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**radio**

## ***From the Chairman Rev'd Jon Ehlers***



It is my prayer that the Evangelical Lutheran Church of England will remain (and grow in being) a confessing church.

According to the Oxford Dictionary, confess has two parts. First, it means to admit and reveal your wrongdoings; second, to declare your faith. Let's take a look at these two aspects of confessing.

The Bible makes it clear that Christians are to confess their sins before God, seeking His mercy for the sake of Jesus Christ, who died to forgive us.

We hear in 1 John 1:9, If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. We also read in Psalm 32:5, I acknowledged my sin to You, and I did not cover my iniquity; I said, "I will confess my transgressions to the Lord", and You forgave the iniquity of my sin. In its negative aspect, confession means admitting before God, others, and ourselves, that we are not, nor can we ever be, worthy of standing in God's presence or of demanding/expecting His kindness. God's standards are far beyond our reach, we blatantly and rebelliously trespass over the line that God has established for our good. Proudly we thumb our nose at God and think we can control our lives without Him. Confession demonstrates an abandonment of self-reliance. It is an acknowledgement that we are helpless, without hope, and condemned by our sinfulness before God.

However, once the Law side of the coin of confession has been admitted, then we take courage in the Gospel side of confession. Once we realise we cannot save ourselves, the Holy Spirit brings us to repentance and creates faith in us so that we confess Jesus as our Saviour from sin. Romans 10:9-10 declares, if you confess with

your mouth that Jesus is LORD and believe in your heart that God raised Him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved. That faith in the crucified and resurrected Jesus, created in us by the Holy Spirit, is confessed with our lips, giving voice to the hope that now resides in us.

It is my prayer that the members of the ELCE consistently live in these two realms of confession. That, daily, we confess our sins to God imploring His forgiveness through the work of Jesus Christ. And, in confident faith, going forth, boldly confessing the faith that is in our hearts, that Jesus has won God's favour and salvation for us. This is what it means to daily live in our Baptisms.



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We need to remain faithful in our attendance at the Divine Service, where we communally confess our sins and receive absolution. It is there the Christian faith is confessed through the sermon, the Bible readings, the Creed, the hymns, and the prayers. It is the Divine Service that feeds and nurtures us to confess our faith in Jesus Christ (1 Peter 3:15,16).

This confessing creates in us a desire to remain faithful to God's Word of Law and Gospel. Congregations take seriously Jesus' mandate to let the little children come to Him; therefore, we strive to have vibrant Sunday Schools, Confirmation classes, and youth groups where the confession of Christ is modelled and taught. We also seek to be congregations that confess faith in Jesus Christ in all we do and say within our local communities. For those in our neighbourhoods see Jesus in us, as we live out our confession of faith in Him in our daily lives. We confess we are sinners deserving of eternal death, but we also, confidently, confess that we are saints, forgiven and loved by God for Christ's sake.

Thanks be to God that the Evangelical Lutheran Church of England is a confessing church.

# Special Feature: Westfield House



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The Evangelical Lutheran Church of England*

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## It's all about the students ...

Those who arrived in September ...



**Daniel Grimmer (Northville, Michigan, USA)  
Concordia Theological Seminary, Fort Wayne**

I am working on my Master of Divinity degree in preparation for pastoral ministry in the Lutheran Church - Missouri Synod. I'm currently in my second year of a four-year program. The Fort Wayne seminary has had a study abroad program with Westfield House for many of years and I was encouraged by several alumni of this program to consider studying in England for a year.

Studying abroad has always been a goal of mine and I am happy to be studying in culture and context different than my own, but not too different! I like the mix of Lutheran courses taught at Westfield House and the

Biblical courses at the Cambridge Divinity Faculty. Westfield House is proving to be challenging, enjoyable, and fun.

**Anne Shelton (London, England)  
Westfield House**



My name is Anne! I was born in Brazil and last Christmas Day was the ninth anniversary of my arrival in England. I used to live in London and I attended Luther Tyndale Memorial Church in Kentish Town.

I am in my first year studying Theology and hopefully I will be here for a few more years and be able to do a Bachelors degree. My aim and desire is to be able to one day teach; back in my home town in Brazil there are no Lutheran schools even though we have very large congregations. I remember when my nieces were young and they were sent to the Catholic school for lack of choice and it would nice to at least try to change that someday ...

**Christopher Biernacki  
(Cookeville, Tennessee, USA)  
Concordia Seminary St Louis, Missouri, USA**

I received my undergraduate degree in theology and theological languages from Concordia University Wisconsin. I am currently working toward a Masters of Divinity. My attraction to study at Westfield House began at an early age primarily due to the reputation of Cambridge's world renowned scholarship in so many academic disciplines. Westfield House provides a wonderful opportunity for exchange students to study at both the ELCE Seminary and attend Cambridge University lectures.



