

Swiss Willibrord News

April 2012

SOCIETY OF SAINT WILLIBRORD
SCHWEIZERISCHE WILLIBRORD-GESELLSCHAFT
L'ASSOCIATION SUISSE DE SAINT-WILLIBRORD

Präsident: Pfr. Klaus Heinrich Neuhoff
Bumelochstrasse 7, 4656 Starrkirch-Wil, Tel: 062 293 27 49
Email klausheinrich.neuhoff@bluewin.ch
Kassier: Hector Davie
Email hector@davie.ch

Vorstandsliste 2012

Pfr Klaus Heinrich Neuhoff	Bumelochstrasse 7, 4656 Starrkirch-Wil
Hector Davie (Kassier)	Jennershausweg 8, 3098 Köniz
Vikarin Ulrike Henkenmeier	Postfach 595, 3004 Bern
Revd Adèle Kelham	avenue Floréal 3, 1006 Lausanne
Pfr Lars Simpson	Augustinerhof 8, 8001 Zürich

Website: www.willibrord.org/society/ch

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EDITORIAL

Liebe Mitglieder der Willibrord-Gesellschaft

Die Willibrord-News erreicht euch hoffentlich 20 Tage vor unserer alljährlichen Vollversammlung. Dieses Jahr halten wir sie am 5. Mai um 19 Uhr im Christkatholischen Kirchgemeindehaus Bern (Kramgasse 10) ab, direkt nach der vom Bistumschor mitgestalteten feierlichen Vesper vor dem Sonntag "Cantate" ("*Singet!*").

Für den Willibrord-Tag darf ich Euch dieses Jahr nach Hellikon einladen. Hellikon ist ein kleines Dorf oberhalb von Möhlin, in der Nähe von Rheinfelden bei Basel. Man erreicht es mit dem Auto von der Autobahn Basel-Zürich oder mit dem Bus von Möhlin aus. Der Tag hat ebenfalls eine liturgische Bedeutung. Michael und alle Engel sind die Patrone der Kirchgemeinde Wegenstetten-Hellikon-Zuzgen, in der ich ab dem 1. August als Pfarrer arbeiten werde.

In dieser SSW-News könnt Ihr lesen über die Zusammenarbeit unserer Kirchgemeinden in Bern (geschrieben von Archdeacon Peter Potter), über anglikanische Neuigkeiten an der Universität Bern und über Aktuelles aus dem Vorstand. In den kommenden Ausgaben möchten wir die verschiedenen nationalen Sektionen unserer Gesellschaft näher betrachten. In dieser Ausgabe findet Ihr schon einmal alle Adressen, so wie sie im Christkatholischen Jahrbuch zu finden sind.

Viel Freude beim Lesen wünscht Euch

Euer

Handwritten signature in black ink, reading "Ulan H. Neukirch". The signature is written in a cursive style with a prominent initial 'U'.

Partnership Soup

Anglican and Old Catholic parishes working together in Berne

One Sunday in Lent 2009, people from St Ursula's were sitting down in the Church Hall to a charity Soup Lunch when the door opened and in walked Fr Christoph Schuler and five bishops. They were in Berne for the farewell service for Bishop Fritz-René later that day and had realised this would be a good place for lunch. The people at St Ursula's had never seen so many purple shirts before – but at least there was enough soup to go round.

Just over two years later, the same church hall was the venue for a live screening of the wedding of Prince William and Kate Middleton and, once again, friends from St Peter and Paul turned up to watch and to enjoy the cucumber sandwiches. (The purple was more in evidence on the screen that time).

On other occasions, people from St Ursula's have had soup, as well as raclette, in the Old Catholic church rooms in the Kramgasse. We try to make a point of inviting each other to social gatherings like these. Eating and talking together has taken our contacts to a new dimension, as has sharing various tasks together. For instance, St Ursula's has provided helpers for the annual *Rosenaktion*. During the *Nacht der Religionen* in Berne, the Anglicans and Old Catholics have joined with the Lutheran congregation to produce a programme of worship, discussions and artwork at St Peter and Paul, again with refreshments served by members of all three churches. We are currently looking into some similar three-way cooperation in Thun next year.

Thanks to our Old Catholic friends, St Ursula's has benefited from the use of the Old Catholic church rooms for our Council Awayday and when we hosted the Archdeaconry Choir Festival this year, St Peter and Paul generously lent staging.

