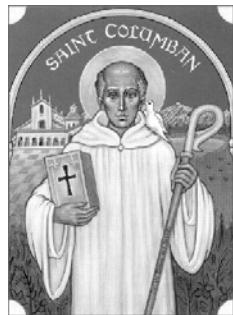


Saint Columban's Newsletter



Saint Columban's Mission
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"Peregrinari pro Christo"

January–March 2007

*All God's Blessings for the New Year,
Peace, Joy and Health
to all Readers
from
The Right Rev. Pierre Whalon, D.D.
Bishop in Charge, Convocation of American Churches in Europe
and also from
The Rev. Hanns Engelhardt
and Saint Columban's Mission*

The Archbishop of Canterbury's Christmas Message to the Anglican Communion

'He comes the prisoners to release, In Satan's bondage held.' These are words from one of my favourite Advent hymns, 'Hark the glad sound!' And they draw our minds towards an aspect of Christmas that is often neglected because we prefer some of the 'softer' elements in the story.

Jesus of Nazareth was born, lived, died and rose because human beings were not free. Since the dawn of human history, men and women had been trapped – even the very best of them – by the heritage of suspicion and alienation towards God and fear of each other. They had been caught up in the great rebellion against God that began even before human history, the revolt of God's creatures against God out of pride and self-assertion. Satan, the fallen angel, stands as a sign of this primordial tragedy, showing that even the most highly endowed being can be corrupted by self-assertion. All of the intelligence and spiritual dignity belonging to the angels did not stop Lucifer from the ultimate madness of rejecting the God in whose presence he stood.

And this corruption of intelligence and dignity spreads like an epidemic through the universe. We know and sense that we are living in something less than truth or justice, but don't know how to get out of the trap. The birth and life of Jesus don't first of all change our ideas – they change what's actually possible for us. They set us free.

They set us free by re-establishing our dignity on a new footing. Because God himself, God the Son, has taken our human nature to be his, every human being is touched by that transforming fact. The epidemic of rebellion is countered by something almost like a benign 'infection', the touch of God communicated to human nature. We still have to choose to co-operate with God – but he has opened the door for us first by re-creating human nature in Jesus Christ.

In the coming year, we celebrate the 200th anniversary of the abolition of slavery by the Parliament of the United Kingdom. This was achieved not by enlightened and progressive European intellectuals convinced theoretically of the equality of human beings, but by Christian people who were passionately persuaded of the dignity of lives touched by the incarnate Word of God, people who knew that slavery was both a terrible affront to the dignity of the slave – and a terrible wound to the spiritual health and integrity of those who owned slaves, and who in virtue of that fact were more deeply enslaved themselves by sin and greed.

Christmas sets us free; and if the memory of William Wilberforce and the great campaigners against slavery means anything, it sets us free to set others free. It breaks open the prison of blind selfishness, it challenges the lazy way in which we take for granted the misery of others as a background to our lives. So Christmas now should prompt us to ask, 'Whose misery are we taking for granted and not noticing? Where are today's slaves?' The coming year will have a lot of events that should help us look for answers to these questions – though most of us know some of the answers: child soldiers, victims of sex trafficking, people

who have lived for decades in an environment of ceaseless violence or who have lost their homes or countries through this violence.

‘He comes the prisoners to release.’ Let him come again into this world through our own commitment to ‘set all free’; and let us give thanks that we are set free by Jesus in all he is and says and does, from Bethlehem to Calvary and beyond.

Our glad hosannas, Prince of peace,
Thy welcome shall proclaim;
And heaven’s eternal arches ring
With Thy beloved name.

Every blessing and happiness to you in this season.

+Rowan Cantuar:

From the Christmas Message 2006 of the Latin Patriarch of Jerusalem

1. ... This year again, Christmas is coming to Bethlehem amid the same circumstances of death and frustration, with the Wall and the checkpoints on the ground and in the hearts. The occupation and deprivation of freedom on one side, and fear and insecurity on the other, continue as before. Gaza remains a big prison, a place of death and of internal Palestinian dissension. Even children have been killed. And everyone, including the international community, remains powerless to find the right road to peace and justice. Fear of the future has engulfed the entire region: Iraq, Lebanon, Syria, Egypt and Jordan. For everyone, the future is at stake. In this context, world terrorism is feeding on all of the open wounds.

2. That is the way Christmas is seen today from Bethlehem. And yet, the Christmas message is meant to be one of life, peace, and justice. The prophet Jeremiah said: “*In those days, I will raise up for David a just shoot; he shall do what is right and just in the land ... and Jerusalem shall dwell in security*” (Jer 33, 15-16). And Isaiah extended his vision to include all nations: “*So will the Lord God make justice and praise spring up before all the nations*” (Is 61, 11). Saint Paul, for his part, in the second readings of the Advent Season, tells us that we enter into the ways of justice and peace through love of neighbor and through holiness: “*May the Lord increase you and make you overflow with love for one another and for all ... and may he strengthen your hearts, making them blameless and holy before God*” (1 Thes 3, 11).

Moreover, since the First Sunday of Advent, the Church has put before our eyes the person of John the Baptist, the Precursor of Christ. He preached repentance, and various categories of people came to listen to him and asked him questions about the ways of repentance and new life. Even soldiers asked him what they should do to save themselves: “*Soldiers also asked him: ‘Teacher, what is it that we should do?’ He told them, ‘Do not oppress anyone, do not extort anything, and be satisfied with your wages’*” (Lk 3, 14).