**Julian LaMie (Woodworth, Illinois, USA)  
Concordia University, Chicago, USA**

I am a third year pre-seminary student at Concordia University Chicago, with a major in theological languages and a minor in theology. My home town is in rural Illinois with a population around 100. Woodworth is essentially a Lutheran church and grade school located on an intersection in the country with a cluster of houses surrounding them. I was at Westfield House only for the Fall term during which I studied Old Testament, Psychology of Religion, Hebrew, Greek readings, and Pericope seminar. After I graduate from Concordia, I intend to go to seminary, although I haven't made a decision as to which one yet. I enjoy basketball, video games, and food.



**Juliana Kriger (Orpington, Kent, England)  
Westfield House**



This is my first year of undergraduate study. I'm originally from Brazil. My family and I came to England when I was eleven. We lived in Cambridge while my father studied here at Westfield House. After this he was ordained at Christ

Lutheran Church in Petts Wood, where we now live. I am doing a Bachelor of Divinity degree through the University of London International Programmes and thus an one of the 'permanent' students at Westfield House. It is great to be back in Cambridge and I am blessed indeed to live at Luther Hall with such a fine group of people.

**Westfield Windows**

An electronic newsletter from Westfield House.

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**Jean Rajaonasy (Antananarivo, Madagascar)**

**Westfield House**

Hello! I have been here since January 2011 (which makes this my third time in *The British Lutheran*). I am glad to meet you all again.

I am married to Aina and we have a daughter, Hannah, who is 14 months, and who are in Madagascar. I am undertaking the International Programme for the Bachelor of Divinity Degree provided by the University of London, under the supervision of Westfield House. Last year, I completed my Certificate of Higher Education in Theology and now I am working on the BD Degree. In theory, I still have 3 more years to finish my studies. As a permanent student, Westfield House has been a home for me; and I enjoy my time and my study here. Thanks for your prayers and your support for Westfield House and its students. God bless you all!



**John Shadrack Donkoh (Accra, Ghana)**

John is a Ghanaian Lutheran Evangelist who has served in the Evangelical Lutheran Church of Ghana (ELCG) since 1991. He has wide experiences from planting churches in Uganda and training local leaders, establishing and managing a Lutheran Hour Ministries branch in Uganda, and since 2002 directing Lutheran Hour Ministries in Accra, Ghana. Over the last decade in the ELCG John has also been involved with the Ministerial Conference and the Disaster Committee. He recently resigned his position with Lutheran Hour Ministries in order to receive additional theological training which is what brought him to Westfield House for the Michaelmas and Lent terms. "This study opportunity will help strengthen me to serve the church both in its general and specialized tasks. It will

also assist me to develop a stronger sense of loyalty to the traditions of the Lutheran Church as they are found in its confessions".

**Those who arrived in January ...**

**Andrea Carrabia (Shelby Township, Michigan, USA)**

**Concordia University, Chicago, Illinois, USA**

After one very long flight, a bus ride, and a short taxi trip, I eventually arrived at Westfield House safe and sound. Although my arrival was very early in the morning, I received an enthusiastic greeting by two of the sweetest people I've ever met, Tony and Hillary Wood. I was immediately given a cup of tea and package of cookies and told that I was "their favourite" (something I later learned was told to every new Westfielder). This first impression was undeniably an accurate indication of the people that I would have the pleasure of living with and studying under for five months.



I am currently a student at Concordia University, located in Chicago, Illinois. After receiving my degree, I plan to teach Spanish at a Lutheran high school in the United States. While at Westfield House, I am completing my remaining Theology courses, teaching the Sunday morning youth Bible study and am enjoying the beautiful and always interesting area of Cambridge.

**Is God calling you to come to Westfield House?**  
**Speak with your pastor or contact Westfield House, Cambridge - [www.westfieldhouse.org.uk](http://www.westfieldhouse.org.uk)**



**Michelle Domin (Rochester Hills, Michigan, USA)  
Concordia Theological Seminary,  
Fort Wayne, Indiana, USA**

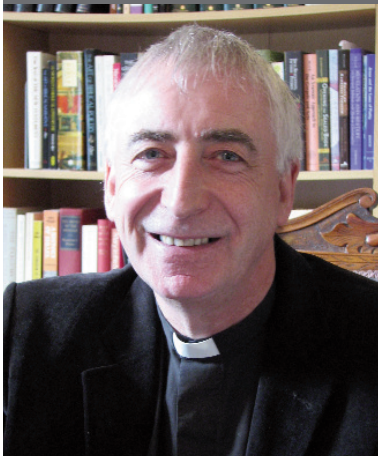
I am in my first year of working towards a Masters in Deaconess Studies. My husband, Victor, and I were married on December 27, 2012 – just one week before we moved into Westfield House! We are enjoying our study abroad 'honeymoon'. Everyone here is so kind, and we love drinking tea and watching football. I am also very excited for the chance to play football while I'm here! I know this experience will be a blessing as I grow and learn more about what it means to be a servant of Christ.

**Victor Domin (Canton, Michigan)  
Concordia University, Ann Arbor, Michigan, USA**

I am in my final semester of undergraduate work for a BA in Biblical Languages (with an Art minor) for which I have studied Hebrew, Greek and Latin. At Westfield House I plan to continue my language studies and take advantage of some of the wonderful opportunities offered in Cambridge, not to mention beginning learning all about being a husband! As for England, my first impression was "feels like autumn, looks like spring"; I couldn't believe how green some of the parks are!