We also look forward to welcoming Fr Peter Feenstra, Old Catholic priest at Berne and Burgdorf, to St Ursula's. He is in the process of obtaining a Permission to Officiate from the Diocese in Europe. Having an additional pair of priestly hands around will be a great help on occasion.

Admittedly, numbers responding to invitations at our sister churches have been small. We have thought about some joint youth activity, again with the Lutherans too, but nothing has come of it yet. The problem is not so much language difficulties, as almost all of St Ursula's young people are bilingual, but trying to organise something in their busy social lives. We are not alone in this, it has to be said, and it is probably true of the adults too.

Nevertheless, simply having opportunities to get to know each other is encouraging us to look beyond our own churches and structures and see that we can do things for each other and with each other.

P.M.Potter
Chaplain
St Ursula's, Berne

Some more practical co-operation

A group of young people from the Christkatholisch/Old Catholic Church in Zurich and the Anglican Church of Zurich (St. Andrew's) had a day on the Flumser mountains tobogganing. We had a lot of fun, we enjoyed ourself enormously with bright sun, blue sky and white snow. Only our curate was scared after the first turn and decided one time is really enough... What a shame!

Ulrike Henkenmeier
Vikarin
Christkatholischen Kirchgemeinde Zürich



See our back cover

Willibrord Day 2011 in England

Sermon for 5 November, 2011, York Minster.

Readings: Isaiah 52, 7-10 and Luke 10, 1-9.

The message with which Jesus sends forth His seventy disciples into the world, is heard here in the Gospel of Luke for the first time: "The kingdom of God is at hand" ("*The kingdom of God is come nigh unto you*" KJV). It is the same message that, according to the Evangelist Matthew, was first brought by John the Baptist (3, 2) and that was taken over by Jesus at the beginning of His ministry (4, 17). And just as Jesus' preaching consists of His radical interpretation of the Torah and healing the sick, so must His disciples also do likewise: they bring peace and they heal the sick. Thus they fulfil the words of the prophecy of Isaiah, where the messenger of joy is welcomed who brings peace to the city of Jerusalem that lies in ruins. But the words of Isaiah are not limited to the inhabitants of that city: with the salvation that comes to Jerusalem, liberation is preached to *all* nations, "all the ends of the earth shall see the salvation of our God" (Is. 52, 10). The sending forth of the seventy disciples which we have just heard, is therefore the logical consequence of the sending forth of the twelve which occurs two chapters earlier. Where the latter stands for preaching to the twelve tribes of Israel, the seventy disciples stand for the seventy languages that, according to Jewish tradition, cover all the earth.

We hear these words today in our celebration of the feast of Saint Willibrord. He was the one who, fed by the Irish-Scottish spirituality of *peregrinatio*, went forth to bring the message of peace. In the area where Frisians and Franks were fighting, he built his first churches. It is therefore appropriate that Willibrord has become the patron saint of the collaboration between Anglicans and Old Catholics. Together with those from the days of Willibrord who preached the gospel of God's kingdom in their time, we face the common task of doing the same in our time: bringing peace and healing the sick, in the footsteps of Jesus and his apostles.

In the Bible, those two issues, the bringing of peace and healing the sick, hang closely together. Peace is described by the prophet Micah as the situation in which every man shall sit under his vine and under his fig tree, and is not disturbed by his enemy (Mi. 4, 4). This ideal situation does not just fall from heaven. First, swords have to be beaten into ploughshares and spears into pruning hooks. Peace is the fruit, the consequence of justice and righteousness, to be achieved by living according to God's commandments in the Torah. Thus it is also the task of prophets and apostles to cry out in the name of God against the injustices in society and to call for repentance. Healing is a part of this. For who are the sick? In the

Torah, the trio of widows, orphans and strangers is named as those to whom care should be given. Jesus and his healing work focuses particularly on those who are excluded: prostitutes and tax collectors, lepers and those who are possessed by evil spirits. Proclaiming the kingdom of God cannot be anything else, than taking up a critical position with regard to the existing society and social conditions. As long as the kingdom of God has not been brought to perfection – and when that time is to come, is known to God alone – the Church has the duty to look ahead, not being satisfied with the social order, but remaining vigilant and calling for vigilance.

