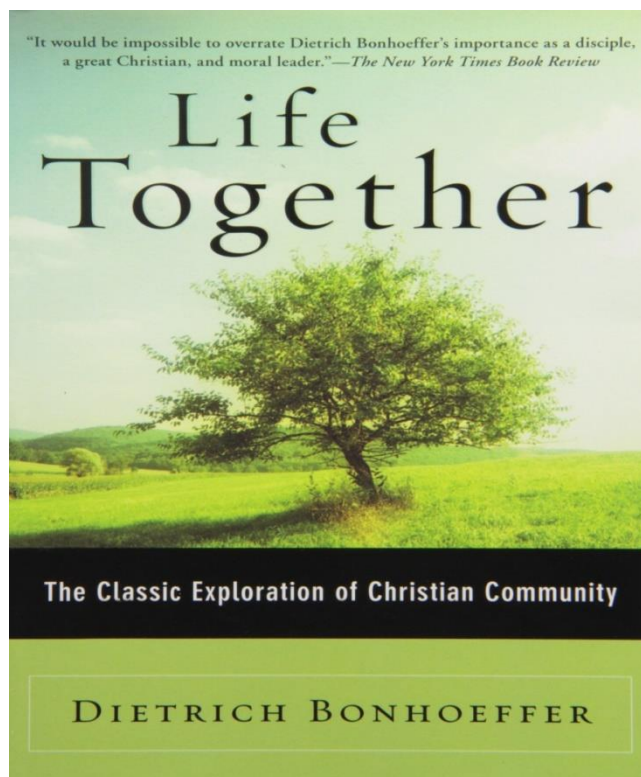


**The Anglican Diocese of Cyprus and the Gulf in the Episcopal
Province of Jerusalem and the Middle East**
LENT STUDY 2017
A Barnabas Team Initiative

**Lent in 2017 will start on Ash Wednesday, the 1st of March and will continue
for 47 days until Easter Sunday, 16th of April 2017**

Reflections on “*Life Together*” by Dietrich Bonhoeffer



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Introduction: The Life and Death of Dietrich Bonhoeffer

Dietrich Bonhoeffer was born on the 4th of February 1906 in Breslau. However, he grew up mostly in Berlin, where his father was a noted physician and psychiatrist. From his father he learned, as he wrote in his last letter from prison, what characterises all that he wrote, an insistent realism, a “turning away from the phraseological to the real.” For him, Christianity could never be mere intellectual theory; doctrine divorced from life, or mystical emotion, but always must be responsible, obedient action, the discipleship of Christ in every situation of concrete everyday life.

For Bonhoeffer, doctrine and the Christian life were one and the same. He demonstrates for us the reality that the Christian faith, is a confessing faith, one which teaches and proclaims the gifts of Christ and one which speaks forth through the mouth of Christians by the grace of God in the Holy Spirit. This is what led him to prison and to death. Six years before his imprisonment by the Gestapo he had written, “When Christ calls a man, he bids him come and die.” Hitler’s rise to power had been rapidly increasing every year since 1923. On December 19, 1924, Adolf Hitler was released from Landsberg Prison. Hitler served only eight months of a five-year sentence for high treason for his role in leading an attempted coup known as the Beer Hall Putsch.

In 1933, Hitler was appointed Chancellor of Germany. This caused great struggle for the Christian churches of Germany. Eventually they were placed under the Nazi *Gleichschaltung*, which basically amounted to forced acquiescence of Nazi policies. [In Nazi terminology, *Gleichschaltung* (German pronunciation: [ˈɡlaɪçʃaltʊŋ]), was the process of **Nazification** by which Nazi Germany successively established a system of totalitarian control and coordination over all aspects of society, "from the economy and trade associations to the media, culture education and the church".]