In the future, I hope to be involved in the field of textual criticism as well as Bible translation and I see a vocation with Lutheran Bible Translators as a possibility. Regardless of the destination, I wish to bless and be blessed by those I encounter, faithfully serving with the holy communion of all my brothers and sisters in the one holy, catholic, and apostolic faith.

## From the Preceptor



Here are some of the current 'nuts and bolts' that keep Westfield House functioning in an ever changing world.

Dr Cyndy Lumley has been appointed as the first Principal of Westfield House following a reorganisation of the structure of the house, separating administrative from pastoral and academic oversight. Cyndy, who has been a member of the Evangelical Lutheran Church of England for many years, and the first to enrol on Westfield House's diaconal programme, is currently working in Fort Wayne, and expects to take up her post in the summer of 2013.

The position of Principal is new taking up the roles of institutional and financial oversight. Serving under the Preceptor, the Principal will see to the day to day running of the institution involving liaison with British and overseas institution regarding academic oversight and visa requirements; acting as Westfield

House's financial officer including overseeing fundraising; overseeing all communications; as well developing a diaconal programme.

The last issue of *The British Lutheran* (Jan 2013) reported that Westfield House is undergoing Educational Oversight (a requirement of the Government for all colleges sponsoring overseas students) from the Bridge Schools Inspectorate. The inspection found that Westfield House met all standards securely. The inspection report can be accessed on the BSI website at [www.bridgeschoolsinspectorate.co.uk/files/westfield\\_house\\_final\\_report\\_2012\\_1.pdf](http://www.bridgeschoolsinspectorate.co.uk/files/westfield_house_final_report_2012_1.pdf)

We are delighted to report another success, this time on the part of tutor Jonathan Mumme, who has satisfied the requirements of the University of Tübingen for the award of the degree of Doctor of Theology. In January Mumme sat his final oral examinations – the 'Rigorosum' – at the University of Tübingen. Having handed in his dissertation in June 2011, these oral exams were the final hurdle toward the completion of his doctoral studies. The exams consisted of eight questions across five theological disciplines, administered by five professors and the dean of the Faculty for Protestant Theology. After three hours of intense exchange, Mumme received the news that he had passed the exams and was awarded an overall mark of summa cum laude for his doctoral studies. There remains but a publication requirement for him to fulfil and he is already in conversation with two German publishing houses that have expressed interest in his dissertation.

Professor Jonathan Kydd, the Dean of London University's International Programmes, recently informed us that following the formal review of Westfield House by academics and staff of the University of London and its federal Colleges, the Board of the University of London International Academy has endorsed the recommendation confirming the award of the Registered Centre status for Westfield House, for the Certificate of Higher Education in Theology, Diploma of Higher Education in Theology and the Bachelor of Divinity. Westfield House has been preparing students for external examinations in Theology at the University of London since the 1970s. (Preceptor Quirk was one of the first Westfield House students to graduate with the BD in 1976.)

## A Sabbatical at Westfield House

**In the Michaelmas Term, Dr Joel Heck, Professor of Theology at Concordia University, Texas, USA, and his wife Cheryl visited as Tutor-for-a-Term. The British Lutheran asked him for his reflections on his time here ...**



For a student of C S Lewis, the top two destinations in the world are Oxford and Cambridge, the two cities, apart from his birthplace, where Lewis spent the most time. Having spent our last sabbatical (2004) in Oxford, it was time for Cambridge. Westfield House was our dwelling place and our spiritual home for three months during last year's Michaelmas Term. Cheryl and I arrived in Cambridge having gone to Rome for a three day visit of the Vatican, one of the catacombs, the Coliseum, and other sites relevant to New Testament history.

The purpose of any sabbatical is to enhance both the person on sabbatical and the institution which granted the sabbatical and this sabbatical did both. My focus was the study of the life and writings of C S Lewis, which happened in a significant way with some new discoveries about some of the work of Lewis and will result in several articles about him.

Aiding me in this process were Bishop Simon Barrington-Ward, Don Cupitt, The Revd Canon Martin Seely (Westcott House Principal), and Dr Margie Tolstoy, in particular, but also, in some ways Dr Reg Quirk, Dr Robert Rosin, The Revd Jonathan Mumme, Dr Joel Humann, and others.

The new discoveries were especially two – first, with the assistance of Dr Margie Tolstoy, I learned that Lewis had served on the Council of Westcott House for four-and-a-half years. The Council is their governing board, so Lewis was involved in the kinds of decisions that governing boards make – monitoring finances and enrolment, hiring faculty and staff, public lectures, expansion of programs, remodel-



ling of facilities, and many other matters. Secondly, I learned more about the historical context of one of Lewis's most famous talks, 'Modern Theology and Biblical Criticism', originally entitled 'Fern-seed and Elephants'. That talk was delivered on 11 May 1959 in the Common Room of Westcott House, a fact unknown to the staff of Westcott House until I arrived and starting asking questions. This led to the discovery of the actual place where the talk was delivered, thanks to the help of someone who was present, Don Cupitt of Emmanuel College.

