slaying the dragon, spread quickly through East and West. During the crusades, George was seen to personify the ideals of Christian chivalry, and he was adopted as patron of several city?states and countries.

23**April****St Adalbert, Bishop, Martyr**

Born in Bohemia (Czech Republic) about 956; died near Gdansk (Poland) on this day in 997. Baptised Wojciech, he took the name Adalbert at his confirmation. Became the first Czech bishop of Prague at about the age of twenty-six, but his efforts to further the Christian faith in Bohemia and Hungary met with vehement opposition and he withdrew to Rome in 990. Became a monk and founded the abbey of Brevnov, a spiritual and missionary centre for the western Slavs. Devoted himself to missionary work among the Prussians on the Polish coast, where he was martyred. Noted for his prayerfulness, his concern for the poor, and his courage in the face of opposition.

24**April****St Fidelis of Sigmaringen, Priest, Martyr**

Born at Sigmaringen (Germany) in 1578; died at Seewis (Switzerland) on this day in 1622. Became a Capuchin after briefly practicing as a lawyer noted for upholding the causes of the poor and oppressed. Noted for his care of the sick and for his preaching, especially among Protestants in Switzerland, where he was martyred.

26**April****St Mark, Evangelist**

Died about the year 74. Usually identified with the John Mark whose mother's house in Jerusalem was a meeting place for the apostles, and with the young man who followed Christ after his arrest (Mark 14:51). A cousin of Saint Barnabas. Accompanied Saint Paul on his first missionary journey and later followed him to Rome. A companion of Saint Peter and traditionally identified as author of the gospel which reflects Peter's teaching and memoirs. Honoured as the founder of the Church in Alexandria.

28**April****St Peter Chanel, Priest, Martyr**

Born at Cuet (France) 1803; died on Futuna (South-west Pacific Ocean) on this day in 1841. A parish priest noted for his pastoral zeal, particularly his care of the sick. Joined the Society of Mary (Marists) and remembered for his missionary work in the Pacific. Evangelisation in the local language brought some success on the island of Futuna which led to his murder by a jealous chieftain. Honoured as the first martyr of the Church in Oceania.

29**April****St Catherine of Siena, Virgin, Doctor of the Church**

Born at Siena (Italy) in 1347; died at Rome on this day in 1380. Committed to the practice of prayer and penance from an early age, she entered the Dominican Third Order while still an adolescent. Became an influential spiritual leader and made strenuous efforts to reconcile Church and state and to reform the Roman papacy. Noted for her holiness and determination and, though she never learned to write, for the quality of her teachings. Noted also as a mystic and a reformer of religious life.

30**April****St Pius V, Religious, Pope**

Born (Michael Ghislieri) near Alessandria (Italy) in 1504; died at Rome on this day in 1572. Taught philosophy and theology as a Dominican priest and became a diocesan bishop. Elected pope in 1565. Noted for his reforming zeal and for defending Christendom against the Ottoman empire. His excommunication of Queen Elizabeth I of England hardened the split between Catholics and Protestants. A rigorist by temperament, he is remembered chiefly for implementing the reforms of the Council of Trent, including the Breviary, Missal, and Catechism.



St Mark, Evangelist ... Feast Day 26th April

SAINT PAUL'S HAREFIELD WELCOMES YOU

We extend a special welcome to those who are single, thinking of marriage, married, divorced, widowed, well-heeled or down at heel or down and out.

We especially welcome wailing babies and excited toddlers or bored teenagers.

We welcome you whether you can sing like Pavarotti or Maria Callas or Roy Orbison - or just mime (lip synch) or hum quietly to yourself.

You're welcome here if you're 'just browsing,' just woken up or just got out of bed the wrong side or just got out of prison. Whether a high flyer or a plodder.

You'll fit in here if you are a classical music aficionado or a punk rocker. You're welcome whether you are a cool dude or not, if you are an Elvis fan, a Johnny Cash fan, a Heavy Metal fan or (God forbid) a fan of Barclay James Harvest.

We don't care if you're more Christian than Pope Francis or Saint Mother Teresa, or haven't been to church since Christmas twenty-five years ago.

We extend a special welcome to those who have come only to scoff.

We welcome keep-fit mums, golf widows, football dads, joggers, bikers, starving artists, tree-huggers, line dancers, latte sippers, vegetarians, vegans, bumper sticker philosophers, existentialists, logical positivists and junk-food eaters.

We welcome those who are in recovery or still addicted.

We welcome you if you're having problems, are down in the dumps or don't like 'organised religion' or have anger management issues.

We offer a welcome to those who believe in the Loch Ness Monster.

We welcome those who are tattooed, pierced, both or neither.

We offer a special welcome to those who took the wrong turning and wound up at Saint Paul's by mistake.

We welcome pilgrims, tourists, seekers, day-dreamers, doubters ... and you.

A Warm Welcome to you from Saint Paul's Harefield

Easter Wreaths created at the wreath workshop
at St Paul's Church on 24th March 2023





THE JOSHUA TREE TALKS



We would like to hear from the young in our parish. What is it you are passionate about, what matters to you in life? It can be matters of the secular world or how you live by your faith, or how you view the current climate crisis. We are interested in your studies, in your aspirations - how you even managed to learn remotely during the pandemic perhaps.

Subjects of the Joshua Tree Talks for consideration by anyone could be:

What it is to be young and keep hold of faith in the world we live in

What growing old means and how to manage new challenges

How to cope (and tips) in the cost of living crisis

Retirement - what that means and how to go about it

Testimonies of faith

Film appreciation and the actors you admire

Favourite authors (or poets) and their life story

Travel stories

Pilgrimages embarked on

How you overcame a major challenge in life

Up and coming Talks people have committed to already are as follows:

First talk ... Friday 28th April 2023 at 7.00pm

A Matter of Life and Death (and everything in between) - Shirley Miles (Registrar and Civil Funeral Celebrant) (Note: this isn't as grim as it sounds, I promise)

Each future talk at 7.00pm on last Friday of the month

The American Civil War and how women played their part - Marjorie Ward

A Passion for Sculpture - Fr Jim

From Home Kitchen to Co-Op Shelves (a testimony of hard work and faith) - Mariae Hackett

Classical Recordings Review - Tony Faulkner

Art, Faith & Poetry - Victor Preibys

Shirley Miles

Anzac Day Commemoration

3.00pm 25th April 2023

St Mary the Virgin Church Harefield

Anzac Day has been commemorated in Harefield yearly on the 25th of April every year since 1921.

It commemorates the soldiers of the Australian and New Zealand Army Corps (ANZAC) who served in the Gallipoli Campaign.

After World War 2, Anzac Day was broadened to include all members of the armed forces of Australia and New Zealand severing in all conflicts and peacekeeping operations.



The Churchyard in St Mary's has a war cemetery that holds the graves of 112 ANZACs who were treated in Harefield on the site of the current Harefield Hospital.

The war cemetery is maintained by the Commonwealth War Graves Commission (CWGC).

