

Family Worship for Harvest: All good gifts around us

On Sunday 5th October, the congregations of Anglican Chaplaincy in Bonn and Cologne both celebrated Harvest in thanks giving to God declaring that “*you crown the year with your goodness and you give us the fruits of the earth in their season*”, and asking that He grants that we may first use them to His glory; second for the relief of those in need, and thirdly for our own well-being.



In response to the PCC's request for more informal, family-friendly worship, the service blended the familiar age-old messages of Harvest thanksgiving; traditional hymn tunes with “more contemporary” relevance (see *Hymn Inset*); a Gospel action song for visual learners of all ages; shared intercessions, and a

modern hard-hitting hymn of prayer “*Beauty for brokenness*” calling to mind the world we live in today¹. There were still the well-known and much loved Harvest hymns including *Now Thank We All Our God*: a 19th Century English translation of the German hymn “*Nun danket alle Gott*”, written c.1636 by Martin Rinkart. At that time, Lutheran Pastor Rinkart saw that the world dominated by death, just as often as ours appears to be today, and the first verse of the hymn was a prayer written for his “children” to offer to the Lord².

¹ Can't remember the tune? Listen to the chorus or check out the sheet music at www.grahamkendrick.co.uk/songs/item/32-god-of-the-poor-beauty-for-brokenness. Download available on iTunes

² Intrigued? <http://www.bach-cantatas.com/Lib/Rinckart.html>

Window on Worship:

- **Church@Five**
Sunday 23rd November; 5.00pm
Contemporary Anglican Worship – See Page 18
- **All Saints Patronal Festival** weekend
Saturday 31st October – Sunday 1st November – See Page 18

We plough the fields with tractors,
With drills we sow the land;
But growth is still the wondrous gift
Of God's almighty hand.
We add our fertilisers
To help the growing grain;
But for its full fruition,
It needs God's sun and rain . . .

**All good gifts around us
Are sent from heaven above,
Then thank the Lord,
O thank the Lord
For all his love.**

With many new machines now
We do the work each day;
We reap the fields with combines,
We bale the new-mown hay.
But still it's God who gives us
Inventive skill and drives
Which lighten labour's drudgery
And gives us better lives.

All good gifts around us . . .

He only is the maker
Of galaxies and stars;
Of birds and beasts and flowers,
And any life on Mars.
Atomic powers obey him,
Yet still the birds are fed;
By him our prayer is answered:
Give us our daily bread.

All good gifts around us . . .

We thank thee then, O Father,
For life so rich and good,
For seedtime and the harvest,
The wealth of daily food.
No gifts have we to offer
Such as thy love imparts,
But what thou most desirest:
Our humble thankful hearts.

All good gifts around us . . .

PCC Newsletter Survey

"I have never visited your church, but I know a lot about your ministry and worship. Your congregation has a well-developed vision for ministry, and you make worship a priority. You plan your weekly services carefully and creatively. You place a priority on member participation in worship as well as in ministry, with balanced emphasis on youth and adults, men and women, singles and couples. The Word, music, prayers, and giving are well integrated in your services. Your congregation is also sensitive to visitors. How do I know? I have a recent copy of your church's bulletin. A bulletin says a great deal about a church, its ministry, and its worship. In fact, it's the most widely read brochure a congregation publishes."

By Douglas Kamstra: Reformed Worship Magazine (March 1993)

In light of these words by Mr Kamstra as advisor on church publications, the PCC members were recently asked individually to complete a survey on the purpose of a newsletter, its content and distribution. My question was: What would Mr Kamstra write about the Anglican Chaplaincy in Bonn and Cologne if he saw our Newsletter?

PCC members' responses regarding the Newsletter's purpose varied, however, consensus is that the purpose is to tell existing *and* potential new members of the Chaplaincy what has been going on, and what is planned: a reflection of a vibrant engaging community.