I spent an hour with Don Cupitt at Emmanuel, asking him questions about Lewis's talk. He recommended The Revd Lionel Wickham, who was also present on that day in 1959, for another perspective on that talk. I have since communicated with Wickham via email and I have also written to two other men who were present that day.

Both Westfield House and Resurrection Lutheran Church were our spiritual home for the Michaelmas Term, with Cheryl becoming involved in the music of the church both as organist and as choir director. I led an eight-week Bible Study on Sunday mornings on the book of Esther, preached and led worship once on Sunday, served as Sidesman twice on Sunday, and was involved in both daily chapel and occasionally the Monday afternoon seminars. We got acquainted with the students who were enrolled at Westfield House and the various tutors.

A trip to Oxford enabled us to spend time with Christ Church organist, Clive Driskill-Smith, and a second trip to Oxford brought me together with Walter Hooper, former private secretary to C S

Lewis, for lunch on the birthday of Lewis, November 29. During those two trips, I also spent time in the Bodleian Library, doing some research on the Martlets, an undergraduate literary society of which Lewis was a member. Lewis also served that society as its Secretary and, later, its President. An article may be forthcoming from that research also.

The city of Cambridge also allowed us many cultural opportunities, from singing in a choir at Trinity College to serving as ushers at the West Road Concert Hall to singing in the Chesterton Community Choir and seeing some of the sights of Cambridge. We spent some time in the Wren Library at Trinity College, the various chapels of the University, and Evensong at King's College, St John's College, Trinity College, and almost every other college that offered Evensong, including Lewis' college, Magdalene. A trip to the University library and the Divinity School showed me some of the potential for general theological research, although my research needs were met at Westfield House, the public library, and my own library.





## Those who teach and help



**Reg Quirk - Preceptor -  
New Testament, Greek,  
Practical Theology**



**Joel Humann - Tutor -  
Old Testament, Hebrew,  
Liturgics**



**Jonathan Mumme -  
Tutor - Systematic  
Theology, Church  
History**



**George Samiec - Tutor  
(Part-Time) - Pastoral  
Theology, Education,  
Field Work**



**Bob Rosin - Guest  
Tutor - Historical  
Theology**



**Wanja Mungai -  
Administrative Officer**



**Rachel Mumme -  
Communications**



### And now a word from Principal (to be) Dr Cyndy Lumley ...

*It is with joy and thanksgiving to God that I look forward to returning to England to take up my new position at Westfield House. Receiving the invitation to serve raised a mixture of emotions – surprise, anxiety over the challenge of choosing between three wonderful places to serve (India, Cambridge, Fort Wayne), awe that our gracious God would provide such opportunities, and delight that my wonderful ELCE family hadn't forgotten me in spite of my extended stay in the US! This is an exciting time for Westfield House and for the ELCE, with many new opportunities on the horizon. I am especially looking forward to helping to continue the development of the deaconess program, liaising with partner institutions around the world and to once again being part of the Westfield community.*



**Tony and Hilary Wood (and Jimmy)  
Housekeeping / Maintenance**



## Meeting Yogi Krusel



Students have many backgrounds. Yogi Krusel has returned to some studies at Westfield House. He has a back-

ground in security and *The British Lutheran* asked a few questions ...

**So, Yogi, we're talking about your experiences working as a doorman. What does a doorman do?**

The main thing is to keep the place you're working in safe. People are going for food or to enjoy themselves, and we're here to keep them safe. Where there's alcohol involved often you're being mum or dad.

**Can we use the term 'bouncer'?**

Yes, it's not politically correct, but I think so.

**You're quite a big chap, aren't you? For the benefit of our readers, can I ask how big?**

About 17½ stone (245 lb) and 6'1"

**And what was your background that equipped**

**you for this work?**

I've been involved in martial arts since I was little (my sister taught me the ropes to begin with). I've run martial arts clubs. And being in the military helped. Some martial arts are better suited than others but at their best they are about preventing violence, or preventing it from escalating.

**What do you see of people observing the nightlife of a city as you have?**

You do see people letting their hair down. So it's the other side of people – teachers, politicians, lawyers. It's not always negative, but different. And you observe social relationships. Sometimes it all goes wrong through personal excess or people intent on criminality. You need to watch for posturing – a bit like David Attenborough.

**Does being a Christian make a difference, or even help?**

I think it does. It helps you identify with a person. In a group there's a tendency to "go with the mob" but as a Christian you see and deal with the individual and try to do it compassionately. You can be a role model if you convey compassion to others in that situation. You are in the role of alpha male in the job but if the alpha male can be compassionate, that makes quite an impact.