This encompassed all facets of life in Germany in addition to the church and subsequently the Confessing Church was formed in 1933 in response to those churches that had caved in to Hitler. The Confessing Church made itself recognisable through an active voice against Hitler and the Nazis, especially with statements such as the "Barmen Declaration", which denounced those churches that had supported the Nazis.

In February of 1933, Bonhoeffer delivered a lecture over public radio in which he chastised the German public for hankering after a leader which would become a "misleader". His radio program was taken off the air before he could finish. He fled to London, refusing to be a part of the German-Christian compromise with Hitler.

In spring of 1935 he was called by the Confessing Church to take charge of an "illegal," underground seminary in Pomerania. The seminary was located in Finkenwalde, where he shared an emergency-built house with 25 vicars.

This was life together, the life of the Christian community which is described and documented in *Life Together* (1938). This work, along with *Cost of Discipleship*, encompasses Bonhoeffer's theological understanding of what it means to live as a Christian community in the body of Christ.

Sometime after writing these books and his commentary on the Psalms, the Gestapo closed the underground seminary and forbade Bonhoeffer from writing or publishing his books.

By this time, Bonhoeffer was already involved in the *Abwehr* resistance movement which was planning an attempt to assassinate Hitler. He was in the U.S. for a short stay and returned in 1939 even more committed to the Confessing Church and the resistance work. He saw a lack of response as an irresponsible cowardice and a flight from reality. He once said, **"The sin of respectable people reveals itself in the flight from responsibility." Here he acted in accord with his theological view of ethics, that a Christian must accept his responsibility as a citizen of this world where God has placed him.**

On the 5th of April 1943, Bonhoeffer, his sister and brother-in-law, were arrested and incarcerated in Tegel, a military prison, and held there until October of 1944. Bonhoeffer spent time in several Gestapo concentration camps, including Buchenwald, Schönberg and finally Flossenburg. An estimated 73,000 victims were put to death at this camp and its sub-camps.

On April 9, 1945, Dietrich Bonhoeffer was hanged; a day after he preached to fellow inmates on Isaiah 53, "By His stripes we are healed." Before he was taken by the guards, he said this to one man nearby, **"This is the end, but for me it is the beginning of life."**

On April 23, the 2nd U.S. Cavalry liberated Flossenburg. Through his written works, Dietrich Bonhoeffer continues to be one of the most influential Lutheran theologians of the 20th century and a modern witness for the faith in the midst of persecution and wickedness.

Bonhoeffer, imprisoned for his faith, would no doubt agree with St. Paul who said, **"I want you to know, brothers, that what has happened to me has really served to advance the Gospel, so that it has become known throughout the whole imperial guard and to the rest that my imprisonment is for Christ. And most of the brothers, having become confident in the Lord by my imprisonment, are much more bold to speak the Word of God without fear"** (Philippians 1:12-14).

WEEK 1 - Introductory Questions for *Life Together*

Theme: Life together under the Word: Christ in the Christian community.

Prayer: **Lord Jesus Christ, before whom all in heaven and earth shall bow, grant courage that Your children may confess Your saving name in the face of any opposition from a world hostile to the Gospel. Help us to remember Your faithful children who sacrificed much and even faced death rather than dishonour You when called upon to deny the faith. By Your Spirit, strengthen us to be faithful and to confess boldly, knowing that You will confess Your own before the Father in heaven, with whom You and the Holy Spirit live and reign, one God, now and forever. Amen. (Collect for persecuted Christians, LSB).**

1. Read 1 Peter 4:12-19.
2. What perspective does Peter give us on Christian suffering?
3. Also Cf. Psalm 37, 70, 77, 94; Romans 5:1-5, 8:18; 1 Corinthians 1:3-11; Isaiah 53; Hebrews 2:10, 14, 4:15
4. Since we are separated by time and face a different context of life, what is the value of reflecting on this book and this man, Dietrich Bonhoeffer?
5. There are certainly differences between our lives and Bonhoeffer's life, what are some similarities we can draw as a Christian community gathered together in our diocese and province?
6. What does Bonhoeffer offer to teach us from God's Word that we might not find in another book?