Other options ticked were that the purpose is:

- to be a resource for personal spirituality in addition to public worship;
- to provide "The Bigger Picture": the Chaplaincy's place in the Council of Anglican Episcopal Churches in Germany; in the Diocese in Europe; in the Anglican Communion. Basically to realise that the Chaplaincy is not just an isolated stand-alone community, but part of something much bigger in a network of organisations with a common goal of spreading the Word of the Lord;
- a source of information for "religious" non-Chaplaincy events which may be of interest and through participation present opportunities for Chaplaincy members to meet potential new members; and
- for members to share "religious" experiences whether it be in the form of travelogues to other churches or religious book/film/music reviews and recommendations. Chaplaincy members live far and wide, and may not always have the opportunity to meet to chat about what has inspired them, but through the Newsletter they can do this; share their faith and inspire others.

With regard to distribution, the majority suggested every 3 months/once a quarter, and the preferred options for distribution were via E-mail and the Website. Hardcopies will still be available so that when visitors come they have something to take away with them as a lasting memory of the Chaplaincy, and you never know whose hands it will end up in!

Mark 16:15-16

And he said unto them,
Go into all the world and
proclaim the good news
to the whole creation.

I would personally like to thank all of the contributors to this Newsletter for their time in describing some aspect of our Chaplaincy which we can then "sell" to the masses. As soon as this issue is published, there is nothing stopping the start of the next one. Please consider what kind of Chaplaincy picture you wish to paint to increase our opportunities to spread God's Word. Let me know, to let others know, what's been going on; what's to come; what has inspired your faith, and could inspire others in their personal spirituality.

Thank you in advance for your time and help, Rebecca Sillis [RebaSillis@aol.com]

Message from the Chaplain

The seasonal nature of life is plain to see in the changing colour of the autumn leaves. Some get melancholic as the days get darker and colder, but it is as easy to look forward to the spring with hope, as it is to look back to the summer with sadness.

In a recent interview, octogenarian American theologian, Phyllis Tickle commented that the church seems to observe a 500 year seasonal cycle of 'upheaval'. She sees the beginnings of such an upheaval in our own time, which some have called 'the emergence', and looks back for other examples to the Reformation, 11th century schisms, the fall of Rome, and the coming of Christ - each at 500 year intervals. These upheavals can be linked to the technological developments with which they coincided - Roman roads, the printing press, and modern electronics. You can find the (recommended) interview here: <http://tinyurl.com/qcylfzt>

During these 'upheavals', the church changed, not of its own accord, but because the surrounding culture changed. If the church had remained the same, it would have been unable to continue its mission and calling. Each upheaval brought about the end of an era for the church, but also a sudden burst of growth. Our own church was born in the upheaval of the 16th century, and has greatly blessed the life of the world church since. The old leaves fall, but new leaves grow to carry on the work of tree.

In the same interview, Archbishop Rowan Williams said that *"if we think we are here to save the Church of England, may God have mercy on our souls. We are here to serve the Kingdom of God, and behold, God is doing a new thing among us"*.



During times of upheaval, it is easy to become melancholic. Phyllis Tickle is reassuring, *"There is everything upsetting about this, but nothing to be alarmed about"*. We become alarmed when we fear the future - the unknown is scary. It is natural to want to know what will happen, but the future is never for us to know until we arrive in it.

US Defence secretary Donald Rumsfeld famously said, *"as we know, there are known knowns; there are things we know we know. We also know there are known unknowns; that is to say we know there are some things we do not know. But there are also unknown unknowns -- the ones we don't know we don't know."* This is the way it is with the future. We can only read 'the signs of the times' and plan to faithfully fulfil our calling, whatever may come.

So how do we do that?

I've always advocated having a strategic plan. Don't imagine I'm thinking along the lines of *'in 5 years we'll have 5000 members and our own TV station'*, but rather a simple intention to act in a way that might bring about more of what we want for our church. This is not about us, pleasing ourselves, but rather about us, seeking to be faithful to Jesus. As the psalms tells us *"Unless the Lord builds the house, those who labour, labour in vain"*. According to Jesus, being faithful means to love God with all our heart, and to love our neighbours as ourselves - i.e. to worship and serve. We are worshippers and we are servants in the Kingdom of God, giving of ourselves to his glory.