**And now you're back at Westfield House. Do you think that your experiences with a very**



## different side of life help you in serving the church or serving people in the church?

You see that people are not just what they present in church. So you have an insight into what people really are. It helps you not to worry about the little conflicts. Coming out of any conflict situation can help you to find a more contemplative approach. And it teaches you to engage with issues on a more situational basis. There is no blanket approach to everything because people are all individuals. Here's a thought: bouncing is not about keeping people out, but enabling everyone to come in.

Thank you.

## The diaconal face of Westfield House



Westfield House is increasingly receiving diaconal students in the student body. Overseas students are from the US and are Deaconess students in Deaconess Study Programmes at the Concordia Seminaries at St Louis or Fort Wayne and at Concordia, Chicago. While the ELCE has not formally recognised a diaconal office, it doesn't preclude students from undertaking studies through the London University programme and Westfield House's internal programme that would equip them for diaconal service in the Church (here or overseas).

*Pictured: Preceptor Reg Quirk, Deaconess Rachel Mumme, Anne Shelton (WH), Michelle Domin (CTSFW), and Juliana Kriger (WH) holding Miranda Mumme*

## The art of pastoral counselling



In the Lent Term, Pastor Bob Kempe and his wife, Rae, returned to Westfield House. They were last at Westfield House in 2009. Bob is Emeritus Lecturer at Australian Lutheran College specialising in Pastoral Care and Counselling. He offered a series of electives for students and a day's workshop for ELCE pastors on pastoral counselling. The British Lutheran asked him to share his thoughts ...

As a newly-ordained, enthusiastic but inexperienced young pastor I was only a few weeks into parish ministry when I found myself totally out of my depth. Not in my worship leading or preaching. Not in my ability to teach. Not in my offering of pastoral care to the immediate needs of people. Not in my capacity to engage in dialog with others. But in the area of being a pastoral counsellor to people in desperate need.

A couple, only a few years older than my wife and I, were having serious marital problems; and they came to me as their pastor for guidance. I was able to hear their plight and need. I was able to care for them. But I really had no idea how to help them work through to any kind of workable solution the complex issues that now threatened their lives.

Then, in the midst of that, I was called into a violent family conflict. Again, people were seeking pastoral guidance for some solution to their painful situation. But, again I felt inadequate to their needs.

It was situations like these that propelled me into enrolling in counselling courses and studies – an interest and love that have persisted to this day. Now, almost 50 years later, I not only enjoy the privilege of working pastorally with people at the deeper levels of their lives; I also have the added privilege of being able to teach what I have learnt to others. This I have done for quite some years as a lecturer at Australian Lutheran College (formerly Luther Seminary) in Adelaide and as a supervisor in the stimulating world of Clinical Pastoral Education.

So it is that Westfield House invited me back to Cambridge during this year's Lenten term as part of their tutor-for-a-term program, asking me to offer a six-week elective on pastoral counselling to its students, as well as a one-day workshop on the same topic to ELCE pastors. My wife, Rae, is with me; and we are once more enjoying the hospitality of folk in the ELCE, as well as the occasional pleasurable opportunities to explore more of this wondrous part of the world. Even if it is mid-winter – also a new experience for us!

Over the years I have discovered that most people entering pastoral ministry (whether as pastors, elders, lay workers, deaconesses, etc) are apprehensive about their ability to offer pastoral counselling. It matters not that they may have undertaken some introductory work in this area of ministry as part of their theological and pastoral education: when thrust into the reality of the messes in others' lives, or into the heartache of big questions that regularly confront others, they commonly experience the same kinds of feelings I did as that young pastor.



The truth is that – generally speaking – pastoral students are not always well-prepared in the area of pastoral counselling. It is also a truth that this aspect of ministry – like, but also more than – all other aspects of ministry is most effectively learnt 'on the job'; and, by and large, I think theological colleges are aware of that. Whether or not pastoral people actually engage in that ongoing learning is, of course, another matter altogether.

One of the unfortunate consequences of any ineptness in this vital area of pastoral ministry is that people miss out on an enriching aspect of the Christian life: the opportunity to dig deeply into life's critical issues within the context of a pastoral relationship with a capable Christian counsellor. More concerning than that is the harm that can result – albeit unwittingly – from an uninformed and oft-bumbling counselling response to people's hurt, pain and personal needs.

The electives and workshop I am conducting at Westfield can only be the briefest of introductions to the intricacies of pastoral counselling. Nevertheless, I hope that such an introduction, even if it is a return to basics for some, will serve as an encouragement to attendees to continue to develop their studies in this area.

Topics being covered in the Westfield teaching bracket include:

- The importance of defining counselling as a pastoral activity in its own right, and not confus-



(honouring the principle that all good theology is practical and that all good pastoral practice is theologically alive).

• The indispensable need for being equipped in a chosen counselling approach. There is a wealth of these, and it is crucial that counsellors wisely choose their particular methodology. This becomes the 'map' for each counselling engagement and journey. My own favoured approach relates to narrative counselling: story as a paradigm for pas-

toral counselling.

• The unique tools and resources the pastoral counsellor brings into the counselling relationship. The most significant of these are the Word, prayer, blessing, and the opportunity for confession and forgiveness.