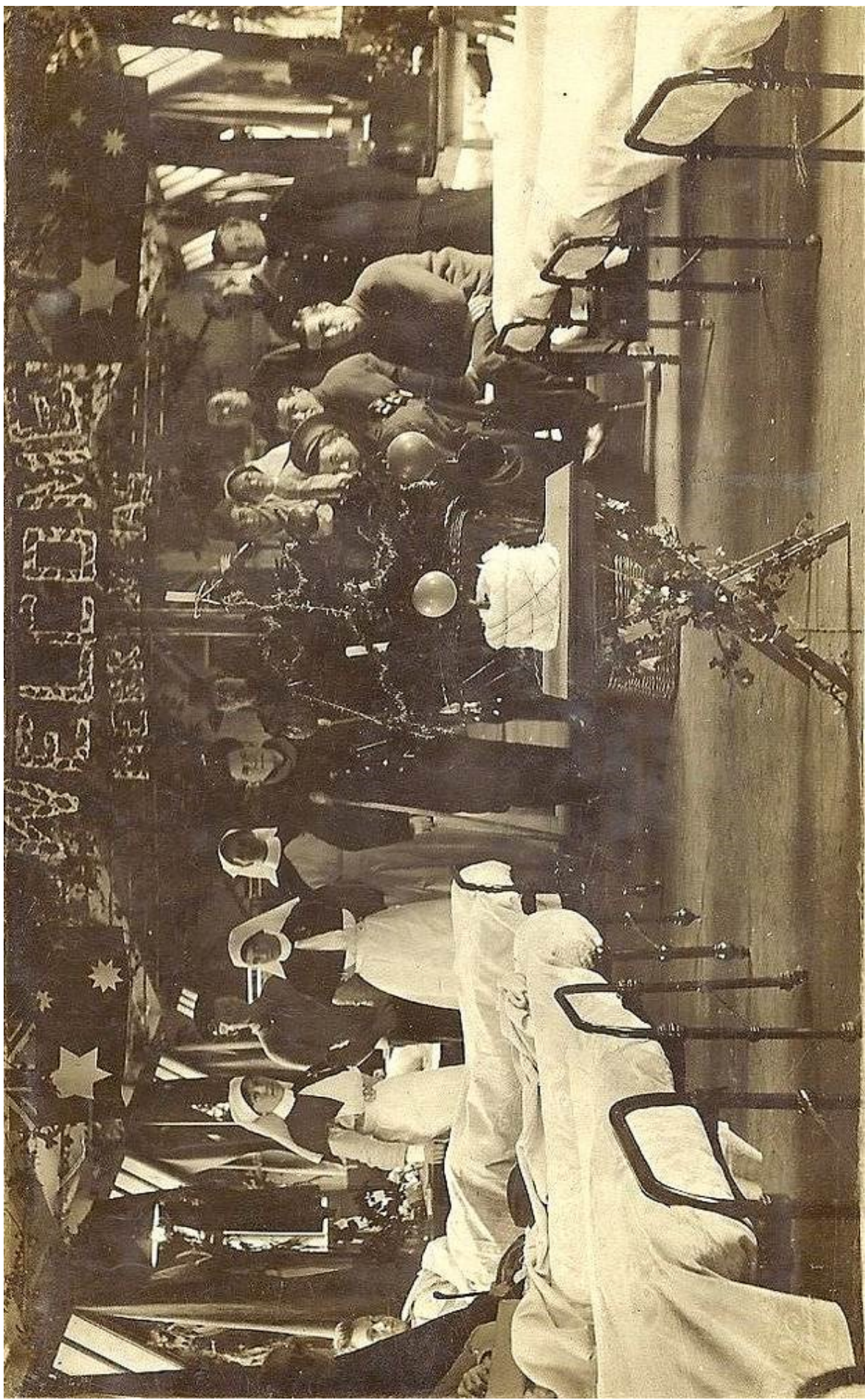
Anzac Day, 25th April, has become a most significant annual event in the Harefield village calendar

The story of Harefield Hospital

Harefield Hospital was established in 1915 in Harefield Park, an estate owned by the Billiard-Leake family. They offered it as a hospital to the Ministry of Defence of New South Wales to treat soldiers from Australia who had been injured at Gallipoli and on the Western Front.



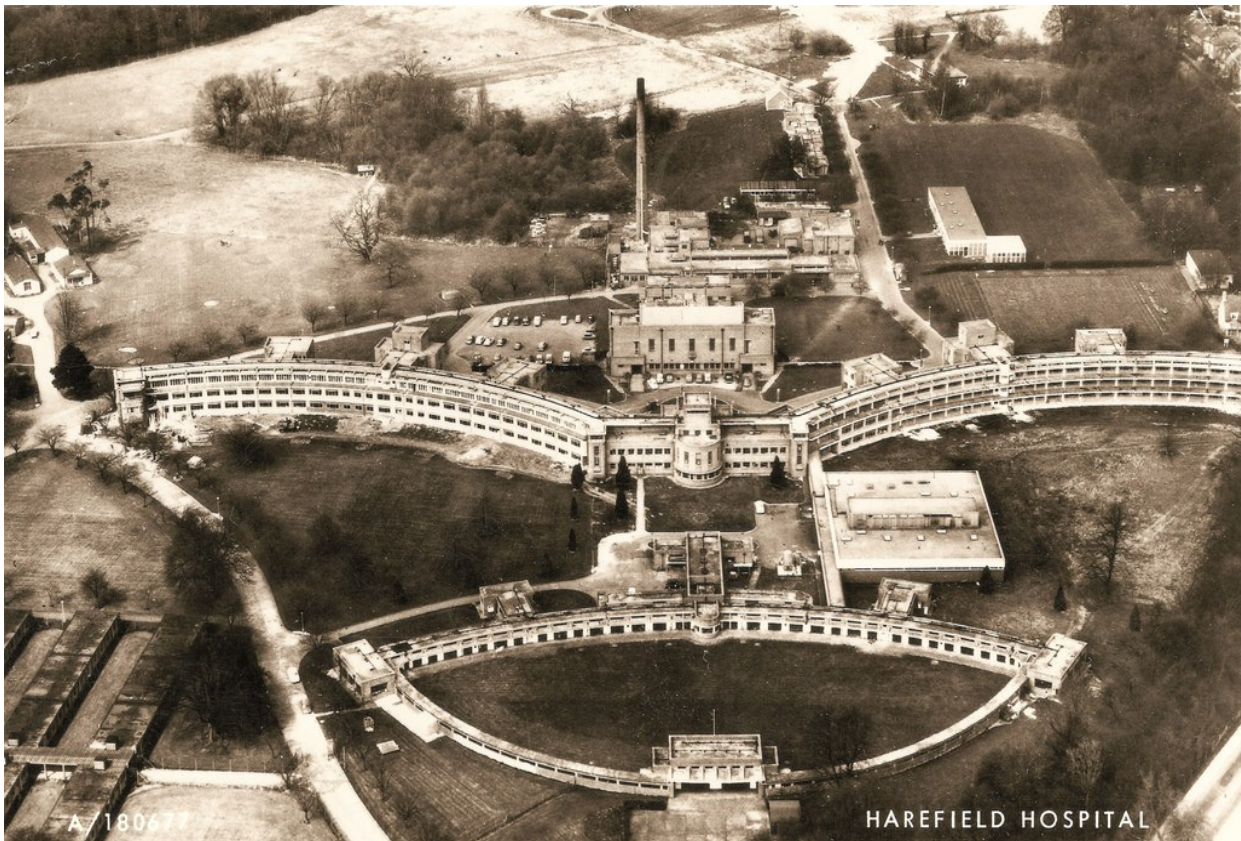
The Anzac Hospital at Harefield Park during World War I