I have often been asked about my vision for our Chaplaincy. I resist answering, only because it is the wrong question. I expect the questioner is looking for me to talk about services and music and the like, but these are just the leaves of the tree. Although I advocate having a strategic vision, the vision is not about the leaves, but about the trunk of the tree. The trunk of the tree is the spiritual life of the community – it is our shared life as disciples of Christ and our passion to see his kingdom come. If the trunk is alive and strong, then whatever winter storms may do to the leaves, the tree will stand firm.

I want to be part of a community that worships with every part of each individual heart, and that serves each and any individual in need. I want to worship in an atmosphere where God is known tangibly and is seen to be at work amongst his people and by his Spirit. At the moment I think we only get tiny glimpses of this. What we currently experience of God's love and grace and power is only a fraction of what can be experienced of God. That we have those glimpses reassures me that God wants us to thrive, but he will not force himself upon us, he loves us and is open to us; and he is bursting with anticipation that we will be open to him, accept him, know and love him as he really is. I expect that a church which is open to God and open to others, will change its leaves often.

In practice, I believe that we need to plan to spend more time with one another, learning to pray and worship together, learning to love one another, learning to serve others alongside one another. This goes beyond our socials and gatherings to become a genuine sharing of life with one another; and as such it can't be organised, you can only commit yourself to it. The vision for the Chaplaincy must grow up out of the community of the Chaplaincy. It cannot be handed down, because we are a community, not a hierarchy. It is not for me alone to write the Chaplaincy's vision, but to work with the council, as the voice of our community, to discern our future.



If I were to write a plan it might say, *“We'll start lots of small groups of members, so that we can grow together in love and friendship”*. We can't really organise that kind of plan, only commit to it, but you can start straightaway. You can phone a friend from church right now, invite them to dinner, really get to know them, pray and worship and commit to one another. The future may be scary when you are alone, but becomes an adventure when we can embark upon it together.

From the Parish Registers

From the Parish Registers:

Baptisms (All Saints, Cologne)	24 th August	Ferdinand Mundy
	21 st September	Destiny Agina; Chris Agina
Marriage Blessing (All Saints, Cologne)	3 rd August	Ian & Marina Bishop
Funerals: (All Saints, Cologne) (Friedenskirche, Meckenheim)	6 th August	Majorie Roberts
	9 th October	Evi Taylor

What's been going on?

➤ PCC Updates

It is the best of times, it is the worst of times... The tale of two cities, Bonn and Cologne! We are facing a tough time at the minute with our finances at a critical point. Like many people facing financial problems, we have ignored it in the vain hope that it will go away, but it is now at the point that we can no longer do this. Rather than seeing this as a real threat to our church, I trust we can turn it into a real opportunity to grow both our congregations and God's presence in our communities. In Bonn we are looking forward to working with an outside consultant, who has graciously offered his services to us at his own cost. We are also looking into alternative formats for our Sunday services, with the aim of attracting new members without scaring away our faithful congregation.

I trust that God is at work, and if we let Him, He will guide us through this barren land to pastures green and plentiful. I am excited at the prospect of growing our church, and proving that necessity is the mother of invention. May we all join together to pray for our church, that we may get through this challenging period to a new stage of growth and then give all glory to God, who makes all things possible. Please do not hesitate to talk to us and share your views - we are here to represent the congregation and to support our Chaplain in his work. We can only do this if we listen to our brothers and sisters and encourage an environment of love and trust, so everyone feels comfortable sharing their opinions.

Kathy Caldwell: Bonn Churchwarden

The Cologne Council members (Ranti, Anna, Hilary, Lena, Elizabeth, Markus and Barbara) had one meeting in August. Mainly we did some diary planning. We continue to discuss Mission Action Planning and how our vision for worship, discipleship, inclusion, ecumenism and generosity can be implemented at All Saints. If you have any questions or concerns but also encouragement or offers to help, please have a word with your Council members.

