



## PROGRAMME:

**October 2nd.**

**10:00-10:30**     **Coffee and registration**

**10:30-10:45**     **Welcome and introduction, Jette Bendixen Rønkilde**

**10:45-11:45**     **Alexander Deeg, Leipzig University**

“Do this in remembrance of me...” – Eucharist as disruptive, social practice

The lecture will start by showing, how societal models shape the way in which we celebrate the Eucharist – by giving a very brief overview of the changing practices of Eucharist in Germany in the last 50 years and by analyzing them. The question of course is: Isn't it the other way round?

Does the practice of the Eucharist shape the celebrating congregation and society at large? In order to answer this question the Eucharist is presented as a disruptive practice of the 'outer word' (verbum externum) in order to reveal the political, theological, and practical consequences of liturgical theology.

**12:00-13:00**     **Lunch**

Participation at own expense through Aarhus University's web-shop

**13:00-14:00**     **Bent Flemming Nielsen, Copenhagen University**

Did the Danish Church ever celebrate the Eucharist?

Two observations are provided by the provocative headline:

a) an observation concerning terminology: generally, we look in vain for the word Eucharist in the liturgies of the Danish Lutheran Church since the time of Reformation. The institutional prescriptions for church service (Kirchenordnungen) use the terms Nadveren, Communionen or Alterets Sakramente – i.e. Das Abendmahl, The Lords Supper, Sacrament of the Altar, the Communion;

b) these findings correspond with a specific theology of the Lords supper, developed mostly from Martin Luther's Deutsche Messe and out of his view of correct attendance. My thesis is that these preconditions even in a different historical situation still are decisive for the performative and social role of the Lords Supper making it primarily an individual religious experience.

# THE RELATION BETWEEN LITURGY AND SOCIETY

LUMEN COLLOQUIUM: 2ND AND 3RD OCTOBER 2018

**14:15-15:15**    **Ninna Edgardh, Uppsala University**

Breaking the Bread - communicating Christian faith in a Late Modern Nordic Context

The starting point for this paper is that various processes in contemporary Nordic churches and societies contribute to separate liturgy (leitourgia) and Christian social work (diakonia), clericalizing liturgical celebration and secularizing social work.

The paper argues that liturgy and Christian social work are better seen as two distinct, but not separate, aspects of the embodiment of the Christian church. Based in a communication ecclesiology the "breaking of the bread" of faith-motivated social action can be seen as closely connected to the breaking of the bread as the body of Christ in the Eucharist.

**15:15-16:00**    **Coffee break**

**16:00-17:30**    **Discussion of today's lectures**

**18:30**    **Dinner at a restaurant in Aarhus**

Participation at own expense through Aarhus University's web-shop



**October 3rd.**

**08:30-09:00 Coffee**

**09:00-10:00 Gorm Harste, Aarhus University**

**"Virtues at work – Beyond Weber: The organizational legacies from the Eucharist"**

Organizational reforms often require transformations in motivations. However, often we see old wine in new bottles. Modern organizational semantics are constituted in the Eucharist, the quarrels about it, and the solutions offered to solve those conflicts. However, organization studies seem to have ignored the long path dependencies of previous transformations in the ethics of work, cooperation and organizational communication.

In the form of an archeology of the conceptual and semantic layers, the article passes from the idea of corporate spirit and capitalist work ethics to the analysis of what was called esprit de corps in administrations and corporations in early modernity, and further on into the late and high medieval constructions of the so-called corpus spiritus in Christianity.

This lecture demonstrates how immense parts of modern organizational forms are constituted by the medieval semantics of cooperative virtues and their transformations in early modernity. Then, as today, problems of delegation, representation and decentralization appeared as problems of communication to be dealt with in decision-making and at the central levels of corporations and legitimized organization.

**10:15-11:15 Angelique Havenga, Stellenbosch University**

**"To become what we see, and receive what we are"**

In the year 1857 the synod of the Dutch Reformed Church in South Africa made the decision to allow racial segregation at the Lord's table. This decision echoed through the troubled chronicle of South Africa's history, leading to the establishment of racially segregated church communities, which ultimately provided the foundation for institutionalized Apartheid (in the next century). It is thus often said that, in South Africa, Apartheid had a liturgical origin; that it stemmed from a disfiguration of the Eucharist. Today, institutionalized Apartheid is no more, but as a country, South Africa is still grappling with its far-reaching consequences. For the most part, our churches are also still segregated along racial lines, and are still (161 years after the initial decision) celebrating the Eucharist separately (which in itself, many argue,

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is perpetuating the divisions of the past). As a young pastor serving in the Dutch Reformed Church (who is confronted with this reality on a daily basis), my aim with this paper is to investigate how segregation at the Lord's Table contributed to processes of dehumanization in our history (which persists until this very day), and how a new understanding and, especially, praxis of the Eucharist, as a sacrament which does not only bind us to God but also to one another, can help bring about healing in our ecclesial communities (and country as a whole), and affirm the God-given dignity of all. For the constructive side of my argument I will mainly draw on the Eucharistic Theology of John Calvin (who, interestingly, placed great emphasis on the socio-political dimensions of the Lord's Table).

**11:15-12:00**     **Discussion**

**12:00-13:00**     **Lunch**

Participation at own expense through Aarhus University's web-shop

**13:00-13:45**     **Bo Kristian Holm, Aarhus University**

**Doctrine and Liturgy: A Constructive Reading of Lutheran Theology.**

Seeing the Lord's supper as the apex of the service connecting the social world with the spiritual through the individual's participation makes it possible 1) to draw a thick line through all phases of Luther's writing on the sacrament of the altar, seeing the different writing as various aspects of fundamental social relationality, and 2) to highlight a deep convergence between the function of doctrine and the function of liturgy.

**13:45-14:30**     **Jette Bendixen Rønkilde, Aarhus University**

**"Together Alone" The Eucharist as the foundation of a horizontal and vertical community**

Based on findings from a completely new empirical examination on participation and liturgy, the lecture will present how the Eucharist is seen as the foundation of both a horizontal and vertical community and ask how these findings match and challenge the theological doctrines relating to the Eucharist.

**14:30-15:00**     **Discussion**