Psalm 67 (NIV)

- 1 May God be gracious to us and bless us and make his face shine on us**
- 2 so that your ways may be known on earth, your salvation among all nations.**
- 3 May the peoples praise you, God; may all the peoples praise you.**
- 4 May the nations be glad and sing for joy, for you rule the peoples with equity and guide the nations of the earth.**
- 5 May the peoples praise you, God; may all the peoples praise you.**
- 6 The land yields its harvest; God, our God, blesses us.**
- 7 May God bless us still, so that all the ends of the earth will fear him.**

Theme: Life together as a community in and through Christ our Lord.

Prayer: Almighty God, grant to Your Church Your Holy Spirit and the wisdom which comes down from above, that Your Word may not be bound but have free course and be preached to the joy and edifying of Christ's holy people, that in steadfast faith we may serve You and, in the confession of Your name, abide unto the end; through Jesus Christ our Lord. Amen. (Collect for the Church, LSB).

1. In the opening pages of chapter one, Bonhoeffer establishes his thesis. What is a brief summary of this thesis? What is his reasoning in this theme/thesis?
2. Read John 10:10 – what connection do you see between this verse and the thesis of *Life Together*.
3. According to Bonhoeffer, what is the purpose for a Christian congregation to gather together? (p. 18).
4. On p. 19, he writes, "The physical presence of other Christians is a source of incomparable joy and strength to the believer." What does he mean by this? (p. 19-20).
5. How does Bonhoeffer's warning about taking the fellowship of Christians for granted apply to our lives as members in the body of Christ, especially given our vocation in the diocese of Cyprus and the Gulf?
6. Under the subheading on p. 21 there are three main points in this section. What are they? (For the explanation – see p.21-26).
7. In Luther's Smalcald articles of 1537, he writes, "*It must be firmly maintained that God gives no one His Spirit or grace apart from the external Word which goes before. We say this to protect ourselves from the enthusiasts who boast that they have the Spirit apart from and before contact with the Word. On this basis, they judge, interpret, and twist Scripture or oral Word according to their pleasure...*

In short, enthusiasm clings to Adam and his children from the beginning to the end of the world – fed and spread among them as poison by the old dragon... therefore we should and must insist that God does not want to deal with us human beings, except by means of His external Word and sacrament. Keeping this in mind, read Bonhoeffer's words on p. 22?

Prayer: I thank you my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night. For into Your hands I commend myself, my body and soul and all things. Let your holy angel be with me, that the evil foe may have no power over me. Amen

Theme: The Christian community is a Divine reality built and sustained by the love of God in Christ Jesus.

Prayer: Merciful God, we humbly implore You to cast the bright beams of Your light upon Your Church that we, being instructed by the doctrine of the blessed apostles, may walk in the light of Your truth and at length attain to the light of everlasting life; through Jesus Christ, our Lord. Amen

1. Bonhoeffer states that the Christian community is not an ideal, but a Divine reality. That is to say, the Christian community, the body of Christ, is not something which man can strive for nor create nor postulate hypothetically. Rather, it is the reality of Christ's presence with His bride the Church. With this understanding, what does he mean when he speaks of human "**wish dreams**" corrupting the community? (p. 26ff).
2. "God is not a God of emotions, but the God of truth (p. 27)." What does he mean by this? What application of this statement can we make given today's trends in mainstream Christian churches and denominations? Faith, fact or feeling...
3. On p. 28, Bonhoeffer talks about the common life of the Christian community. How does he describe us? What characterises the Christian life?
4. On pages 31-32, Bonhoeffer contrasts two communities. What are they? How are they different? Are there any similarities between the two?
5. On pages 33ff he offers another contrast of two types of love. What are the differences between these two types of love? What is the motivating factor or the "efficient cause" behind them?
6. On page 35 Bonhoeffer wrote, "Human love makes itself an end in itself. It creates of itself an end, an idol which it worships, to which it must subject everything." Read Romans 1:18-25. What does this reading from Romans, combined with what Bonhoeffer writes, teach us about our lives as Christians living in the 21st century?
7. How do we make human love an end unto itself? Where does this seed of idolatry sprout in our lives?
8. On page 38 Bonhoeffer wrote, "**A purely spiritual relationship is not only dangerous, but also an altogether abnormal thing.**" What does he mean by this?
9. How and where does God ground the spiritual realities of community together with the earthly reality of life as it has been given to us His children?
10. Bonhoeffer clearly teaches us that there is a difference between human and spiritual love and also between human and spiritual communities. Are the two entirely incompatible? Can they ever coincide?