Christmas Day 1915 at the ANZAC Hospital in Harefield



**A kangaroo named Jimony and a nurse at the
Anzac Hospital in Harefield**



The new Harefield Hospital at Hill End Road in the 1930s

During the First World War the hospital that was to become Harefield Hospital was established at the mansion latterly known as Harefield Park for the treatment of injured Australians and New Zealanders. Many of those who died at the hospital are buried in the

churchyard of St Mary's Harefield, where they are commemorated by a memorial arch and a granite obelisk.

In the 1930s Harefield became an isolation hospital for tuberculosis patients, laying the foundations of its expertise in lung conditions. In the late 1940s the hospital became part of the new National Health Service and began to develop its expertise in heart disease, in addition to its lung specialisation.

Professor Sir Magdi Yacoub



Professor Sir Magdi Yacoub performed Harefield's first heart transplant in 1980 and the world's first combined heart and lung transplant in 1983. Since then the hospital has had a distinguished history of ground-breaking advances, most recently exemplified in its work on 'artificial hearts' and minimally invasive procedures. Harefield's dedicated Heart Attack Centre deals with cardiac emergencies from outer north-west London, and provides one of the fastest arrival-to-treatment times in Europe.

The Harefield Research Foundation was formed in 2000 to carry on the work of Professor Yacoub and his team of clinicians and scientists. This work had previously been performed by the Harefield Hospital Fund and the Harefield Hospital Transplant Trust. Located in the Heart Science Centre, the Foundation 13 became known as the Magdi Yacoub Institute in February 2004.

The ANZAC centre...

In 2003, the ANZAC centre was opened, accommodating outpatients, phlebotomy and respiratory physiology (lung function), the transplant clinic, echocardiology and nuclear medicine. Taking over three years to plan and build and costing £4 million, the centre replaced some of the oldest accommodation at Harefield. It has been joined by much-needed new pathology facilities and two new cardiac theatres.

Each year St Paul's parish hosts a Heart Transplant Memorial Service in the church.

Was William Shakespeare one of the actors when his play *Othello* was performed before Elizabeth I at Harefield in July 1602?

Harefield has an unusual claim to fame in that it seems possible that William Shakespeare may have visited here in 1602. The Manor House at this time was the residence of an Elizabethan statesman, Sir Thomas Egerton, Lord Keeper, later Viscount Brackley, and his wife, Alice, Countess of Derby, who was a noted beauty and patron of literature. She was celebrated by many poets among whom were Edmund Spenser, Sir John Harrington, and John Milton, whose masque, *Arcades*, was first performed at Harefield. Over a few very rainy July days in 1602 Elizabeth I visited Egerton and Lady Derby at Harefield during which visit Richard Burbage's company performed *Othello*. It is highly likely that at this time Shakespeare himself was one of the actors in his friend Burbage's troupe.



Shakespeare's friend the actor Richard Burbage



The "Chandos" portrait of William Shakespeare

THE OLD RUGGED CROSS



An 'Old Rugged Cross' from this Lent/Easter 2023 takes its place on the sanctuary in the church. It will be displayed each year from Passion Sunday draped in purple, until Easter Sunday when it will be draped in white, and will remain on the sanctuary for the remainder of the Easter season.

The thinking: Christ was crucified not on polished mahogany but on an old rugged cross.



Bob Silver

The wood for the 'Old Rugged Cross was sourced by Bob Silver who was some years back a special police constable in Harefield and now works in the ambulance service at Harefield Hospital. The cross is made from a tree that fell, in the great storm of 1987, alongside the Grand Union Canal. Bob suffered in this endeavour. He got serious splinters in his hands and managed to fall into the canal! Oh! well Bob. Suffering is what this is all about.

Dietrich Bonhoeffer ... His life in Brief



Dietrich Bonhoeffer, the anniversary of whose death falls on 9th April

On the morning of April 9, 1945, in the last days of the Third German Reich, a tall bespectacled man was led from his cell at Flossenburg prison to a rope hanging from a hook on a wall in a nearby courtyard and unceremoniously hanged alone, his feet often scraping the ground.

In the next few hours, his colleagues, Admiral Wilhem Canaris, head of German Military Intelligence, and his deputy Major General Hans Oster, along several others were each in their turn similarly hanged.

This man, Dietrich Bonhoeffer, and the others were executed for of their roles in a conspiracy to assassinate Adolph Hitler. The conspirators had tried on several occasions to eliminate the Fuehrer but failed. Their hope had been to replace the Nazi state with a government that would end the war in Europe without resulting in German dismemberment. But even when it was clear that their dream had no basis in reality, the Allies would not allow Germany, even without Hitler, to escape punishment, the assassins continued to work toward Hitler's death as a matter of justice. The irony in Bonhoeffer's

involvement in these several attempts on Hitler's life was that he had been a near pacifist, and argued for that belief in the years before his arrest. Indeed, his arrest in April 1943 had been ordered because he had evaded military duty and persuaded others to do the same. The normal punishment for such behavior was an unceremonious bullet in the back of the head. (Marsh, 357)

Though he believed in a Christian peace ethic, he eventually came to the conclusion that in extreme circumstances the Christian must act to preserve life even if it meant taking it. It was the monstrous butchery of Hitler's Reich which drove Bonhoeffer to the inescapable conclusion that his Christian faith admitted of no other course than to attempt Hitler's death in order to stop the killing. Bonhoeffer used a simple analogy to make the point. If one was riding in a car with a driver who was about to run over a crowd of people on a sidewalk, one would do all he could to stop the act, perhaps even seizing the wheel of the car. One could not morally restrict one's efforts to merely praying for the victims after their deaths.

Unfortunately for Bonhoeffer, Germany, and the world, the conspirators attempts on Hitler's life all failed, some seemingly miraculously in favor of the Fuehrer. After Count Maria von Stauffenberg's near miss on July 20, 1944, Bonhoeffer's life was precarious indeed.

