

Saint Columban's Newsletter



Saint Columban's Mission
Priest in Charge:
The Rev. Dr. Hanns Engelhardt
D-76133 Karlsruhe, Kochstr. 2-4
Tel./Fax: (+49 721) 2 83 79
E-mail: priest@st-columban.de
Website: www.st-columban.de

"Peregrinari pro Christo"

April–June 2006

Why all the Ashes?

We are in the middle of Lent already, and on Ash Wednesday only those of our people who attended the joint Anglican/Old-Catholic service received the imposition of ashes. However, as long as Lent has not definitely passed by, it may be worthwhile to spend some time for reflection on the meaning of this rite. For this reason we reprint from ACNS the following article from Angelus On Line Newsletter, St Mary the Virgin Episcopal Church, New York, by Father John Beddingfield:

'I was lucky enough to be in one of Professor Frederick Shriver's classes at General Seminary just before he retired. Father Shriver is not one to keep his opinions to himself and I especially recall his thoughts about ashes. "You know what I'd do if I were the rector of a church?" he asked our class. "You know what I'd do? I'll tell you what I'd do. At the end of the Ash Wednesday liturgy, I'd be at the back door with a big washrag. As people left the church, I'd wipe the ashes off their forehead and remind them of the words of our Lord, "Beware of practicing your piety before men in order to be seen by them" (Matthew 6:1).

Father Shriver had no time for religious pretence or hollow religiosity. His sentiments are profoundly biblical, echoing the preaching of the prophets and the teaching of our Lord. Given this strong criticism of outward piety and given that at Saint Mary's we will offer ashes all day on March 1, we might well ask ourselves, "Why all the ashes?"

Because ashes are a sign, they are a reminder, and ashes are an invitation.

Archaeologists tell us that the people of Israel were not alone in using ashes in rituals of purification. Ashes appear in Phoenician burial art and Arabic expressions. Ashes were a sign of grief, mourning, humiliation and penitence. When Job loses everything, he sits among the ashes. Cursed and overrun by enemies, the Psalmist "eats ashes like bread, and mingles tears with drink." Ashes are what are left after destruction. After chaos or catastrophe, ashes are what remain.

Ashes also remind us of a common origin. The second chapter of Genesis tells of how we were created from the dust of the ground. Though we may spend our lives trying to distinguish ourselves from others, running after success and trying to feel different from others, the dust and ashes remind us that we are all made of the same stuff. We are reminded not only of our beginning but also of our end. On the First Day of Lent, ashes are imposed with the words, "Remember that you are dust, and to dust you shall return." Those words apply to us all.

While ashes may signify and remind, they also invite. They invite us to repentance. They invite us to turn again to God and to receive new life. Isaiah brings glad tidings to the people of Israel, "to give them a garland instead of ashes, the oil of gladness instead of mourning." Ashes are not the end but are just the beginning. They begin a season that moves us through silence and longing into a season of joy and resurrection.

Sunday, February 26 is the Last Sunday after the Epiphany. The music will be celebrative and the mood joyous. The alleluias will echo for the next few days, until we reach the quiet of Ash Wednesday.

On that day, may the ashes we receive be a sign of our humility and our penitence. May they remind us of our individual sins and the complexity of corporate sin. But more than anything, may the ashes invite us into God's presence, into God's love and into God's gift of new life.'

Palestinian delegate asks US Christians to help spread message

The small size of the assembly did not diminish the intensity of the message shared by Rania Riah Abu El-Assal, daughter of Bishop Riah Abu El-Assal of the Diocese of Jerusalem and the Middle East, at the UN Church Center on March 8. El-Assal, who is the public relations officer at Bishop Riah's Educational Campus in Nazareth, was in New York City as the Anglican Consultative Council's delegate from Palestine for the 50th session of the United Nations Commission on the Status of Women (UNCSW). "We are here together on a mission and God entrusted all of us with the ministry of reconciliation," said El-Assal. "You can be the messenger and help me spread the message."

El-Assal, and the Rev. Joanna Graham, UNCSW delegate, announced plans for a possible pilgrimage to Bethlehem in 2007 to celebrate Christmas and participate in a month-long non-violent demonstration of unity at the security fence—known as the Separation Wall to Palestinians—between Israel and Palestine. Graham said it would be "open to all people" and they would "stand hand in hand non-violently with each other at the Wall to say enough is enough."

"I think the world changes at the hands of individuals. We need you to come [to the Holy Land] to show unity," said El-Assal. "Regardless of your background we have one identity, and that's the identity of Jesus Christ ... When you are the minority, you need to feel that you have somebody next to you keeping you strong and giving you a push forward."

In her speech, titled "To Know the Truth: Women and the Christian Faith in the Holy Land," El-Assal said there are five major facts that best describe what happened in Palestine 57 years ago:

1. The majority became the minority when more than 1 million Palestinians, 23% of whom were Christians, decreased to 156,000.
2. Owners of the land became refugees or servants, and 402 villages and towns were demolished completely.
3. Palestinians suffered discrimination in education.
4. Job opportunities were scarce.
5. Religious sites and shrines were not exempt or safe. At least 93 % of Palestinian land was confiscated.