Prayer: I thank you my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night. For into Your hands I commend myself, my body and soul and all things. Let your holy angel be with me, that the evil foe may have no power over me. Amen

WEEK 2 - Chapter Two: *The Day with Others* - Page 40-57

Theme: Each new day the Christian community receives manifold gifts from God through prayer, hymns, and His Holy Scripture.

Prayer: Faithful God, whose mercies are new every morning, we humbly pray that You would look upon us in mercy and renew us by Your Holy Spirit. Keep safe our going out and our coming in, and let Your blessing remain with us throughout all our days. Preserve us in Your righteousness, and grant us a portion in that eternal life which is in Christ Jesus our Lord. Amen

1. How do Luther's morning and evening prayers help to focus the mind of a Christian in the morning and in the evening? How then would we begin to describe the rhythm of the Christian life – i.e. if it were to have shape, what would it look like?
2. Bonhoeffer asks a question on pg. 44 of importance for us. How can God's Word be at the same time prayer to God?
3. What are some of the answers he provides in the next few pages? What are your conclusions on this question?
4. Beginning on page 47, Bonhoeffer addresses the meaning and value of praying the book of the Psalms. What are three reasons he provides for the meaning of praying Psalms? (p. 47-50).
5. From pages 50-57, Bonhoeffer takes up the Christian community's daily reading of Scripture. He reminds us that God's Word is a revealed Word for all men at all times. However, these were written some time ago.

Therefore, what dangers does he warn us against as we read Scripture within the Christian community? Why might people object to reading Scripture as a Christian community?

6. On page 54, he speaks concerning the various troubles and trials a Christian experiences in this life. What comfort does he point us to that is especially helpful in our regional context today?

Prayer: I thank you my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night. For into Your hands I commend myself, my body and soul and all things. Let your holy angel be with me, that the evil foe may have no power over me. Amen

Theme: Hymns, prayers, and fellowship unite the Christian community under the Word of God.

Prayer: Almighty God, send Your Holy Spirit into our hearts that He may rule and direct us according to Your will, comfort us in all our temptations and afflictions, defend us from all error, and lead us into all truth that we, being steadfast in faith, may increase in all good works and in the end obtain everlasting life; through Jesus Christ, our Lord. Amen.

1. Continuing his discussion on the Christian's day with others, Bonhoeffer takes up the subject of singing. With whom does he connect the song of the Christian community? Why is this important for us as a community? (p. 57). Cf. also Revelation 7:9-12. What are some other well known "songs" in Scripture?
2. Bonhoeffer calls our corporate prayers the voice of the Church. What are some difficulties he raises that are prominent within a praying Christian community? (p.62).
3. How is the prayer of the Christian community best formed and shaped? Cf. p. 62 and 64.
4. Reflecting on the book thus far, why do you think he tends to emphasise the topic of prayer in the Christian community as one of importance?
5. Bonhoeffer says that Scripture speaks of 3 kinds of table fellowship, daily at the table, the fellowship at the Lord's table, and the final fellowship in the kingdom of God (p. 66). He rightly asks, "To know Jesus Christ in the presence of these gifts – what does this mean?" How does he answer his own question? What applications can we make for our diocese?
6. "The sustenance that God provides becomes a consolation of the afflicted; for it is the token of the grace and faithfulness with which God supports and guides His children" (p. 72). What is the Scriptural connection between work and being fed? How does this differ from what the world teaches us about work and daily bread?
7. There are many good and salutary things mentioned in this chapter concerning the Christian's daily life together under the Word of God. Bonhoeffer suggests a good rhythm of life for our Christian faith. Name some ways in which we have complicated our lives, therefore making such a rhythm and pattern of life more difficult.