Bonhoeffer was born in 1906 to Karl and Paula Bonhoeffer in Breslau, Germany. Karl was a noted psychiatrist and the family eventually lived an upper middle class life on the outskirts of Berlin with occasional forays to a mountain summer house near Friedrichsbrunn. There were eight children; Dietrich and his twin sister Sabine were numbers six and seven. Their father was not a religious man, but their mother held to the Lutheran faith. Paula seemed more determined to influence her younger children toward that faith than she had the older boys.

Young Dietrich grew up fascinated, perhaps even obsessed, with the larger questions of life such as existence after death and the nature of eternity. These concerns were strengthened in the midst of the Great War from 1914 to 1918 as reports of the deaths of distant family members and friends became ever more common. Paula, an accomplished educator, taught her children at home for many years.

Then, as an adolescent, Dietrich attended Werder Gymnasium in Berlin. He was an outstanding student. His only rival was a Jewish girl three years his senior. At the age of

thirteen, shortly after his older brother Walter had been killed in the western front offensive of 1918, he announced to the family that he was going to be a theologian. His remaining older brothers laughed and his father was non-plussed. But one of Dietrich's qualities was firmness of mind. He had ancestors on his side as well. His mother's father had been Chaplain to Wilhelm the II, and his great grandfather had been a theologian of some repute. Indeed, grandfather always performed the family baptisms and as a boy one of Dietrich's favorite games was to perform baptisms. This is reminiscent of the main character in Marilynne Robinson's Pulitzer Prize winning novel *Gilead*. John Ames, also a pastor, grew up in the late 19th century performing baptisms as play.

When Dietrich was eighteen, he was accepted for theological studies at the Friedrich-Wilhelms University of Berlin. There he studied a broad array of disciplines in addition to theology. The theology faculty was the epitome of modern German liberal thought. Following a scientific historical approach to the Scriptures, German theologians of the late 19th and 20th centuries had abandoned faith in the traditional Jesus of the Bible. To them, Christianity – and all religion – was merely a mode of human experience that sought cultural relevance at the expense of the Biblical God's absolute moral requirements. (Marsh 56)

Ironically, these liberal German theologians retained the notion of a Messianic people. Like the Hebrews of old, they believed that Germany was God's chosen instrument for creating a more just and ordered world. They enthusiastically supported the Kaiser's purpose in the Great War. Still more ironically, Germany was defeated in that war largely because of the efforts of another nation whose people were summoned to war by their president with Martin Luther's famous peroration, "God helping her, she can do no other."

The United States under Woodrow Wilson also fought the war believing in its own God-given special destiny. While at Berlin, Bonhoeffer read Karl Barth who had rejected higher German criticism as well as the doctorate he had all but earned at Friedrich-Wilhelms. Barth's work reenergized orthodox faith in the historical Jesus. Barth's theology posited a return to the idea of God's absolute sovereignty, His revelation of himself to man was found in Jesus Christ, and Christ as the saviour of mankind is found in the Bible. Nevertheless, Barth abandoned the doctrine of Scriptural infallibility, asserting that quibbling over this or that historical or scientific fact was to miss the powerful and unmistakable theme of Scripture: Jesus Christ as the Son of God and Messiah of men. (Barth, 26, 33, 86, 87)

Bonhoeffer drew from Barth much of his reformed theology along with the conviction that the German Lutheran Church was largely dead. That it was in need of a real encounter with the risen Christ. The essence, if not the fullness, of Bonhoeffer's thought may be found in his doctoral dissertation written when he was but twenty one years old. The title is, *The Communion of Saints: A Theological Study of the Sociology of the Church*. The key words of the 380 page dissertation are Christ, Community, and Concreteness. The three Cs if you will. It may be helpful to think of the key concepts like this. If one may describe two kinds of Christians, and there are certainly more, the first kind dwells on heaven's glories, but may stumble in being effectual here on earth. The second kind is more firmly grounded on earth and in the reality of our daily lives. This person understands that the present day world matters (as Barth taught). There is no escape from the earthly tasks that the God who took on earthly flesh and died for this world has called us to. Bonhoeffer passionately desired and prayed to be the latter type of Christian. For Bonhoeffer the Christian life could not be left to the theological position that one's salvation is an abstract event apart from one's life in the Church community. Forgiveness for one's self means forgiving and working with others. (Bonhoeffer, *Life Together*)

Dietrich Bonhoeffer's crusade, his life's purpose, was to combine faith in the real Christ with the equally important concept that Christian faith may only be lived in community with other Christians. (Bonhoeffer, *Life Together*) This passion derived at least in part from his conviction that the German Lutheran Church was a Sunday only church, heavy on grace and light on works. Bonhoeffer's goal was nothing less than to convert the German Church to his view that Christians must live out their faith in community, a community that is about transforming God's world. While all of this sounds very impressive for a man in his early twenties, for Bonhoeffer himself it was all very theological and abstract. Given his upbringing, it could not have been otherwise. He had no knowledge, and thus little sympathy, for the working people or the destitute and damaged. He was an upper class German who appreciated the finer things in life; and he had little interest in a pastorate where he might have learned about the real world that he championed in his dissertation. But he had an open mind, loved to travel, see new places and people. And so, doctorate in hand, he took a position as an assistant pastor to a German Lutheran congregation in Barcelona, Spain. Seeing how much of the world lived, both on his way to Barcelona and while working amongst these real people, Bonhoeffer's transformation from mere theologian to a pastor-theologian began. But it wasn't the needs of his German

congregation that transformed his heart, rather it was their indifference to the poverty stricken Spanish people of Barcelona that opened his eyes. It was these people with their real world problems, problems that led to the Spanish Civil War in the 1930s, that began the application of his thought to life. Dietrich spent a year in Barcelona and then returned to Berlin where he completed his post-doctoral work. In 1930 he accepted a fellowship at New York's Union Theological Seminary, the center of American liberal Protestant theology.

Though it is fair to say that the primary thing the professors at Union protested was a Biblical faith in Jesus Christ. Bonhoeffer was not impressed. He was dismayed that no one discussed theology, let alone professed faith in Christ.

Then, almost by chance, a new friend, Franklin Fisher, a young black seminarian, took him to Harlem's Abyssinia Baptist Church. To say Bonhoeffer was startled is an understatement. The exuberance and joy of the Black congregation thrilled him. But the circumspect Dietrich was not easily fooled by mere emotion; he also saw the seriousness, the faith of these second class citizens. He had finally found a real faith, a working faith. Moreover, he became deeply interested in the social plight of black Americans.

It was in America, then, that Bonhoeffer's theological vision, a real Christian faith that one experiences in community came to full realization; and an elemental part of the that realization was that the Christian faith is an activist faith, a faith that compels us to attempt to make the world a better place. In other words, it was the American liberal theological cornerstone of the social gospel that he saw demonstrated in the Black American's struggle for social justice, combined with the real requirement of faith in the historic Jesus, that led Bonhoeffer to his vision of the church and his own resolute path. From this point on, he would "ground his theology in reality."