In our time we see in our part of the world the erosion of what we might call a bourgeois Christianity. For centuries the church wielded power and it played an important role as guarantor of social values and as a protector of civil order. But science and technology have undermined that position. Wealth and individualism have so empowered the citizens, that they no longer just follow given regulations, and now consider the church to be a rather dusty affair. Now, in my humble opinion, it would be a mistake – at least for the Netherlands, where I come from – to want to return to the old days, when the Church's word was law and every man/women knew his/her place, for the freedom that liberation and emancipation have brought is far too precious to give up.

But what that seemingly unlimited freedom has brought, is not entirely unproblematic. As diseases of modern society, I would mention: the enormous materialism and possessiveness, of which the bonus culture in banks is but the tip of the iceberg; the still widening gap between rich and poor, not only in our countries, but throughout our globalizing world; the loneliness felt by many young people who, although they have hundreds of friends on facebook, are still not able to find a partner with whom they are able to build a meaningful relationship; the anonymity of the powers that govern the economy and that day in day out cover the front pages of the papers. I call these diseases, because they control people's lives and do *not* bring them fulfilment or to the fullness of God's kingdom. People have ended up in a new kind of slavery, and have need of prophets and apostles – even if they are already aware of their misery – in order to escape.

The preaching of the gospel in our world is therefore vital. Not only for those who labour under the delusion that they are in the right, but especially for those who do not participate in any of the benefits of modern society and who are given over to an empty or meaningless existence. But how do we do that, taking into account the traditions of our church and the social conditions in which we live? This point was examined by the Anglican Old Catholic International Coordinating Council and its report is

now in the final stages of completion. I will not proceed to explain that document, for it is a bulky piece of work. Rather, I would indicate what my own standpoint is, from which I am trying to work in the parish of Amsterdam and the diocese of Haarlem.

I am not advocating a new, paternalistic role for the Church, as if we should repeat the nineteenth or twentieth centuries, with a church operating as a charity but not addressing the causes of injustice. I plead for a church that itself is, above all, a sign of joy at the proximity of the kingdom of God, and that thereby brings healing to the wounded and sick of our time. And who are the wounded and sick? It is easy to point out the weakness of others and then to cure them of their alleged illnesses. The Church does not perform its critical function principally by trying to convince *others* arrogantly that itself is in the right. The Church can be effective only in the awareness of its own personal inadequacy and of the greatness of God's grace. Only from the joy of that liberating God, who sends his messenger to proclaim peace to *us* and who brings healing to *us*, may we in turn proclaim peace and bring healing to others.

This attitude of modesty frees us from unrealistic expectations of our own abilities and gives us room to make ourselves a true travelling companion with whom we have to go forward and thereby have to form an exemplary community, open to all men and women who like we ourselves are looking for answers to the questions of life. Let us pray that we have the strength to rediscover our common mission.

Amen.

+ Dick Schoon, bishop of Haarlem, Old Catholic Church of the Netherlands.

translated from Dutch into English by Alan Meekinson and Bernd Wallet.

Anglikanischer Theologe wird *Adjunct Professor* an der Universität Bern



An einem öffentlichen Vortragsabend am 23. November 2011 wurde die Assoziation des anglikanischen Theologen Prof. Dr. Douglas Pratt (Waikato Universität, Neuseeland) als Adjunct Professor zum Departement für Christkatholische Theologie der Theologischen Fakultät bekannt gemacht.

Es handelt sich um einen neuen Status, den die Universität Bern vor einigen Monaten geschaffen hat, um die enge Zusammenarbeit mit Forschenden anderer Universitäten sichtbar zu machen und zu fördern.

Das Departement für Christkatholische Theologie (bis 2001 Christkatholisch-Theologische Fakultät) pflegt seit mehr als hundert Jahren enge Beziehungen zur anglikanischen und orthodoxen Theologie. Seit 1931 – in diesem Jahr 80 Jahre – besteht mit der Anglikanischen Kirche Kirchengemeinschaft (*full communion*).

Der neuseeländische Anglikaner Douglas Pratt hat in systematischer Theologie und in interreligiösen Studien doktriert. Er ist spezialisiert auf die interreligiösen Beziehungen zwischen Christentum und Islam und hat die internationale Konferenz gemeinsam mit Prof. Dr. Angela Berlis vorbereitet.