Prayer: I thank you my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night. For into Your hands I commend myself, my body and soul and all things. Let your holy angel be with me, that the evil foe may have no power over me. Amen

Theme: The Christian spends time alone for meditation, prayer, and intercession, so that they are strengthened for the benefit of the community.

Prayer: Almighty and everlasting God, You make us both to will and to do those things that are good and acceptable in Your sight. Let Your fatherly hand ever guide us through prayer, meditation, and intercession through Your Son Jesus Christ. Grant that Your Holy Spirit ever be with us to direct us in the knowledge and obedience of Your Word that we may obtain everlasting life; through Jesus Christ, our Lord. Amen.

1. In the previous chapter, we learned of the many benefits that come from a Christian community that gathers together. However, can a Christian community gather together for the wrong reasons? Cf. p. 76.
2. "Let him who cannot be alone beware of community...but the reverse is also true: Let him who is not in community beware of being alone" (p.77). These two statements appear to be paradoxical. What does he mean by saying this? What does Bonhoeffer want us to learn from these two statements? How can this apply to this in our diocese?
3. For all the benefits of silence, Bonhoeffer also indicates that there is a negative silence. Cf. p. 80 and this quote "There is such a thing as forbidden, self-indulgent silence, a proud offensive silence." Do you think that this quote and portions of this page refer to his outspoken activities against the Nazis or is that inferring too much? What is the Christian response to public events of tragedy and or error?
4. Christian time alone in devotion is not meant to be conducted willy-nilly. What three motifs does Bonhoeffer use to focus the devotional time alone?
5. What is the purpose of meditation upon God's Word? (Cf. p. 81-84).
6. With whom and from where does Christian prayer, both public and private, begin? (Cf. p.84-85).
7. How does Bonhoeffer define intercession in distinction from prayer? Describe the application of intercession within the Christian community. (Cf. p. 85-87). How is this done in our community? What are some ways we can further encourage this practice?

Prayer: I thank you my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night. For into Your hands I commend myself, my body and soul and all things. Let your holy angel be with me, that the evil foe may have no power over me. + Amen

Theme: Justification by faith leads the Christian community to actively serve others through meekness, listening, helping, bearing, and proclaiming.

Prayer: Heavenly Father, grant Your mercy and grace to Your people in their many and various callings. Give them patience, and strengthen them in their Christian vocation of witness to the world and of service to their neighbour in Christ's name; through Jesus Christ, our Lord + Amen.

1. Bonhoeffer uses the word ministry in this chapter differently than we think of ministry. How is it used in this chapter? List some of the hindrances to the Christian community that ministers? How do we encounter this in our daily lives?
2. The tongue is a two-edged sword, speaking both words of wickedness and also words of compassion. First, what does Bonhoeffer tell us is dangerous about the tongue? Then, what does he suggest as a goal for the proper use of the tongue in a Christian community?
3. Do we risk anything in helping others? Why is it hard to "think little of ourselves"? (p. 94). How can our diocese serve others with meekness?
4. What kind of listening does Bonhoeffer have in mind for us (p. 97 ff.)? How can Christian love be expressed through listening to other Christians in our community?
5. What is the two-fold aspect of helpfulness (p. 99)? What are some concrete ways that our diocese has done this and can continue to do this in the future both in the Gulf and in Cyprus?
6. What role does our freedom as Christians play in bearing one another's burdens (p. 100-103)? Luther once wrote in his famous work on Christian freedom, "A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all."¹ (Cf. 1 Cor. 9:19; Rom. 13:8) What insight does Luther add to the ministry of bearing as discussed by Bonhoeffer?
7. In a day and age where the phrase "you cannot judge me" (or any variation on that theme) is common, what does Bonhoeffer tell us is unavoidable (p. 107)? How do Christians properly judge matters in life? Cf. Galatians 1:6-10; 1 Timothy 6:3-5; 2 Timothy 1:8-14, 3:1-5. How does this apply to life or in our wider community?
8. Genuine authority and the authority that the world values are two very different things. What are the foundations and goals of these two different views on authority? For example, where does authority come from? How is it exercised? What is its purpose? How is authority properly understood within the Christian community? Mt. 28:18; Rom. 13:1.