Barbara Merkes: Cologne Churchwarden

➤ Children's Ministry: Bonn

We have been learning about who Jesus says He is. First, we thought about who we think he is. We came up with various ideas. Jesus is the Son of God. Jesus was a human man. Jesus was kind. Jesus is wonderful. Then we learnt about the seven *I am* statements Jesus made as recorded in the gospel of John. Jesus said I am: The vine, and we are the branches, the light of the world, the gate, the resurrection and the life, the Good Shepherd, the bread of life, the way the truth and the life. We discussed that just as grapes will shrivel up and die if they are separated from the vine, so we will not flourish if we are separated from God. Jesus will fill our spirits up so they will not feel empty, just like bread fills up our tummies. We can get to Heaven and live with God but only if we go through the gate which is Jesus.



A while ago we learnt about putting on the armour of God to resist the devil and his schemes. We made belts of truth.

We really enjoyed the harvest service and the loaves and fish story. There were loads of people and Jesus fed them bread and fish. He shared it out and there was enough for everyone and lots left over. It was fun to help with the auction. *Kathy Caldwell: Bonn Children's Ministry Coordinator*

Children's Ministry: Cologne

For over a year now I have been involved with the children's ministry at All Saints in Cologne, working with the youngest children. The children learn about the themes of the sermons in simple ways looking at friendship, family, community, working together and beginning to learn about our church. Although all of the big questions are beyond our reach we try to maintain a feeling of fellowship in our little group. Our sessions are creative producing art work or crafts to remember our theme and to allow discussion at home with parents. As our group grows we will be reading stories from the Bible and preparing to celebrate advent and Christmas.



The Summer fete allowed us to prepare games for the children to continue their inclusion into our church family. We had bowling, hoopla, fishing for ducks and a tin toss game. Children paid 2 € and were able to have a turn at all 4 games winning simple prizes along the way. The games were simple to prepare and provided the children with hours of fun!! Although the weather didn't always play along we had a lovely afternoon.

Laura Zajonz: Cologne Children's Ministry Team

➤ Summer Fete

Gazebos at dawn, the Chaplaincy set out its stalls to celebrate its community life and invite others to come along and join in the fun! Outside everyone was met by the enticing smells of the BBQ for starters, and was spoilt for choice for afters: strawberries and cream; cake galore, and then of course it had to be time for afternoon tea with scones. While adults chatted, younger ones were cleverly entertained at the children's stall; a successful "try and then buy" strategy. For the older children, our Children's

Ministry team laid on a carousel of activities (*see above*). Following a short interval for rain (*ordered especially to give the "real" British Summer Fete feel to proceedings*), the serious competitions started for the children, and young-at-heart in response to financial inducements. The tombola



Sack-religious!



Photo: Christoph Heinrich

proved equally competitive, and again the usual scramble for raffle tickets for the always much-desired beautifully handcrafted Anna Doers quilt.

For those exhausted by the frivolity, this year's Fete included an extensive music programme in the church so one could browse the bookstore while being treated to classical guitar, jazz and pop pieces courtesy of Ian Griffiths (*left*), and an organ recital by Hilary Griffiths with music by Scarlatti, Bellman, Karg-Elert and Liszt.

A Big Thank You to all helpers, donators, contributors and supporters!

➤ Bonn House Group

Every **Monday** evening this term our small house group is meeting to do the *Prayer Course*, an interactive journey through the Lord's Prayer. The course starts with the appeal that the Disciples made to Jesus – "Lord, teach us to pray" – and in six sessions, works through Jesus' answer, with a look at adoration, petition, intercession, spiritual warfare, hearing from God and dealing with unanswered prayer. In the first evening, we discussed the dynamics of prayer – what it means that on the one hand, prayer is not a coin in a slot machine, a means of 'activating' God, but on the other hand, it isn't just a vague means of motivation either. We thought a little about what being God's children means for our attitude to prayer and adoration.



We begin every evening with a meal because this house group believes that having a "good theology of food" was central to Jesus' ministry! It's a safe place for prayer, worship and honest discussion, and if anyone else would like to join please just come along at 7:30 on a Monday evening! We look forward to seeing you there!