He began to think of himself as more pastor than theologian. Now Bonhoeffer argued that Reformation theology, properly understood, always included in its proper expression a concern for the poor and oppressed, for living out the Christian faith in the real world. And then he criticized liberal theologians, both German and American, for abandoning the basis of their criticism of the oppressor - the absolute morality of Jesus Christ.

After returning to Germany in 1931, Bonhoeffer taught classes at Freidrich - Wilhems and pastored at various places. He was also increasingly interested in the international ecumenical movement as he attended such conferences all over Europe. In the Ecumenical

movement, he was a leader for grounding that movement in the historic Christian faith in the risen Jesus Christ. Secondly, he championed a Church led peace movement. In this we see his theology applied to the real world. At an Ecumenical conference in Cambridge, England (1931), Bonhoeffer argued that a unified Christendom should, "call for a substantial reduction of military armaments of all kinds, for a reasonable and just coexistence between the nations under arms, and for freedom of all nations from military aggression." (Marsh, 142)

But a Great War German corporal from Bavaria had a completely different vision for Germany and the world, and unfortunately, his vision was far more compelling to the German people who believed they had been denied their birthright in their defeat in the Great War.

Adolf Hitler advocated an intensified but not original theory that Germans of Aryan blood were God's chosen people, a master race; and as such their proper role in the world was as masters. The Japanese and Italians believed the same nonsense about themselves. In 1933, Germany elected Hitler Reich Chancellor, the legal head of the German government. By the end of 1934, he was essentially dictator of Germany, *der Fuehrer*. Hitler was not content to lead only the German state. He believed he had to have control of a unified German state church as well. Thus commenced the struggle for the soul of the German Church in 1933. Those who supported Hitler in his effort to take over the German state church were known as the German Christians, and they wholeheartedly approved the so-called Aryan paragraph of the new doctrine which excluded the 300,000 German Jews who had become Christians. Moreover, they wanted a strong church, a manly church, with manly virtues. No turning the cheek, no helping the weak, and no admiration for the meek. It was the strong who take Europe, and "Tomorrow the World."

Hitler and the German Christians, revised the Christian narrative of guilt and salvation in Jesus Christ as the story of Germany's death as a result of the Treaty of Versailles and rebirth of the Fatherland as the gift of Adolf Hitler. Salvation, now, did not depend on the Jew of Nazareth, but upon the Fuehrer principle and the resurrection of the German people as *Urbarmensch*, those who completely align themselves with God's will in the new German state. Still more blasphemously, Hitler's church recast the Holy Spirit as an ethos instead of the Third Person of the Trinity. The Holy Spirit was "a nature spirit, a folk spirit, Germanness in its essence. In this new unholy trinity, the Spirit was said to proceed not from the Father and Son, but from the father and the fuehrer.

Dietrich Bonhoeffer publicly opposed both Hitler's attempt to take over the German Church and the Aryan Paragraph. Bonhoeffer was now on a collision course with Adolf Hitler. The only surprising thing is that Dietrich lived as long as he did. In the mid 1930s, the German church split. The majority accepted the Aryan paragraph and Hitler's new theology. But for a while a remnant, known as the Confessing Church, maintained the historic Christian faith. Led by Bonhoeffer and a handful of others, Christian pastors and laymen struggled first against official disapprobation, and, as the years went by, against discrimination.

The Confessing Church was for all practical purposes illegal by 1938. Bonhoeffer worked in various pastorates, most notably two German foreign congregations in England in 1933/34.

While in England he strengthened his place in the ecumenical movement and as a voice for peace, while explaining the German church crisis to other ecumenical leaders. He hoped they would disassociate the Ecumenical movement from the Reich church. This was not to be.

He returned to Germany in 1935 and surreptitiously created a seminary for a few dozen Confessing German pastoral candidates. It was during the 18 months at the Finkenwalde Seminary that he thought deeply about Life Together. He wrote the book in early 1939. In late 1937 the Gestapo closed Finkenwalde. By this time 27 of his former Confessing Church students were already in prison. In the summer of 1939 he had the opportunity to return to Union Theological Seminary in New York. While there, he was overwhelmed with the sense that he had abandoned the fight for the German church, for the soul of Germany. Bonhoeffer was absolutely convinced that this life on earth matters, that life was a series of crucial decisions, that the emulation of Christ required service to one's community. Perhaps with Elijah and Jonah in mind, he wrote, "One who believes, does not flee." For Bonhoeffer, his community was in Germany.

But there was more to it than even that profound idea; he also believed that the present conflict included a war for the Christian faith. What was to become of Christianity if it failed to oppose Adolph Hitler? What role could he possibly have in resurrecting a vital Christian faith in Germany if he himself did not suffer with other Christians there? Indeed, as it was, he despaired for the Church. He wrote: The Church confesses that she has witnessed the lawless application of brutal force, the physical and spiritual suffering of

countless innocent people, oppression, hatred and murder. And that she has not raised her voice on behalf of the victims, and has not found ways to hasten to their aid. She is guilty of the deaths of the weakest and most defenseless brothers of Jesus Christ. (Video, Hanged on a Twisted Cross)

So he returned to Germany in July 1939. In September, Hitler ordered his Panzer columns into Poland inaugurating the Second World War. Upon his return to Germany, Bonhoeffer was subject to the draft. To refuse military service usually met with summary execution. Fortunately for Dietrich, his brother-in-law, Hans von Dohnayni, had become an important member of the Military Intelligence Department, the Abwehr, of the Army High Command headed by Admiral Canaris. Dohnayni eventually secured a place for Dietrich in that office. It took months for the Gestapo to decide that Dietrich was valuable to MI. The rationale was that Bonhoeffer's work in the ecumenical movement gave him access to important people in England and elsewhere. In short, he was an intelligence asset and as such immune from the draft. What the world did not know at the time was that Canaris and MI were at the center of the German resistance to Adolf Hitler, and were actively engaged in long-term and highly complicated plots to both kill der Fuehrer, and take over the government before another Nazi could do so.

Bonhoeffer's role in these plots has been exaggerated by some biographers, but the truth is impressive enough. Because he knew the world's religious leaders, important men in their own countries, he could hope to ascertain through these back channels the Allies' response to a German coup. Specifically, would the allies negotiate an end to the war if Hitler were removed? The response was not encouraging. He also served as pastor to several of those involved in the conspiracy. In the Lutheran tradition, their conspiratorial activities against the state constituted the crime of treason and warranted death. Bonhoeffer, himself was emotionally and spiritually conflicted for quite some time over his own role. But he had come to believe that Winston Churchill was right when he told the British people that they must "wage war against a monstrous tyranny, never surpassed in the dark, lamentable catalogue of human crime." (Winston Churchill, in the House of Commons, May 13, 1940)

In his spare time, which was plentiful, he continued writing the book that became known as Ethics. There has been considerable debate and confusion over Bonhoeffer's theological shift while in prison. There was a change in his hopes for the Church, but no change in his Christology or soteriology (views of salvation). In the last letter he wrote to Maria von