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Bumelochstrasse 7, CH-4656 Starrkirch, Tel.: 062 - 295 27 80

Email klausheinrich.neuhoff@bluewin.ch, Fax: 062 - 293 07 50

EINLADUNG

**zur 11. ordentlichen Mitgliederversammlung
der Schweizerischen Willibrord-Gesellschaft
am Samstag, dem 5. Mai 2012, um 19 Uhr
im Christkatholischen Kirchgemeindehaus Bern
Kramgasse 10**

Programm:

17.30 Uhr Vesper mit dem Bistumschor

19.00 Uhr Versammlung

Diesem Schreiben liegt (wenn es nicht per Email versandt wird) ein Einzahlungsschein bei. Einzelmitglieder zahlen bitte Fr.30,-- ein, Paare Fr.50,--, Kirchgemeinden Fr.100,--. Bei Emailversand: bitte unten angegebenes Konto verwenden, EZS wird auf Anfrage gern zugestellt. (Reduzierter Beitrag für Pensionierte: Fr.10,--)

Pfr. Klaus Heinrich Neuhoff

Präsident



Vorstand: **Revd Adèle Kelham**, Avenue Floréal 3, 1003 Lausanne, Tel.: 021 312 65 63, Email: kelham@bluewin.ch; **Pfr Lars Simpson**, Augustinerhof 8, 8001 Zürich, Tel. 044 211 12 76, Fax 044 211 12 72, E-Mail: lars.simpson@bluewin.ch; **Prn Sarah Sarah Böhm-Aebersold**, Bäreggstrasse 33, 4900 Langenthal, Telefon Pfarramt: 062 530 04 27, Telefon Privat: 062 873 39 17, E-Mail: sarah.boehm@christkath.ch; **Mr Hector Davie** (Kassier), Jennershausweg 8, 3098 Köniz, Tel.: 031 971 27 71, mob 976 339 27 71, Email: hector@davie.ch; **Bankverbindung:** Schweiz. Willibrord-Gesellschaft 4632 Trimbach, Postfinance Konto 40-555804-5

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L'ASSOCIATION SUISSE DE SAINT-WILLIBRORD

President: Pfr. Klaus Heinrich Neuhoff

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Email klausheinrich.neuhoff@bluewin.ch, Fax: 062 - 293 07 50

INVITATION

to the 11th Annual General Meeting

**of the Swiss Society of St Willibrord
on Saturday, 5 May 2012, 7:00 hours p.m.
in the *Christkatholisches Kirchgemeindehaus Bern*
Kramgasse 10**

Programme:

17.30 hrs Vespers in St. Peter's and Paul's Church

19.00 hrs Annual General Meeting.

With this invitation, we enclose an Einzahlungsschein for your subscription: CHF30 for single membership; CHF50 for couples; CHF 100 for chaplaincies. For those receiving this invitation by email, please use the account number below – or ask us to send you an Einzahlungsschein. (Reduced rate of CHF10 for retired or unemployed.)

Yours, Pfr. Klaus Heinrich Neuhoff

President



Executive committee: **Revd Adèle Kelham**, Avenue Floréal 3, 1003 Lausanne, Tel.: 021 312 65 63, Email: kelham@bluewin.ch; **Pfr Lars Simpson**, Augustinerhof 8, 8001 Zürich, Tel. 044 211 12 76, Fax 044 211 12 72, E-Mail: lars.simpson@bluewin.ch; **Prn Sarah Sarah Böhm-Aebersold**, Bäreggstrasse 33, 4900 Langenthal, Telefon Pfarramt: 062 530 04 27, Telefon Privat: 062 873 39 17, E-Mail: sarah.boehm@christkath.ch; **Mr Hector Davie** (Kassier), Jennershausweg 8, 3098 Köniz, Tel.: 031 971 27 71, mob 976 339 27 71, Email: hector@davie.ch; Bankverbindung: Schweiz. Willibrord-Gesellschaft 4632 Trimbach, Postfinance Konto 40-555804-5

Late Announcement

Eucharistic faith and practice in the Anglican tradition

Lecturer: Prof. Dr. Jeremy Morris, Dean of Chapel and Fellow, King's College, Cambridge

Time: Friday afternoon 13-18 p.m. and Saturday 9 am – 13 p.m.