Prayer: I thank you my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night. For into Your hands I commend myself, my body and soul and all things. Let your holy angel be with me, that the evil foe may have no power over me + Amen.

¹ Luther, Martin. *Christian Liberty*. Fortress Press: Philadelphia, 1957. p. 7

Theme: The Christian community is bound together in fellowship with one another chiefly through the fellowship of forgiveness of sins through confession and the Lord's Supper which comes through God's grace in Christ Jesus.

Prayer: Almighty God, merciful Father, by Word and Sacrament You have created Your Church in this world to be a godly communion and family, united by baptism into the body of Christ. Grant to us, Your fellowship of believers, steadfast confidence and trust in Your gracious gifts spoken unto us through confession and absolution of sins and in the reception of our Lord's body and blood for live and salvation. Through Jesus Christ Your Son our Lord. Amen

1. Bonhoeffer begins the chapter on Confession and Communion by saying that he who is alone with his sin is utterly alone. Why is it dangerous to live alone in our sin? What comfort does confession offer us? 1 John 1:9; Psalm 51 How does our diocese encourage our incredible need of confession and forgiveness of sins as a Christian community?
2. What is the effect of individual's sin upon the whole community? What effect does the confessed sin have on the community? Since we as a community suffer the effects of one another's sin and the blessings of Christ's forgiveness, how can we challenge, confess, and speak into one another's lives? (p. 112-113). 1 Cor. 12:12-26; 2 Cor. 1:7
3. What is the importance of confessing our sins to one another in the community? What breakthrough does Bonhoeffer describe that follows confession? (p. 112-115). James 5:16.
4. What does it mean that we are given a new life through confession? (p. 115). What are the characteristics of this new life – what does it look like? How then are baptism and confession connected? Romans 6.
5. It is for the sake of certainty that confession should deal with concrete sins. What does he mean by certainty here? Is it always necessary to enumerate our concrete sins? What happens if we make confession a law? (p. 116-117). Psalm 19:12, 32:3&5, 51:1-4
6. According to Bonhoeffer, what are two dangers that face a Christian community that practices confession with each other? How do we avoid these dangers?
7. What does the confession of sins prepare us for? How?
8. How does the Lord's Supper bind us together as a Christian community gathered together under God's Word? Cf. 1 Corinthians 10:14-22. Acts 2:42-44.
9. As a result of reading this book and our discussions, what are some ways we can grow together as a church serving our diocese? How can our church serve the Lord in word and deed?
10. What are some ways that I can continue to make sure your spiritual needs are met?

Prayer: I thank you my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night. For into Your hands I commend myself, my body and soul and all things. Let your holy angel be with me, that the evil foe may have no power over me. Amen.

WEEK 6 - "Life Together" by Dietrich Bonhoeffer

SUMMARY

Dietrich Bonhoeffer's *Life Together* is a brief but rich treatise on Christian community. In it Dietrich Bonhoeffer gives you "a number of directions and precepts that the Scriptures provide us for life together under the word." He seeks to present practical suggestions for how you can live in Christian community with others.