Effective pastoral counselling is an art (even a gift) which needs to be nurtured, rather than a skill to be learnt. And if there is one secret above all others to developing that art, it is this: a good pastoral counsellor knows how to listen – really listen. Too many pastoral people become caught in the trap of believing that they need to 'tell': that they

ought to know the answers to everyone else's questions and problems, and that their task is to give those answers and advice for other people to follow. Such a trap really only snares both the counsellor and the one being counselled in idolatry: it leads the counsellor into believing that they must become some sort of 'god' (or at least a guru) for the other; and it leads the counselee into believing that, unless they follow what the counsellor says, they are doing wrong, sinning.

On the other hand, listening in love to another as they pour or squeeze out their confusion, hurt, and anxiety is the greatest act of love a counsellor can show the other. Walking with them as they then freely explore all the ways in which they may respond to life's challenges and ultimately choose the way for themselves before God is one of life's greatest privileges. And then honouring the choice the other makes is the greatest respect a counsellor can show another in the exercise of the freedom God gives in Christ.

For myself, this kind of interaction has become one of my greatest joys as a Christian pastor – far removed from that frightened, tentative and blind young pastor of many years ago. And being a part of other pastoral people discovering this same liberating truth for themselves is simply blessing upon blessing.

ing it with such other activities as pastoral care, preaching, teaching, etc. At the same time, it is also important to be able to relate counselling to the big, inter-connected picture of Christian ministry.

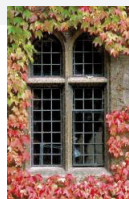
• The difference between pastoral counselling and secular counselling (those differences being located in the context within which pastoral counselling occurs, the relationship between counsellor and counselee, and the philosophical framework within which one's counselling approach is defined and practised).

• The dynamic between the counsellor's theological framework and counselling practice

## Westfield Windows

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# The Book of Revelation

4<sup>th</sup> in a series of 6  
The Rev. Dr Reg Quirk

## The heavenly throne and liturgy in the book of Revelation

What is the book of Revelation actually about? That is the big question confronting many a bewildered reader. Is it about the life and struggle of the Christian in the Roman Empire towards the end of the first century? Well, yes, I think it is. Or is it about the life and struggle of the Christian in the twenty-first century? Yes, it is about that too. One of the things that sets apart the prophecies of the Bible is that their message is timeless as well as timely. What, then, is it about?

One answer to that question is that it is a book about the enthronement of God. Of all the themes in the book, this one runs through all of it. At the beginning of chapter 4 John the seer is taken to heaven before the throne of God. Throughout the rest of the visions John is transported here or there like a roving reporter to witness signs in earth or sky or sea but he is never more than a chapter away from sight or sound of Him Who sits upon the throne. This provides a vital backdrop to the visions – often grim and terrifying visions of what is to take place – because it is clear that God nevertheless remains enthroned in power above it all.

The rule of God is, of course, challenged by a pretender. Satan also has his throne, not in heaven, but in the heart of John's own parish (Rev. 2:13). The rule of Satan, and Jesus did speak of

'the ruler of this world' (John 12, 14 and 16), is more immediate and obvious than that of God. So the book lays out two ways, at whose crossroads we stand. The rule of God is one option but the alternative is very attractive. Sometimes it promises wealth and power or acceptance and safety. Neither is the alternative always starkly evil in itself. The problem with the antichrist, to borrow a word from 1 John, is not that it is obviously opposed to God and all that is good but that it stands in its place. Revelation shows the rule of God leading to the heavenly city, that of Satan leading its followers to destruction.



Not only does the antichrist command obedience but it evokes worship. As Luther explains it in his familiar explanation of the first commandment, it is fearing, loving and trusting in something besides God above all things. So chapter 13 observes, 'They worshipped the beast, saying, "Who is like the beast, and who can fight against it?"'.

But the throne of God is the rightful focus of worship. Those who gather around the throne assemble in worship. Chapters 4 and 5 of the book have supplied a great resource to the church, as the worship offered at the heavenly throne is recorded for us to echo. The hymn of





## This Is the Feast

Revelation 5:12-13; 19:5-9

*Refrain*

This is the feast of vic-to-ry for our God.

Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia.

1 — Wor-thy is Christ, the Lamb who was slain, whose and  
 2 Pow-er, rich-es, wis-dom, and strength,  
 3 Sing with all the peo-ple of God, and  
 4 Bless-ing, hon-or, glo-ry, and might be to  
 5 For the Lamb who was slain has be-

blood set us free to be peo-ple of God. *Refrain*  
 hon-or, bless-ing, and glo-ry are His. *Refrain*  
 join in the hymn of all cre-a-tion: *Stanza 4*  
 God and the Lamb for-ev-er. A-men. *Refrain*  
 gun His reign. Al-le-lu-ia. *Final Refrain*

*Final Refrain*

This is the feast of vic-to-ry for our God.

Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia.

praise 'This is the Feast' incorporated as an alternative to the Gloria in Excelsis in some settings of the liturgy used in our church is composed of phrases taken directly (if not in order) from the song of those gathered around the throne. It seems particularly appropriate to me that we borrow the words of the heavenly liturgy as we prepare to share with those worshippers in a foretaste of their experience. Like them, after all, we are, in our communion, in the very presence of the Lamb who was slain.

The same songs sung around the heavenly throne inspire the hymns of the church too. The great Trinitarian hymn, Holy, Holy, Holy, Lord God Almighty, is one of those drawing on the four living creatures' praises in Revelation 4. The familiar Hallelujah Chorus of Handel's Messiah brings together the voice of the great multitude in heaven in Revelation 19 and the loud voices in heaven of Revelation 11. Again it is fitting that our worship should echo that of those around the throne, who know far better Whom we worship, because they are in His presence. In the reverence of His people, the throne of God is brought to earth. God's name is hallowed. His kingdom comes. His will is done, on earth as it is in heaven.

## Child Protection and the ELCE

All congregations and church activities operate in conformity with the ELCE Child Protection Policy. Copies of this policy are available from the ELCE Central Office, 28 Huntingdon Road, Cambridge, CB3 0HH.



## Coming Up

The 59<sup>th</sup> Annual Synodical Convention of the ELCE and the Annual General Meeting of the ELCE Trust Ltd will occur at St Timothy Lutheran Church, Queen Alexandra Road, Sunderland SR2 9AA on Friday 4<sup>th</sup> October and Saturday 5<sup>th</sup> October.

# Lutheran co.uk radio



## *Interviewing the Interviewer or is that Inquisiting the Inquisitor?*

### Behind the microphone of The Lutheran Inquisitor

**Pastor Jon, you're the Lutheran Inquisitor. What's that like?**

It is surreal. I get to ask brilliant theologians questions about their particular field of expertise and sit back and be edified. It gives me a chance to ask some folks, who I deeply respect and admire, questions that I've had and wanted answers to. It gives me a chance to try and pick their brains to help me come to grips with questions I have. And they seem to be very happy to do so.

**I can't seem to avoid the Monty Python line 'Nobody likes the Spanish Inquisition!'.**



**How do you get people to talk?**

I believe the Python quote is 'Nobody expects the Spanish Inquisition!'. The comfy chair for you, my Aussie friend. Generally getting pastors and theologians to talk is not a problem. In fact, my goal is to speak as little as possible and let the guests run with the ball. In most cases, if people are passionate about what they are saying, and these guests are, then they will just take off and go. But for those rare occasions when guests tend to keep their answers to a minimum, I've prepared a long list of questions that will hopefully





*Interviewing Pastor John Donkoh studying at Westfield House. John has 20 years experience of radio ministry with Lutheran Hour Ministries in Uganda and Ghana*



*I remember how to drive ...  
but the microphone was on the left!*

for at least 30 minutes. But getting people to talk is the easy bit.

### **Who have you interviewed?**

I've spoken to folks from Africa, Asia, Europe, the UK, Canada, and the USA. We have interviewed Lutherans and non-Lutherans. I guess some of the 'high profile' folks we've interviewed include Dr Alistair McGrath on Luther's Theology of the Cross, Dr David Scaer of Interpreting the Parables, Dr Robert Rosin on Luther as

Educator, Dr Andrew Bartelt on the prophet Isaiah, Dr Tom Winger on Ephesians, Dr Boris Gunjavic on talking to those opposed to Christianity, Dr Makito Masaki on the Upside Down God and many more.

### **Do you enjoy it?**

Yes, I do enjoy it. I love to chat theology and see its practical aspects. It is a great way for me to learn lots of wonderful things from very gifted and intelligent people. I am also amazed by how nice everyone has been to me. Not one person yet, whom we have approached has said no. Everyone has been really happy donate their time.

### **What sort of feedback have you received on the programme?**

I have not received any specific feedback on the programme.

### **You certainly have interviewed some 'high powered' guests. Might there be a danger that the programme is too 'high brow'?**

Of course, we pastors always run the danger of being so heavenly minded that we are no earthly good. However, the thing I've been so impressed with in interviewing these folks is how practical they are. The issues dealt with are often complex, but our guests have managed to, I think, explain them extremely clearly and to demonstrate how theology impacts our daily lives.

### **Why should people log onto 'The Lutheran Inquisitor'?**

I often ask myself that question! But if people would like to listen to leading theologians speaking on a whole range of topics then this is a good place to start.

**Looking wider for a moment. The Lutheran Inquisitor is one of many programmes on Lutheran Radio UK. This internet radio ministry is so new for the ELCE. It was and still is a 'leap of faith'. Now just over a year old, how is LRUK going in your opinion?** I think LRUK has been a wonderful blessing to the ELCE. We have been listened to in over 70 countries worldwide. Our largest listening audience is Europe, which is what we had hoped, and our second largest listening audience is the UK, which absolutely thrills us. At synod Rev.

Jaime Kriger reported that over 6,000 people per week listen to LRUK, and every quarter the listening audience has grown by more than 10%. We have also received some wonderful feedback from people around the world who thank us for providing faith building programming.