Situation on the ground

"Look at the Holy Land, the land of your Lord Jesus Christ," said El-Assal. "Look at Bethlehem, Jerusalem, Nazareth, and the occupied territory where a number of Christians are living."

Schools have turned into resting points for soldiers, hospitals are graveyards, and mothers are dying "as their children watch," she said.

"Fathers are handcuffed, teenagers blindfolded, the ill die unable to reach a hospital and there is hunger," she said. "This is the situation on the ground."

She described the 27 foot high security fence as one that "stands to imprison and separates one family in Christ."

"It's a scary wall that feels dark inside and you feel like you are imprisoned," she explained. "Now we know that not all people behind that wall are dead, but my question is, are they really alive?"

"When people ask me where I live and come from, I can't help but say: I live in Nazareth, but Jerusalem lives in me," she said. "And I believe Jerusalem lives in all of you."

Time is "very important to us as Christians," El-Assal said, and "the most dramatic words that anyone can say are: too late. We don't want it to be too late."

Women are the mothers of the world

El-Assal said prayers were needed "but prayer does not change things, it changes people, and people change the world."

"We as sisters and brothers in the upward struggle for peace, freedom, dignity, and reconciliation must adhere to the Word to stop all kinds of oppression, humiliation and, I dare say, all sorts of terror imposed on our Palestinian, Christian land," she said.

Calling women "the mothers of the world," El-Assal said that "life comes out of us" [women] and that the "mothers of Palestine have been able to keep hope alive in the midst of all hopelessness in that injured land."

"The mothers of Palestine have been able to bridge peaceful talks, but so far they have not been successful," she said. "Together we must not allow the demonic spirit of power to have the last word, because with Christ in our heart, the power of the Spirit must have the last, eternal and indeed resurrected word."

Daphne Mack ENS

New Church's Teaching Series

'The books in the new teaching series for the Episcopal Church attempt to encourage and respond to the times—and to the challenges that will usher out the old century and bring in the new. ... it has no official status, claims no special authority, speaks in a personal voice, and comes not out of committees but from scholars and pastors meeting and talking informally together.' Its assumed readership are 'adults who are not "cradle Anglicans," but who come from other religious traditions or from no tradition at all, and want to know what Anglicanism has to offer.' (from the Series Preface of the editor) But that does not mean (at least according to my experience, HE+) that people who have been Anglicans for many years cannot learn a lot from them also. The Mission has bought a number of volumes of the series, dealing with

- Anglicanism,
- the Bible,
- prayer, worship, and the Prayer Book,
- faith and ethics.

They are very useful for study groups, but also for private reading. All members and friends of the Mission are invited to make use of these opportunities. It would be great if we could form a group meeting regularly, and working their way through one of these books. Perhaps, we will be so fascinated that we decide to continue with another one. But this decision can of course be made only when we have finished the first book. The members of the group will decide which book to take first. If you are interested to be part of this, contact the Priest in Charge.

"The Eagle and the Dove"

Anyone who would like to know more about our Patron Saint might look into "The Eagle and the Dove – The Spirituality of the Celtic Saint Columbanus, by Katherine Lack, Triangle SPCK, 2000, £6.99 + shipping. Ask the Priest in Charge how to get this most valuable little book.

Our Services

Our regular services in Karlsruhe are held on the 1st and 3rd Sundays of the month at 11 a.m. in the chapel of *Luisenheim*; in the 2nd quarter of 2006 i. e.:

- April 2 — Passion Sunday: Holy Eucharist (Rite II) Celebrant and preacher: the Bishop in Charge
- April 16 — Easter Day: Holy Eucharist (Rite I)
- May 7 — Easter 4: Holy Eucharist (Rite I)
- May 21 — Easter 6: Holy Eucharist (Rite I)
- June 4 — Pentecost: Holy Eucharist (Rite I)
- June 16 — Trinity 1: Holy Eucharist (Rite I)

You reach *Luisenheim* by public transport using trams to *Schillerstraße* (nearest) or *Mühlburger Tor* (from *Hauptbahnhof*, the direct line is 2). From *Schillerstraße* walk on the north side of *Kaiserallee* in the direction of *Mühlburger Tor* and turn into *Kochstraße*. Enter the gate No 2-4 and turn to the building to your right, showing the inscription "Luisenheim" on the wall facing the street. The chapel is located on the ground floor at the end of the long corridor, last door on the left side. From *Mühlburger Tor* cross *Kaiserallee* in northward direction (to the side of the red *Christuskirche*) at *Rathaus West*, and walk into *Südl. Hildapromenade*. After some steps, you reach the Old-Catholic Church of the Resurrection. The gate to *Luisenheim* (Kochstr. 2-4) is just opposite to the end of *Helmholtzstraße*, the street passing on the south side of the Old-Catholic church,

There is a **children's group** the time of our Sunday service. It is arranged by a group of parents of young children. So all families with small children can attend the service while the children are cared for. Parents who are prepared to take part in the organisation of this work are invited to approach the Priest in Charge.