Wedemeyer, he wrote, "My past life is brim-full of God's goodness, and my sins are covered by the forgiving love of Christ crucified. I am most thankful for the people I have met, and I only hope...that they too will always be certain of, and thankful for, God's mercy and forgiveness." (Marsh, 387)

As noted above, he believed that the church in the form of organized religion had failed to oppose Adolf Hitler. He now advocated a "religionless Christianity" much like one finds described in the New Testament. This Christianity was worked out, lived in community, with one another. Hence the significance of Life Together. (Marsh, 377, 379)

In March of 1943 there were two unsuccessful attempts on Hitler's life. Now the Gestapo cast the net wider than ever before for dissidents and trouble makers. A few weeks later, Bonhoeffer and Dohnayni were arrested. For the next two years, Bonhoeffer and many of the other conspirators were guests of the Gestapo as that organization attempted to prove their guilt without much success. Then on July 20, 1944, the conspirators who had not been arrested succeeded in exploding a bomb that almost killed Hitler. Unfortunately, all it really did was lead to the arrest of most of the other conspirators including Field Marshal Erwin Rommel who was allowed to take his own life. About 200 hundred others were also executed.

The new arrests finally yielded the evidence the Gestapo had long sought of Bonhoeffer's complicity in the assassination plots. In early April 1945, with Soviet columns on the outskirts of Berlin, Adolf Hitler personally ordered SS Chief Heinrich Himmler to have the remaining conspirators executed. Bonhoeffer and his colleagues were sent to Flossenbug for their day of days.



Simon of Cyrene ...

Patron Saint of the Passerby



Dear Simon of Cyrene,

In the New Testament narratives of the Crucifixion, you make only one appearance, one that is brief but meaningful: you were selected to help Jesus carry his cross. In Matthew's Gospel (27:32), we read that "as they went out, they came upon a man of Cyrene, Simon by name; this man was compelled to carry his cross." And in Luke's Gospel (23:26), you were "seized" when you were coming in from the country. Whether you were "compelled" or "seized" does not matter; it was you, of all the people present that day, who became the one who helped the Son of God. You were one of many people there on that day, that Good Friday, to be a witness to the death of a good man who happened to be the Savior of the world, only no one knew it at the time. Perhaps you realized that after your encounter with Jesus on his last journey and walked with him, literally, on his last mile.

We don't know why you were there; perhaps out of curiosity you went to see for yourself—what and who—Jesus of Nazareth was all about, like many other people who were present that day. Were you one of the "secret followers" of Jesus who remained hidden until the last moment when, by your actions, you came forward to assist him? Scripture says you were "compelled" and yet, people since that time have continued to believe that you volunteered out of pity and mercy for a good man who was facing his death alone. We are not precisely sure why you were there, but you were, and you were plucked from obscurity by the Roman soldier to come forward to carry Jesus' cross with him. You were Jesus' last

helper. You are depicted in many ways and in many forms of media, through paintings, sketchings, sculptures, even in mosaics. Sometimes, you are presented as rough-hewn and scowling, not a little put-out by having to perform this duty, when others could have done it, and you could have been left alone; at other times, you are presented tenderly, with a countenance that bespeaks of mercy, pity and compassion, and you willingly offer your hand and your heart to Jesus, who, divine as he was, gratefully accepted the very human help you offered him. Carrying a cross is a difficult thing. Early on in his ministry, Jesus beckoned everyone to “pick up your cross” if they wished to follow him. Many at the time did; and today, many do, and yet there are others still who either don’t or won’t, for it is too much. The cross is a burden and far from being a light yoke, but Jesus underwent the burden of carrying it. It required fortitude and patience and in many cases, not a small amount of suffering and a great deal of love—yet Jesus took it up.

Carrying a cross demands everything a person has and in doing so, Jesus went to the boundaries of endurance and beyond, when he could endure no more and offered himself totally. He became the receptacle of humanity’s untold sins, crushed for them on the cross, in order to affect redemption. It is incomprehensible and frightening thing to do, but Jesus went to Calvary and stayed “obedient unto death, death upon a cross.”

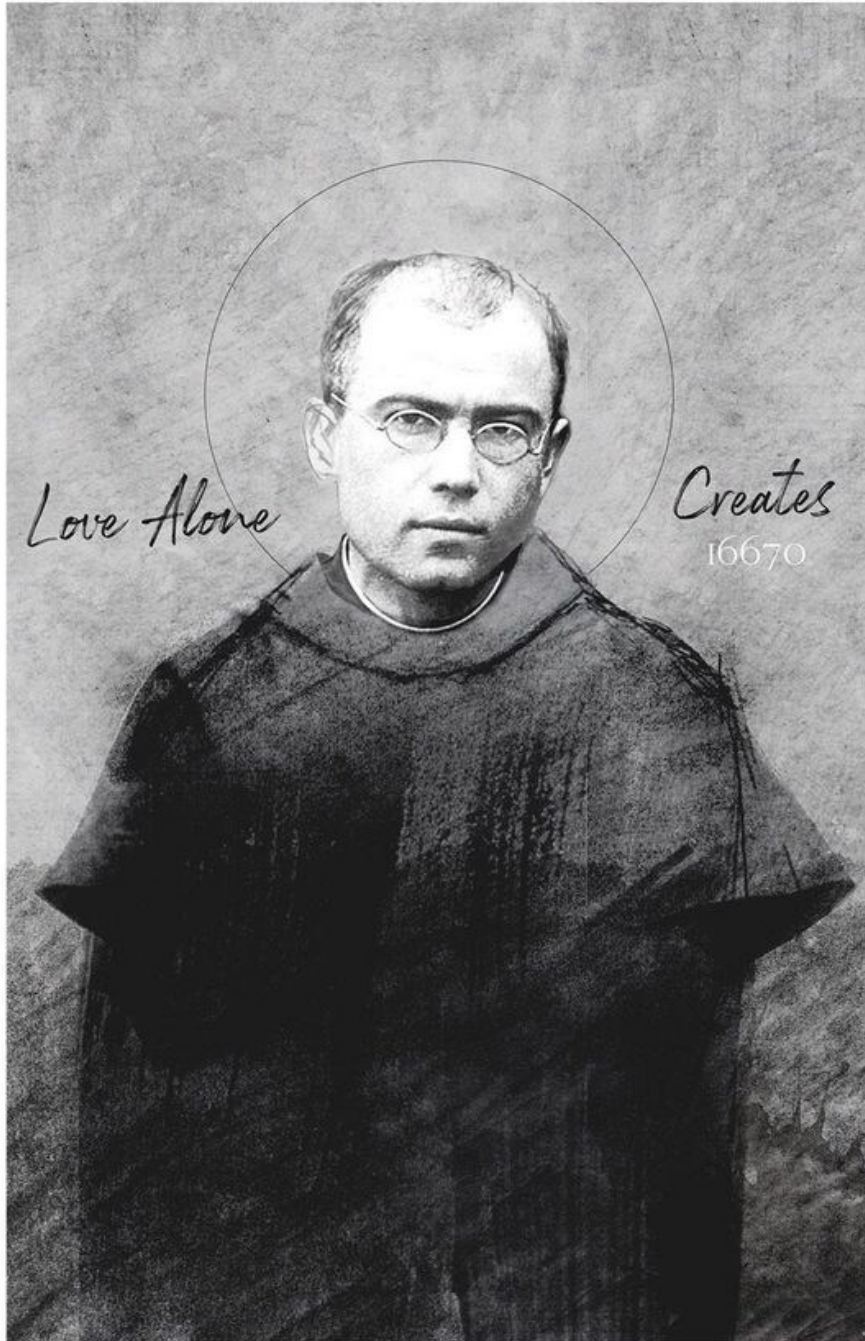
Jesus entered Holy Week with palms and hosannas in the highest and ended it being treated worse than a criminal, being crucified between criminals, with the prospect of burial among criminals. And among the sufferings he had to endure were those of betrayal and denial, to the point that the only ones left at the foot of the cross were his mother, the dedicated women who believed in him, and the beloved disciple, John. The connected and the powerful of his day disdained him and his message; his own people (and not a few of his disciples) hoped he would be a Messiah and the rescuer of Israel. Everyone, from Pilate on down, had him pegged wrong and only saw him in ways they only wanted to see him, not as he was. Because they were human, they could only see surface realities; the Romans and the Jews of the day could only think about what truly mattered: their rank and position in the world. For them, there was no other reality. It took Jesus being crucified on the cross to prove them wrong.