Vicki Grebe [mgrebe471@gmail.com]

➤ Cologne: Friday Evening Prayer & Bible Study

The Cologne Friday evening group – which celebrated its first anniversary at the beginning of October – is flourishing. International and intergenerational, we've grown from just a tiny group ("Where two or three are gathered together...") to a solid core of regulars who come nearly every week as well as others who come on an occasional basis. Usually, we can count on at least half a dozen people. Often that number nearly doubles. Occasionally some come just for Evening Prayer in the first half hour, others for the hour of readings and discussion of the upcoming Sunday Gospel that follows but on the whole most people stay for both.

Led either by Assistant Curate Richard Gardiner or one of the group, we say together the ancient office of evening prayer. This is mostly the modern version from Common Worship, but on at least one occasion, at the group's request, we have used the Book of Common Prayer (BCP) with its familiar prayers. Verses of the Psalm for the day are read aloud and we listen to members of the group reading the Old and the New Testament lessons for the day. At the end of that half hour we have wound down from a hectic working week and adjourn to the comfortable seating at the back of the church to consider the Sunday Gospel. This is where it gets exciting. We read it aloud in various versions, have lively discussions on what it means for us in our day-to-day lives and are always surprised when 7:30 comes around.

As the group doesn't follow a set programme regular attendance is not necessary in order to be able to participate in the discussions. If you are interested why not just come along one **Friday at 18:00. All are welcome.**

Richard Gardiner: Assistant Curate

Chaplaincy Music

➤ Singing Sessions in Beuel

One day in May Jill Wolff and I had a conversation about how we would like to find a group that occasionally got together to sing English songs. Well, we didn't find a group; we founded one instead! I had been to a similar group that sang German songs at my local church and had liked the way the "teacher" did things, so I asked Marie-Dorothea Wählt if she would like to start up a group with us.



For various reasons we didn't get around to meeting up until September, but with 10 people at the first session, and more expressing interest, we thought we were on a promising path. I think everyone who was there agreed that the hour we spent singing English folk songs and learning something about singing had been highly enjoyable, and that we had (sometimes) managed to produce a reasonable sound. It really wasn't about perfect singing, it was about enjoying ourselves and doing something together: male and female, old and young, Bonn and Cologne church members and those who have nothing to do with the church.

The sessions have now been permanently planned for **7:30 p.** on the **first Monday of the month**. That means we've had our second session already. It was as much fun as the first, if different. Holidays and illness meant that only two of us turned up. But we agreed that it had been as successful as the first session, and that regardless of how many come along, the evening is worth pursuing. We hope that more will be able to come and join us on Monday 3rd November at 7:30 p.m. and that we can advertise the event to a larger group of potential singers. In the future, we hope to be able to cater for all tastes with a mixture of various types of songs from folk to pop and any other tunes that are requested.

Anne Wegner

For further information contact Anne Wegner (02224-941008) or Jill Wolff (02241-2579739)

➤ Concerts in Cologne

What a good season of concerts we had at All Saints! All groups were excellent and performed to a high standard. The mix of repertoire proved very popular: Cathedral Music, Scottish tunes, symphonic repertoire and sacred music from the 16th century to the present day.

We have had many new faces in the audience, and it was especially good to see 130 people in July when we had the pleasure to welcome a very special orchestra, the UK's Hallé Youth Orchestra, the youth section of the prestigious Hallé Orchestra.

In August, we welcomed St. Peter's Choir from Nottingham, UK. Dr Peter Siepmann, Organist and Director of Music, commented that *"Having first performed at All Saints' in 2005 when I was a student at the University of Nottingham, it was a great pleasure to*



Photo: Eduard Bunqartz

return with the Choir of St Peter's Church last summer. The choir delighted in the beautiful acoustics and the warm welcome given by the staff and audience; the organists also enjoyed playing the very pleasant Klais organ".