For weekday services see "Old-Catholic Church" (below p. 7).

Readings and Psalms of Forthcoming Services

Day	Old Testament	Psalms	New Testament	Gospel
April 2	Jer 31:31-34	51:11-16	Hebr 5:5-10	John 12:20-33
April 16	Isaiah 25:6-9	118:14-29	Acts 10:34-43	Mark 16:1-8
May 7	Acts 4:32-37	100	1 John 3:1-8	John 10:11-16
May 21	Acts 11:19-30	33	1 John 4:7-21	John 15:9-17
June 4	Isaiah 44:1-8	104:25-32	Acts 2:1-11	John 20:19-23
June 16	Amos 7:7-15	85:7-13	Ephes 1:1-14	Mark 6:7-13

Known Birthdays in April, May and June

<u>April</u> 9. Michael Gast	6. John King 19. Melanie Dunn-Fiedler
<u>May</u> 3. Bernd Opoku-Boadu	27. Thomas Edward King 29. Samuel Opoku-Boadu

To all of these, blessings and most sincere congratulations! Remember them in your prayers!

We know very well that we do not know the birthdays of all our members and friends. So, if you miss your birthday let us know. Likewise if you know the birthday of any other member or friend not listed, who would not object to being included. If you should prefer your birthday not to be mentioned, do let us know also.

“If anyone is ill enough to call the doctor...”

“...call the parson too”. The Church is always available to those who desire her ministrations in time of sickness. But we often do not know who does. So if you know of someone who is sick or otherwise housebound, and would like a priest to visit her or him in order to talk to him or to receive communion and/or anointing (cf. Letter of James 5:14), do let the Priest in Charge know as soon as possible.

Old-Catholic Church

The Old-Catholic Churches, which gained independence from papal jurisdiction in the course of time, and especially in the 19th century, are in full communion with the Anglican Churches. We are their guests with our services, and we are most sincerely invited to their (German language) services (Holy Eucharist: Sunday at 10 a.m., Tuesdays at 7.10 a.m., Thursdays at 7 p.m.) in the *Auferstehungskirche* (see above p. 6) in summer, or in the parish house beside the church, in winter.

Clubs

English speaking Clubs and groups in our region where our members and friends are always welcome:

Anglo-German Club Pforzheim: 1st Thursday of the month from 19.45, Ratskeller, Pforzheim

British Baden Club: 1st Friday of the month from 8 pm, Restaurant “Prinz Eugen” Malsch (Information: Tel 07246-5992)

Deutsch-Englischer Freundeskreis Karlsruhe, Conversation Circle: 3rd Tuesday of the month from 7.30 pm, Jugendheim Anne Frank, Moltkestr. 2a (Engländerplatz)

English Speaking “Stammtisch”: 2nd Tuesday of the month from 8 pm, Flynn’s Inn, Hirschstr. 70, Karlsruhe (Tel 8303641)

KONTAKT Karlsruhe (German-American; opportunity for Germans and Americans to practise the other language): Information regarding time and place from Mr Steven Miller, Tel. 0721-503139.

Royal Canadian Legion Branch 001: Tue–Fri 4–11 pm, Sat 2–12 pm, Sun 10 am–12 pm, Kirchstr. 9, Rheinmünster-Söllingen (Tel. 07227-991753, Fax: 07227-990979, E-Mail: RCL.Branch001@T-Online.de)

Mission Statement

Saint Columban’s Mission is a self-supporting congregation in the Anglican Communion under the jurisdiction of the Bishop in Charge of the Convocation of American Churches in Europe (Episcopal Church in the United States of America). It

- offers a spiritual home to all English-speaking residents of, and visitors to, Karlsruhe and the surrounding region,
- makes the Anglican tradition visible in the local Ecumenical environment,
- contributes—together with other Churches—to the proclamation of the Gospel of Jesus Christ to all people in the city and the surrounding region.

Firmly rooted in the Anglican tradition, St Columban’s Mission is open to all Christians, regardless of their denominational affiliation. They are most welcome at our Services. The Mission belongs to the Council of Anglican Episcopal Churches in Germany which organizes the co-operation of Anglican and Episcopal chaplaincies and congregations in this country. It is also a member of the *Arbeitsgemeinschaft Christlicher Kirchen* (Council of Christian Churches) in Karlsruhe.

The Priest in Charge may be contacted in case of pastoral emergency at any hour of the day or night. If he is absent or cannot be reached the following persons will be pleased to give all relevant information:

*Dr. James Hunt, mobile 0172 726 5094
Todd Phillips, Tel. (0721) 75 65 80*

The Blessed Sacrament is reserved continuously and always available for the purposes of Holy Communion for those who are sick or housebound.

The Sacraments of Reconciliation (Confession and Absolution) and of the Sick (Anointing with laying on of hands) are also available for those who wish to make use of them, by arrangement with the Priest in Charge.

Information about preparing for Baptism, Confirmation or Marriage can also be obtained by telephoning the Priest in Charge.