Dates: 23./24. March 2012; 20./21. April 2012; 25./26. Mai 2012

Place: Unitobler, Länggassstr. 51, 3012 Bern; Room A 206

This course will examine and evaluate the intersection of theology and practice in the history of the Church of England, by focusing in particular on the question of the eucharist. Beginning with the Reformation debates in England, it will trace the establishment of theological and liturgical norms in the sixteenth and seventeenth centuries, and proceed to examine the evolution of Anglican eucharistic diversity through consideration of the various challenges that were mounted to Anglican faith and practice in the seventeenth through to the nineteenth centuries. It will also seek to contextualize official church statements, and the works of leading Anglican theologians, by describing elements of the social history of religion in England. Bringing the survey of Anglicanism up to the present, it will, finally, also examine the emergence, in the nineteenth and twentieth centuries, of a significant pattern of internal Anglican diversity on the question of the eucharist, and the Anglican contribution to ecumenical reflection on the eucharist.

The method by which this course proceeds will be mixed. There will be a series of general, introductory lectures covering each set of classes. The course will then proceed by what is in English called the 'seminar' method, with prescribed reading recommended in advance of each set of classes, and with students invited to prepare a brief resumé or commentary on the reading, after the lecturer has given some opening comments. Each class will then enter into general discussion of the subject matter of the session.

Literature:

Avis, Paul, *The Anglican Understanding of the Church. An Introduction* (London, 2000)

Brilioth, Yngve, *Eucharistic Faith and Practice Evangelical and Catholic* (London, 1930)

Chapman, Mark, *Anglicanism: A Very Short Introduction* (Oxford, 2006)

Cocksworth, Christopher, *Evangelical Eucharistic Thought in the Church of England* (Cambridge, 1993)

Cuming, Geoffrey, *A History of Anglican Liturgy* (London, 1982)

Davies, Horton, *Worship and Theology in England* (Grand Rapids, Michigan & Cambridge, 5 vols., 1961-1975)

Gray, Donald, *Earth and Altar. The Evolution of the Parish Communion in the Church of England to 1945* (Norwich, 1986)

Härdelin, Alf, *The Tractarian Understanding of the Eucharist* (Uppsala, 1965)

McAdoo, H.R. & Stevenson, Kenneth, *The Mystery of the Eucharist in the Anglican Tradition* (Norwich, 1995)

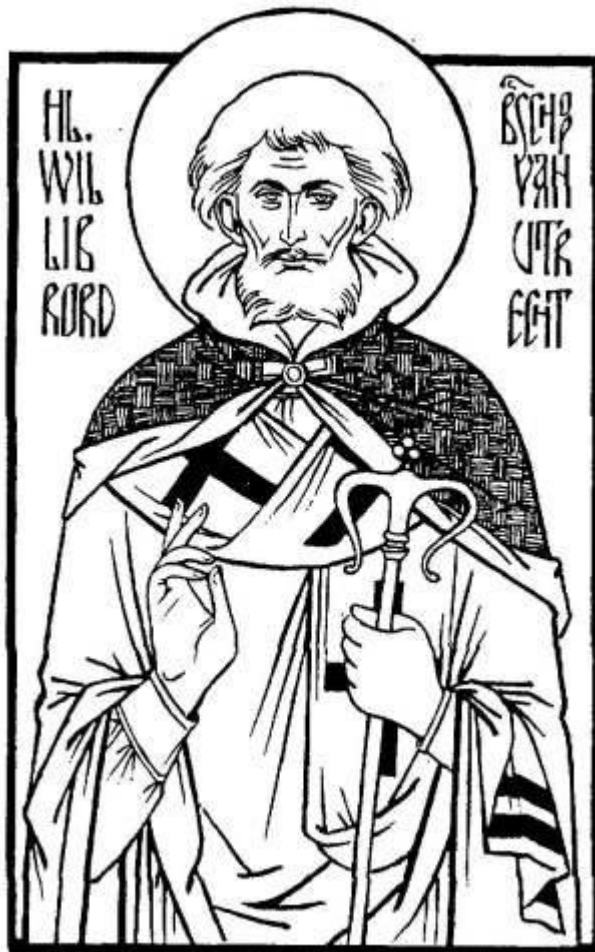
Williams, Rowan, *Anglican Identities* (London, 2004)