Photo supplied by St. Peter's, Nottingham

The concerts wouldn't happen without many helping hands. Barbara coordinated as usual and was assisted by a team (with some new members) on each performance day. Many thanks to all of them!

The concerts do help to make the Chaplaincy wider known. At each concert we do have a retiring collection and this year's income was over 2300 €. Concert dates for 2015 are in planning and will be published once known.

Barbara Merkes: Cologne Concert Coordinator

➤ Bonn English Singers

Chaplaincy members are very much involved with the Bonn English Singers, and again this year they will be providing the music for the Chaplaincy's traditional services of Nine Lessons and Carols on Sunday 14th December at 18.00 at All Saints, Cologne, and on Monday 15th December at 18.00 for St. Boniface in Bonn-Beuel.

Shepherds and sherry: A year in the life of the Bonn English Singers

With the temperatures dropping, the days becoming shorter and the supermarket shelves filling with Spekulatius and Advent calendars, Christmas is rapidly approaching. For the Bonn English Singers rehearsals are already well under way for the Festival of Nine Lessons and Carols. But what do we get up to for the rest of the time, when we're not singing about shepherds and angels?

2014 has been a busy year for us. In the spring we performed Mozart's Coronation Mass with two other choirs at St. Maria's church in Landau (*Right*), with plenty of time over the weekend to sample the local wines as well.

In April our conductor Fraser Gartshore arranged for us to take our evensong programme on tour to Montabaur (*Below*). And in June and September we commemorated 100 years since the



outbreak of World War I with two concerts in Bonn featuring pieces from and inspired by that period. It was a moving programme of beautiful music, accompanied by the outstanding young organist Johannes Trümpler from the abbey of Maria Laach.

In addition, in September we all descended on a youth hostel in the Bergisches Land for a fun rehearsal weekend. We're a pretty sociable bunch, so it was great



to have an opportunity to spend time together in a Different setting and get to know each other better. There may also have been some sherry involved. It's excellent for the vocal cords, you see.

At the moment we have about 25 members, and we're always keen to welcome new ones – especially tenors and basses. We rehearse (in English) on Thursdays from 7pm to 9pm at St. Michael's church, Rheinbacher Str., 53115 Bonn-Weststadt.

Interested? Just go to our Website www.bonnenglishsingers.de, look up our pages on Facebook and Twitter, or email us: contact@bonnenglishsingers.de. (*Photos courtesy of Bonn English Singers*)

Jenny Knudsen

Chaplaincy Work with Charities

Carol Ann & Joseph Pereira Children's Education Fund e.V

We are very pleased to be able to pass on the following updates from Carol on the work of the Fund. It was great news to hear that all children passed the last school year and 46 had gone up to the next standard. Four children have also successfully completed their schooling. Of particular note is that:

- **Aledia** completed her 10th Standard Secondary School Education (SSE). She did a nursery school course in her free time and we are waiting for some further information as to what her further plans are.
- **Stephan** also completed his 10th Standard SSE. We know that he was a very good scholar and Father Paul told us that he was being considered for the Jesuit. Here again we are waiting for further information.

We had originally only committed to support the children until 10th Standard SSE, but changed this after getting to know the children and now support them for a further 2 years until they complete their higher secondary (A-Levels or Abitur), i.e., 12th Standard. two of our supported boys - **Terence and Sachin** – have taken this opportunity and have successfully completed their 12th Standard.

We have now taken on three more children starting from the school year 2014/15, one place is still free and should be filled quite quickly. We aim always to keep the number of children supported at 50 children. Below the children have told us a little bit about themselves so we can get to know them better.

Carol Ann Pereira

I am **Shivanand Vittal Tadasalur**. I am 13 years old. My village is Chikkabudanur. My caste is “Kuruba”. I come under OBC (Other backward classes). My father and mother are rearing sheep. They live a semi nomadic life. Day and night they are with the sheep. They live in the tents in the field. Two of my younger sisters are with my parents in the field. They are not going to the school. My younger brother is studying in Vidya Mandir Primary School, Madanbhavi. He stays in Maria Bhavan boarding at Madanbhavi. I stay in Christ Niwas Hostel Nesargi. I study in Vidya Mandir High School, Nesargi. Now I am in the 8th standard. My parents gave me an opportunity to study. I am doing well in my studies. I want to become an engineer in the future. I am good in elocution, dancing and volleyball. I am ready to work hard to reach my goal.