### **Has it met your expectations? Exceeded them? Or not?**

LRUK has definitely exceeded my expectations. The content and professionalism of the programming is amazing. People from around the world are listening and commenting about us. We have been contacted by radio stations in the USA who are now using some of our programming on their station. And three other church bodies have contacted us to try and get our expertise on beginning Internet radio stations. The impact of LRUK is being felt. But above all, we are reaching a substantial audience in the UK, which was our aim.

### **What is the future of 'The Lutheran Inquisitor'?**

As long as people want to discuss theology, I am happy to ask questions. We still have a long list of folks who have agreed to be on the Lutheran Inquisitor, so as long as folks will talk to us, we will keep going.

### **What is the future for Lutheran Radio UK?**

LRUK has proved to be a great blessing to many around the world. It began as a three year venture that we hope will continue for a long long time. The ELCE has supported it with finances and prayer and we thank each congregation very



much for their support. However even in the first three years LRUK needed to do some fundraising and so this year LRUK has asked for financial support. There has been wonderful support from individual and group donations here and from around the world. In the next months LRUK and the ELCE has to look at the 'funding future'. We thank people for their generosity and encourage them to continue praying for us and we ask folks who have been blessed by LRUK to consider making a donation to help keep us 'on air' ...or is that 'on the web'?!

### **Which radio station is all about Christ to all God's children?**

Would that be Lutheran Radio UK?

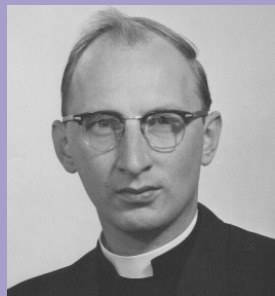
**Indeed it is! Thanks Pastor Jon!**



**THE LUTHERAN INQUISITOR: A quest for answers to pressing issues and their ramifications for the Church today. Weekly talk show hosted by Pastor Jon Ehlers. Mondays at 3am, 11am, 3pm and 9pm (GMT).**

***Lutheran Radio UK ...  
All about Christ and to all God's children***

# Memory Lane



Numerous replies confirmed that this is Pastor Hennig



Further details about these photos are elusive

***And now a new photo ...***



This photo was printed on page 3 of *The British Lutheran* (Nov, 1963) as part of an article on Scottish Lutheranism and captioned as 'first fruits of 1962 Christian Film Festival: Sunday School and teacher'. Does anyone have further details?

# ***The Last Word***

**Rev. George Samiec**



Can anything good come out of Nazareth? Sue Scott asked this as she visited Nazareth on the ELCE Holy Land Tour. Nathanael asked it a long time earlier (John 1:46). The question only makes sense of course with a context. A suggestion to what was behind Nathanael's question was the thought that Nazareth doesn't figure in the Old Testament, let alone have any references to the Messiah. It seems to have been a small town mixing Jews and Gentiles. My guess is that for whatever reason it developed – or it may have come as a result of Nathanael's quip (be careful what you say!) – a stereotype emerges – the question continues to be asked – because apparently there's an element (or a lot) of truth behind it.

This issue of *The British Lutheran* has had about half of it constructed in Scotland. The other half has been England (sorry Wales) – the Midlands and Suffolk – as I've been on the move. I quipped when up in Scotland that perhaps I should put a tartan background to the 'Scottish' pages! (Could you tell when you were reading?) Would it have mattered if you had known? I suppose that depends on your stereotypes (of Scotland or Australians or clergy)! A description of heaven and hell with stereotypes suggests that in Heaven the mechanics are German, the chefs are French, the police are British, the lovers are Italian, and everything is organised by the Swiss while in Hell the mechanics are French, the police are German, the chefs are British, the lovers are Swiss, and everything is organised by the Italians. We smile – or frown – at this depending on our resonance with the stereotype.

Christians are stereotyped by the world – 'Goody two shoes', hypocrite, inoffensive, offensive. I'm not sure that Christians stereotype the world as such – we're all sinners after all – but I do think Christians tend to stereotype other Christians. Can anything good come out of another Lutheran Church? I think that is going to be the type of question that is increasingly asked by all those who claim a link to the Lutheran Confessions as we head towards the big 500 for us. It seems we're trying to work out who are the 'Muggles' amongst us (thanks Andrea for the image!). Stereotypes might help us know what to expect but I am still discovering and learning that people really are three dimensional – rather than cardboard cut outs. I discover this in the parish, in the classroom, in conversations with other Christians – and yes, other Lutherans. People can be stereotypical and unique almost at the same time.

The ELCE Holy Land tour no doubt confirmed and exploded some stereotypes. So does inter-church dialogue and pastoral conferences and worship and church life in general. It remains imperative for us to hear the words spoken or written – not stereotypically but so that we do understand what is being communicated. We firstly need to hear and study God's Word. Then we also need to hear what others are saying – and what we're saying – so that truth and love are at the heart of all we do – as Church and as individuals.

Can anything good come out of *The British Lutheran*? I'll leave that one to you!