3. Today, life in Bethlehem and its surrounding area has become very difficult to endure, in spite of the numerous initiatives of solidarity that have come from the outside. Yes, we are in need of solidarity, and we are grateful for all the messages of brotherhood we have received from around the world. But our fundamental need is for peace, justice, freedom, and an end to the occupation. Faced with this, the world seems powerless. However, we say: each and every person, even soldiers and political leaders, have the capacity to appreciate love, salvation, and life. But for that to happen, a conversion must take place, a conversion from death to life, from viewing the other as an enemy and a murderer to viewing him as a brother and a giver of life.

Our political leaders also must ask the Baptist: “And what is it that we should do to find salvation for ourselves and for all those who have put their destiny into our hands?” They too must be prepared to receive the same answer: “*Do not oppress anyone, do not extort anything, and be satisfied with your wages*” (Lk 3, 14).

They must listen to the voice of the oppressed in this Holy Land, to the voice of those who have died, of those who are still threatened by death and humiliation, those on whom they think they can impose death or humiliation in order to assure the security of the other party.

Bethlehem is meant to be the city of peace. Unfortunately, it is now just the contrary, a city of conflict and death. Life and peace, however, would be easy and possible to come by if only those in positions of responsibility were sincerely determined to pursue them. Salvation will come from bringing the two peoples together, not from separating them. In that lies the salvation of the Palestinians and the Israelis, as well as of the entire region. The two peoples are capable of living together in peace and tranquility. When that comes about, murders, vengeance, rejection, and extremism will disappear little by little, as they progressively cease to feed on oppression, occupation, poverty, and humiliation.

4. Christmas brings joy to humanity. It announces salvation to everyone, especially to those who live in Bethlehem and its surrounding area, Palestinians and Israelis alike. “*Let us go to Bethlehem*” and see what has taken place and what continues to take place there (cf. Lk 2, 15). What is the Wall telling us today? What are the inhabitants of Bethlehem telling us today? Let us go to Bethlehem so that we too can hear the angels

announce peace on earth, peace to all people of good will, peace to all who long for a sincere brotherhood that rejects all hatred and hostility, and find, in the coming together of the two peoples, both security and an end to the occupation which will bring freedom.

For all of you, Brothers and Sisters, I pray to God that you might hear and live the message of Christmas, a message of peace, joy, and new life.

+ Michel Sabbah, *Patriarch*

Latin Patriarch of Jerusalem

Festival of Missions

In 2007 there will be a Festival of Missions, i. e. of those congregations of the Convocation of American Churches in Europe which do, mostly for reasons of smallness and lack of funds, not (yet) enjoy the status of parishes, e. g. Darmstadt, Royat (France), and ourselves. It will take place from April 20 to 22, 2007, in *St Bernhardushaus*, Rastatt. This is very near to us, and so we hope that a substantial number of our members and friends will be able to participate. Details of the program will be made known later. Who volunteers for the committee by which the meeting shall be prepared?

“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, if not indicated as otherwise, on the 1st and 3rd Sundays of the month at 11 a.m. in the chapel of *Luisenheim*; in the 1st quarter of 2007 i. e.:

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|-------------|--|
| January 6 | — The Epiphany: Holy Eucharist (Rite I) |
| January 21 | — Epiphany 3: Holy Eucharist (Rite I) |
| February 4 | — Candlemas (transferred): Holy Eucharist (Rite I) with Candlemas Procession |
| February 18 | — Epiphany Last: Holy Eucharist (Rite I) |
| March 4 | — Lent 2: Holy Eucharist (Rite I) |
| March 18 | — Lent 4: Holy Eucharist (Rite I) |

You reach *Luisenheim* by public transport using trams to *Schillerstraße* (nearest) or *Mühlburger Tor* (from *Hauptbahnhof*, the direct line is 6). From *Schillerstraße* walk on the north side of *Kaiserallee* in the direction of *Mühlburger Tor* and turn into *Kochstraße*. Enter der 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,

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

Readings and Psalms of Forthcoming Services

Day	Old Testament	Psalm	New Testament	Gospel
Jan 6	Isaiah 60:1-6,9	72:1-14	Ephes's 3:1-12	Matthew 2:1-12
Jan 21	Nehemiah 8:1-3,5-6, 8-10	19	1 Corinthians 12:12-31a	Luke 4:14-21
Feb 4	Malachi 3:1-4	84	Hebrews 2:14-18	Luke 2:22-40
Feb 18	Exodus 34:29-35	99	2 Corinthians 3:12-4:2	Luke 9:28-36
Mar 4	Genesis 15:1-12,17-18	27	Philippians 3:17-4:1	Luke 13:31-35
Mar 18	Joshua 5:9-12	32	2 Corinthians 5:16-21	Luke 15:1-3, 11b-32

Known Birthdays in January, February and March

<u>January</u> 22. Eva-Maria Schubart 26. Christopher Caldwell-Nichols	13. Jonathan Albert Sweetser 28. Roger Duthie
<u>February</u> 3. Alix Hertel 12. Jacqueline Ribeiro	<u>March</u> 2. Nicole Preiss-Phillips 3. Elise Duthie 27. Mary Suzan Abbo

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

“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. For a time we were their guests with our services, and we are most sincerely invited to their (German language) services (Holy Eucharist: Sunday at 10 a.m., Tuesday at 7.10 a.m., Thursday 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 is a member of 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 permanently 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 avail themselves 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.