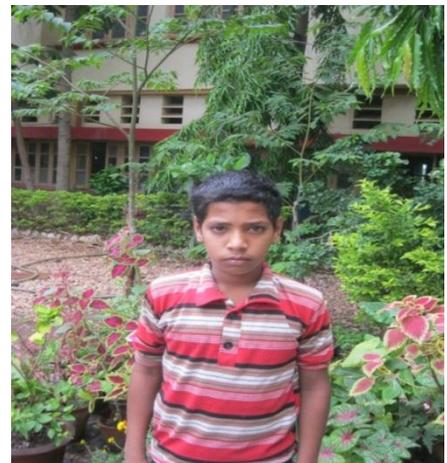




My name is **Sateesh Maruthi Naik**. I am 13 years old. I am studying in the 8th standard at Vidya Mandir High School Nesargi. My village is Shirur in Hukkeri Taluk. My family is very poor. My caste is ST. I have no father. My father died when I was young due to some illness. My mother works as a coolie worker. I have two younger brothers. They study in the Government Kannada School in my village. Up to seventh standard I stayed in Maria Bhavan Hostel Madanbhavi. I was a student of Vidya Mandir Primary school Madanbhavi. Now I am studying in Vidaya Mandhir High School Nesargi. I stay in Christ Niwas Hostel Nesargi. I am good in studies. In seventh standard I got A+ grade. In the future I want to join in the Military and serve our country.

I am **Dominic Thomas Manicam**. My religion is RC Christian. I am 13 years old. I study in 8th standard at Vidya Mandir High School Nesargi. I stay in Christ Niwas Hostel Nesargi. My village is Gadag. Our family is very poor. We have no land. I have one elder sister and two elder brothers. My elder sister is studying for nursing course at Bellary. My brothers are studying. My father does painting work. My mother works as an auxiliary nurse. I am good in singing and painting. I want to become a mechanical engineer.

For more information about the Pereira Education Fund check out their homepage: <http://www.pereira-education-fund.com/>



The Bigger Picture

Anglican–Old Catholic International Coordinating Council

On the road again

‘Old’, says my dictionary, can mean ‘ancient; advanced in years; worn; aged; no longer in use; a greyish or dusty colour; tiresome’. So dare I ask what you think of when you hear ‘Old Catholic Church’? Are all its members elderly and old-fashioned? Are its teachings past their sell-by date?

Certainly not!

The Old Catholic Church in Germany is small compared to the Roman Catholic Church or the Evangelische Kirche, but it’s vibrant and growing. As members of the Anglican Communion, we’re in full communion with the Old Catholic Church. Our chaplaincy has sister parishes in Bonn (St. Cyprian) and Cologne (Christi Auferstehung). And since my husband Reiner is Old Catholic, the two of us are often out and about visiting other parishes, attending ordinations and other special occasions, and generally getting involved in goings-on all over Germany.

Kilkenny, Ireland . . .

Last year I (*Jenny: Back row, second from right*) joined the **Anglican–Old Catholic International Coordinating Council (AOCICC)**, which has 11 members from all over Europe, including our own Bishop David Hamid (*Centre Front*). Among our core tasks are to promote knowledge of our churches and to advise on joint initiatives in mission work in continental Europe. For this year's meeting we travelled to Kilkenny in Ireland for four days in August (*Right*) and enjoyed the warm Irish hospitality (and delicious Irish coffee) of Bishop Michael Burrows, one of the co-chairs of AOCICC. One of our main current projects is producing a booklet called '*Anglicans and Old Catholics Together in Europe*' that introduces the two church families and gives food for thought on how cooperation between Old Catholics and Anglicans can become closer and more active. Keep an eye out for copies at church in the coming months.