Once you and Jesus—and the cross you both carried—reached Calvary, you “disappeared.” You had done your duty in what was perhaps the very first act of Christian charity: you performed an act of mercy when you helped Jesus carry the cross. Simon of Cyrene, you are a figure of curiosity—what happened to you afterwards? Did you leave Calvary hill a changed man? Were your eyes opened by Jesus? Was your life given a new sense of purpose by what happened? Or were you like the others, who felt sorry for a good man who was overwhelmed by the powers that be who could not possibly have been the Messiah, but simply a man who preached justice and mercy but was given none? I prefer to believe the presentation of you as a man of tender countenance who willingly offered your hand and your heart to Jesus, with mercy, pity and compassion. The picture of you that has survived through the millennia is a needed one, especially in these days, when hatred, intolerance and violence are the rampant diseases of people who wish to overwhelm everyone with their sense of rank and power, expressing in the vilest way possible their never-satiated need of entitlement and dominance, in defiance not only of their fellow man, but of God.

Simon of Cyrene, you took it upon yourself to help a suffering Jesus. You didn’t have to, but you did. You are the model that the world needs today. In carrying that cross with Jesus, you became like him; help us to become like you, so we can become like him whom you helped that day and that in so doing, we can be the servants he wanted us to be and show the world yet again that there is another way.

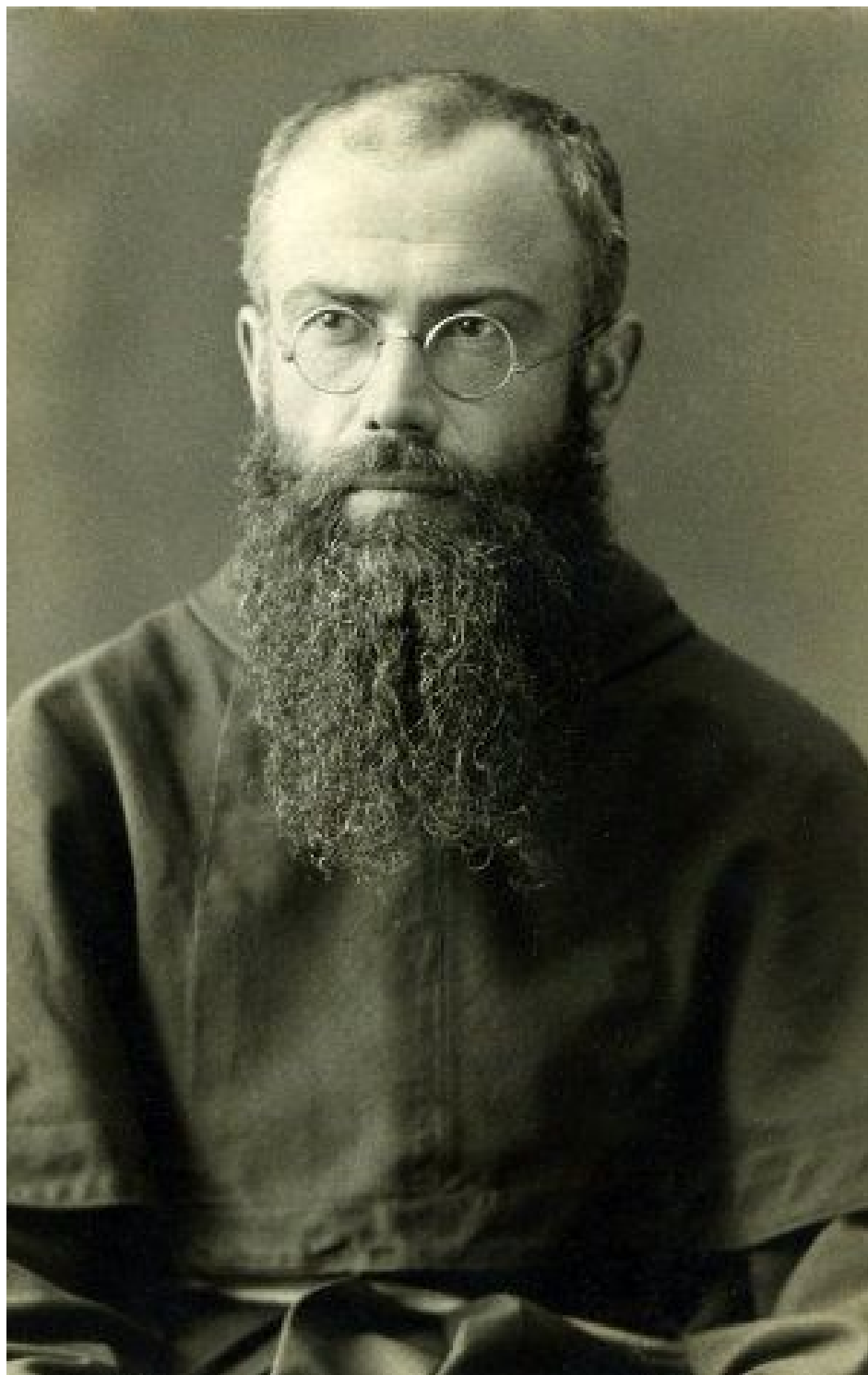
"I am a Catholic Priest"

by Fr. Stefano Manelli



"I am a Catholic priest." With this statement, we have in just a few words the "ID card" of St. Maximilian Kolbe, a Polish Franciscan priest martyred at Auschwitz August 14, 1941, seventy years ago. When the fierce Lagerführer Karl Fritzsche, in reprisal for the escape of a prisoner, chose ten prisoners for condemnation to starvation and dehydration in the death bunker, "number 16670," Fr. Maximilian M. Kolbe, was not among them. When one of the condemned, Sergeant Francis Gajowniczek, began crying out, "my poor wife and my poor children,"

Fr. Kolbe, driven by the supernatural force of charity, stepped out of the ranks and, before the astonished eyes of the Commandant, presented himself, saying, “I want to die in his place.”