More information is available on <http://www.theol.unibe.ch/>

Aus dem Vorstand

An der letzten Vorstandssitzung in Starrkirch-Wil haben wir bei einer Solothurnertorte Abschied von unserem langjährigen Vorstandsmitglied Sarah Böhm-Aebersold (Langenthal) genommen. Sarah hat in Bern Christkatholische und in Cambridge Anglikanische Theologie studiert. Sowohl vor als auch nach ihrem Engländeraufenthalt hat sie die Willibrord-Gesellschaft tatkräftig unterstützt. Eine weitere längere Pause hatte sich leider durch ihre Erkrankung ergeben, von der sie sich inzwischen wieder erholen konnte. Ihre guten Kenntnisse der englischen Sprache und Kirche hat sie nicht nur an der Anglikanisch-Alt-katholischen Theologenkonferenz 2005 in Leeds (mit einem Vortrag über „The Church Local and Universal“), sondern auch in unserem Vorstand eingebracht. Mit ihrem offenen und freundlichen Wesen hat sie die Vorstandsarbeit immer sehr bereichert.

An ihre Stelle tritt neu Vikarin Ulrike Henkenmeier (Zürich). Ulrike interessiert sich für interreligiöse und ökumenische Kontakte und setzt sich im Rahmen ihres Vikariates für die anglikanisch-alt-katholische gemeinsame Jugendarbeit in Zürich ein. Gemeinsam mit Sarah vertritt sie die Pastorkonferenz der Christkatholischen Kirche der Schweiz beim Chapter der Schweizer Archdeaconry.



Willibrord-Gesellschaft

www.willibrord.org

Ehrenpräsidenten: Erzbischöfe von Canterbury und Utrecht

Deutsche Sektion: Willibrord-Gesellschaft, Anglikanisch/Alt-Katholischer Freundeskreis e.V., Reiner Knudsen, Grootestrasse 95, 53121 Bonn, 0049 228 946 939 99, *Geschäftsstelle:* Gregor-Mendel-Str. 28, 53115 Bonn, 0049 228 23 22 85, willibrord-gesellschaft@alt-katholisch.de; www.alt-katholisch.de/oekumene/willibrord



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Bankverbindung: Sparkasse Köln Bonn, BLZ 380 500 00, Kto 1937 157 384

Niederländische Sektion: Pastoor Drs Wietse van der Velde, Molenstraat 48, 2513 BL Den Haag, 0031 70-346 39 12, wvdv@hetnet.nl

Schweiz: Pfr Klaus Heinrich Neuhoff, Bumelochstrasse 7, 4656 Starrkirch-Wil, 062 293 27 49, Mobile 076 564 27 49, Fax 062 293 07 50, klausheinrich.neuhoff@bluewin.ch

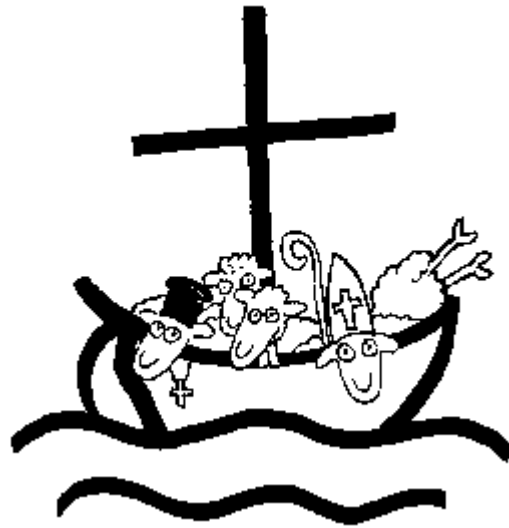
Österreich: Dr Peter Seda, Krottenbachstr. 293-95, A-1190 Wien, P 0043 1 440 16 62, Mobie 0043 676 305 95 13

Polen: Pfr Jerzy Bajorek, Jerzy.bajorek@wp.pl

Tschechische Republik: Česká společnost sv. Willibrorda, Prof Dr David Holec, Korunní 69, CZ-120 00 Praha 2, 00420 222 516 272, Fax 00420 222 510 066, hippolytus@volny.cz

Englische Sektion: Saint Willibrord Society, Sk The Revd Ariadne van den Hof, Christ Church Vicarage, 1 Craigholm, Shooters Hill, London, SE18 3RR, honsecsw@gmail.com







Ecumenism in Action: Zurich Youth at Flumserberg