

5-25-2003

Foreword

Cameron Harder

Follow this and additional works at: <http://scholars.wlu.ca/consensus>

Recommended Citation

Harder, Cameron (2003) "Foreword," *Consensus*: Vol. 29 : Iss. 1 , Article 1.

Available at: <http://scholars.wlu.ca/consensus/vol29/iss1/1>

This Foreword is brought to you for free and open access by Scholars Commons @ Laurier. It has been accepted for inclusion in Consensus by an authorized editor of Scholars Commons @ Laurier. For more information, please contact scholarscommons@wlu.ca.

Foreword

The articles in this volume center around the theme of *Hospitality* with a sub-theme that reflects the recent LWF Assembly's concern for "The Healing of the World."

Kristian Wold, a senior LTS student ponders the difficulty of finding suitable metaphors for our relationship to the non-human world. Kyoto, Walkerton, SARS, BSE and the recent blackout are becoming code words for our complicated, often abusive, engagement with this world. Kristian offers the "Host/guest" metaphor as one that may be useful for theologically framing that relationship in a way that could lead to healthier humans living in a healthier world.

David Saude has had an extensive ministry with battered women and battering men. He began his work with batterers at a time when there were almost no programs offered in western Canada to treat them. In fact some viewed any form of "hospitality" to the abusive men as a betrayal of the injured women. He suggests that a firm, true hospitality on the part of the church offers a way to healing for both the men and the women.

Cameron Harder reflects on our Canadian tendency to regard the weak as a burden on society. He suggests that our prevailing social and economic philosophy is a form of Darwinian "survival of the fittest" thinking. Drawing on Pauline understandings of the cross, he proposes that the weak are not society's refuse or its burden but are key to the world's health, even its redemption. The Church of the Crucified, he says must be marked by a hospitality towards the weak that recognizes and supports their leadership.

Tom Morgan outlines the Anglican Church's response to the abuse of aboriginal children in its residential schools. It demonstrates a change in the church's stance from inviting First Nations people to become members of our household (an improper form of hospitality that may lead to cultural genocide in some cases) to a recognition that God and this land host both First Nations and newcomers. We share that hospitality by inviting each other to experience one another's traditions, but we don't force them on each other.

Gordon Jensen explores some of the dynamics of the Roman Catholic-Lutheran Joint Declaration on Justification. He identifies ways in which a stance of theological and ecclesiological hospitality

toward each other made the declaration possible. Interestingly, the theme of the joint declaration – justification – with its emphasis on the grace of God, provides solid theological support for an hospitable stance in ecumenical dialogue. He also notes that where hospitality is absent, theological convergence becomes impossible even when the groups in dialogue are within the same family.

To this collection we append one essay that falls outside the theme of *Hospitality*.

Egil Grislis explores the crisis of faith in the writings of four theological giants – Luther, Kierkegaard, Barth, and Tillich. In concise terms, he describes what faith means for each by examining their personal circumstances and conceptual worlds. He also evaluates, noting the utility of the concept of “leap” but finally settling on the concept of “courage” as the one which best conveys the “perennial dynamics of faith.”

Cameron R. Harder
Lutheran Theological Seminary
Saskatoon, Saskatchewan