Maximilian Kolbe-

It was a miracle that Commandant Fritzsch did not shoot him dead on the spot. He asked with scorn, “Who are you?” and Fr. Kolbe very calmly and firmly said, “I am a Catholic priest.”

This reply is truly his ID card, and you could even say “Catholic priest” was his true first and last name. St. Maximilian surely could have replied, “I am Maximilian Kolbe,” or “I am a Franciscan friar,” or even, “I am the leader of a large religious community.” Instead, he

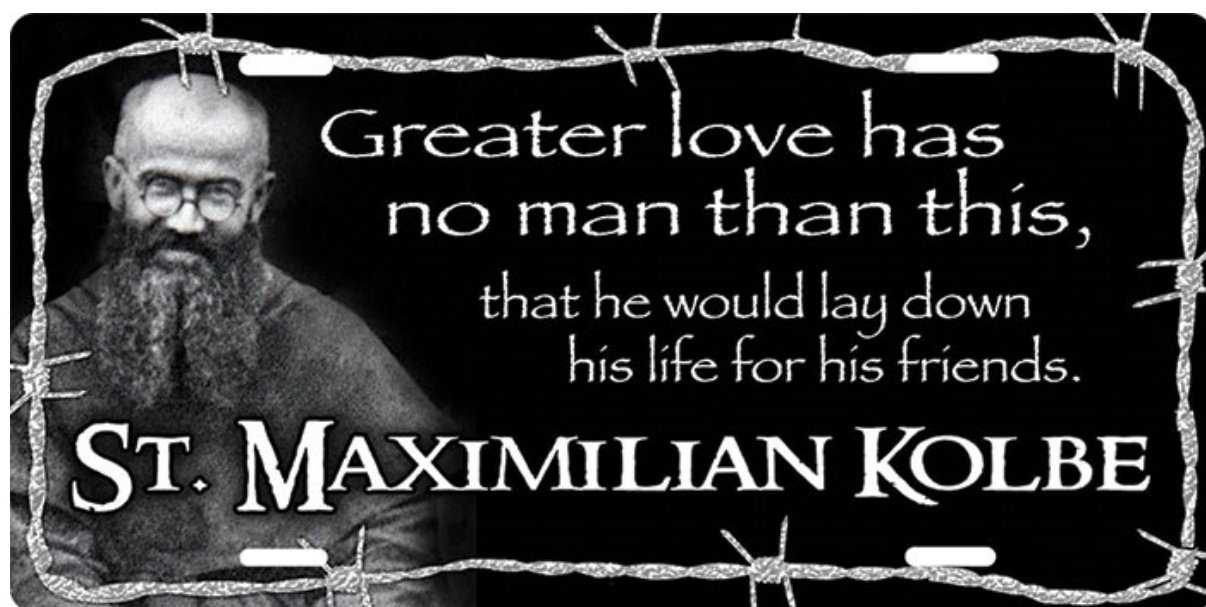
responded with the most noble and sacred title, written in the depths of his soul in an indelible sacramental character, the character of Holy Orders: “I am a Catholic priest.”

You can understand right away that, as soon as St. Maximilian showed his “ID card” as a Catholic priest, offering himself as a sacrificial victim in another’s place, immediately Commandant Fritzsch accepted the exchange, thinking cynically to himself, “Good! That will be one less priest!”

Priest and victim of the Shoah: is this not true priesthood? Is it not Jesus’ priesthood? “Sacerdos tuae Victimae,” a devout author once marvelously wrote, “Victima tui sacerdotii” (“priest of your victim, [sacrificial] victim of your priesthood”), for Jesus was both priest and victim. It is a wonderful summary of the essence and mission of priesthood. Jesus, the Supreme and Eternal High Priest, made it clear that there can be no separation between the priest and the victim. Every priest is authentic inasmuch as he is a victim in imitation of Jesus the priest.

Catholic priest and sacrificial victim: you could say that these two phrases are like the systole and diastole of a priestly heart. They express two realities that relate by osmosis and symbiosis, and which are one in the divine reality of the priesthood of Christ in which every priest participates.

At Auschwitz, this is just how St. Maximilian Kolbe appears: a priest like Jesus the priest, the priest and victim; he was a priest and martyr, a priest immolated like a lamb, offering himself as a total sacrifice in the hands of these new Pharisees and high priests of the bloodthirsty power that the Nazis were. Just like Jesus Crucified, St. Maximilian too, to save a brother man, voluntarily offered himself as a holocaust: “oblatus est quia ipse voluit” (Is 53:7: “He was offered because it was his own will”).





Annunciation ... Marius Paul O'Shea

A new artwork reproduction has now been added to the Lady Chapel in St Paul's Harefield, a painting entitled 'Annunciation' by the Australia-based artist, Marius Paul O'Shea. Marius Paul O'Shea has said of this painting:

"As an art historian and painter you can only see so many richly caparisoned angels and Marys before you get to a point where you want to explore the sheer strangeness of the whole event, which is what I tried to convey."

'Annunciation' joins exalted company. St Paul's Lady Chapel displays reproductions of works by Leonardo da Vinci, Raphael, Michelangelo, Velasquez and a rare depiction of the Madonna, 'Mary Nazarene', by the Pre-Raphaelite Dante Gabriel Rossetti.



Marius Paul O'Shea
PhD MA, MEd, BA (Hons), DipAD, ATD, CELTA



Dante Gabriel Rossetti ... Mary Nazarene

ON THE LIGHTER SIDE

HOLY HOWLERS

**Typos, misprints, inadvertent double entendre and all manner of infelicitous error
published in church notices, bulletins and newsletters**

**Will you stay awake with the wise virgins?
Or sleep with the foolish ones?**

The above appeared on a poster outside a Presbyterian church in Aberdeen in the 1960s

**Weight Watchers will meet at 7.00pm at the First Presbyterian Church.
Please use large double doors at the side entrance.**

**The seminar this morning:
'Jesus Walks on the Water.'**

**The seminar this afternoon:
'Searching for Jesus.'**

**Irving Benson and Jessie Carter were married on October 24th in the church.
So ends a friendship that began in their school days.**

**Twenty-two members were present at the church meeting held at the home of
Mrs. Marsha Crutchfield last evening.**

**Mrs. Crutchfield and Mrs. Rankin sang a duet,
The Lord Knows Why.**

**At the evening service tonight, the sermon topic will be 'What Is Hell?'
Come early and listen to our choir practice.**