To achieve this goal, he first defines community. In the subsequent two chapters, he describes a typical day both in community with others and in solitude. He then explains how you can practically minister to your brethren, and he concludes *Life Together* with the importance of confession and communion.

REFLECTION

Dietrich Bonhoeffer's "***Life Together***" is short, but its brevity does not at all diminish its profound richness.

The book primarily raises five beautiful challenges for our life and ministry:

1. We must [by the grace of God] balance our spiritual day alone, versus our day with other believers. In chapters two and three of *Life Together*, Dietrich Bonhoeffer presents a sample regimen for a day spent in community with other believers or in solitude, along with practical spiritual practices that can edify believers in both scenarios. Community and solitude are both important for the Christian life, because communal fellowship "***will be unfruitful without the day alone.***" Yet Bonhoeffer does not supply a template for how we can reconcile solitude with community, perhaps because an arbitrary regimen could encourage legalism.

Bonhoeffer's message serves as a divine spur for us to pursue communal discipleship more fervently.

2. We can view ministry as service. When we hear the word ministry, we may conjure in your mind images of priests, institutions, and church leaders. Yet for Dietrich Bonhoeffer, ministry is primarily about helping others, in unglamorous ways, through "***holding one's tongue,***" meekness, listening, helpfulness, suffering alongside a brother, and speaking difficult words to another. Bonhoeffer even tempers his discussion of church authority by emphasising that it is less about personality than about faithfulness. We should view ministry less as a public role of leadership or spiritual stature — but more as a humble means to serve others in unspectacular ways.
3. Be more thankful for the ability to live with brethren. From the first pages of *Life Together*, Dietrich Bonhoeffer bluntly states that "***it is not simply to be taken for granted that the Christian has the privilege of living among other Christians***" because many believers have to live in isolation. Yet many today speak of the church with pessimism, disgust, and dissatisfaction. We are tired of the church's hypocrisy, legalism, and judgment. Such was the case for this author as well. But Bonhoeffer pointedly reminds that the ability to live with brethren should not be taken for granted. **It should be a joy and cause for celebration!**
4. We can integrate our faith into our everyday life. The lifestyle Dietrich Bonhoeffer promotes is completely centered on faith in Christ. Christ is your first thought in the morning and the last thought at night. Devotions and times of prayer fill your day. Even work is a cause for "praying without ceasing." This Christocentric lifestyle is completely different than what we are used to. At best, faith is relegated to a morning devotion and occasional prayer. Bonhoeffer challenges us to reconsider our life priorities and to centre our life on the most important thing — Christ Jesus, our Redeemer, Lord and Saviour.

5. Life truly is meant to be lived in community with other believers. For Dietrich Bonhoeffer, this community is a given; Christians should desire to live with and daily disciple each other. Yet this perspective is counterintuitive to a western culture, which values individualism above all else — and a modern church that preaches individual salvation to the neglect of mentioning the community into which one is saved.

* * * * *

OUR PERSONAL REFLECTION - A KINGDOM OF HEAVEN RESPONSE

- † **My Lord and my God - Thomas**
- † **What do you want me to do Lord? – Jesus, You and I**
- † **Your will be done not mine – Jesus, You and I**
- † **Into Your hands I commit my life – Jesus, You and I**
- † **A life of repentance – You and I**
- † **Much love – Jesus, You and I**
- † **Simple faith & obedience – Jesus, You and I**
- † **Christ inspired humility, service and confidence – Jesus, You and I**

* * * * *

**May the grace of our Lord Jesus Christ, and the love of God,
and the fellowship of the Holy Spirit be
with us all, now and evermore.**

Amen

* * * * *

**Simple faith, simple obedience, much love and
a life of repentance... Freedom in Christ Jesus**

* * * * *

**“If you board the wrong train, it is no use running along
the corridor in the opposite direction.”
— Dietrich Bonhoeffer —**