International Old Catholic Conference Utrecht . . .

Three weeks later, in early September, Reiner and I (*Far left*) were on the road again – this time to Utrecht in the Netherlands for the International Old Catholic Congress. The congress takes place every four years and is open to Old Catholics and guests from all over Europe and beyond. It's a packed four-day programme of worship, workshops, panel discussions, lectures, food and more food, with plenty of opportunities to meet old friends and make new ones. It was a hugely uplifting experience for me. And I met the Queen! Well, almost. On 20th September was a special service of worship in the Domkerk of Utrecht attended by Princess Beatrix, former queen of the Netherlands. I was lucky enough to sit right opposite her during the service, and to attend a reception in her honour afterwards. I didn't get to speak to her in person, but she did brush my elbow as she was swept past to shake hands with some dignitaries. That counts as being touched by royalty, right?



National Synod Mainz . . .

Next stop: Mainz, where the Old Catholic diocese of Germany held its national Synod in early October. As Vice-Chair of the Synod Standing Committee, Reiner has the unenviable task of chairing the sessions and making sure everyone more or less sticks to the schedule over three days – no mean feat with 120 people's opinions to be heard on subjects ranging from the retirement age for clergy to the blessing of same-sex marriages. For me, the most fascinating aspect was seeing how synod delegates make decisions affecting the whole diocese of Germany. Most moving of all was the standing ovation given to Karl Cardinal Lehmann, Roman Catholic Bishop of Mainz, who addressed the Synod with warm words of welcome. Given the historical tensions between the Old Catholic and

Roman Catholic churches, his presence was a strong sign of a friendship that is possible despite many differences.

St. Cyrian's, Bonn . . .

Closer to home, many of you will know that the Old Catholic church of St. Cyrian in Bonn now has a new priest, Thomas Schüppen. Thomas, his wife Sara and their daughter Ronja would be delighted to meet people from neighbouring. So why not call one Sunday to welcome them in person?

Anglicans and Old Catholics stand together as part of the One, Holy, Catholic and Apostolic Church. We are called to look for opportunities to come together in prayer, worship and service. We can pool resources at all levels to bring people to faith. And we can contribute to the worldwide unity of all Christians, as Jesus prayed to the Father (John 17.22): *'so they may be one, as we are one'*.

Jenny Knudsen

Pfarrkirche St. Cyrian:

Adenauerallee 61, Bonn

Sonntag, 26 Oktober, 14.00. Einführungsgottesdienst mit Empfang

Thomas Schüppen wird durch Bischof Dr. Ring in einem festlichen Gottesdienst als Gemeindepfarrer in St. Cyrian eingeführt.

Council of Anglican and Episcopal Churches in Germany

Anglican churches have existed for a long time in many parts of Germany. They comprise people of various nations, languages, and Christian traditions, and they offer worship and church life in the English language. The **Council of Anglican and Episcopal Churches in Germany (CAECG)** is a joint working group between churches belonging to the Anglican Communion.

So, what are our neighbours doing?

Could we do that because our members do have the skills?

Have a look since . . .

"Jesus is the inspiration for anyone to go the distance."

Sylvester Stalone US actor/screenwriter/director

Christ Church Düsseldorf

<http://christchurchanglican.de>

Powerhouse: Impacting our kids with God's Word
Allsorts Family Service Evening Services
Prayer Meetings

The Church of St. Augustine of Canterbury, Wiesbaden

www.staugustines-wiesbaden.de

"Big Syg" Believe in God - Senior Youth Group
Choir Prayer & Praise
Women of the Church Group 20+ Group

Christ the King, Frankfurt

www.christ-the-king.net/cms/front_content.php

Junior & Senior Youth Groups
Bi-annual parish retreats
Book Groups Parents & Toddlers Women's Forum
20s + 30s Group 50+ Group
Adult Choir; Ctk Young Singers

The English Church Heidelberg

<http://english-church-heidelberg.de>

Youth Church
Prayer Groups Prayer Days
Midweek discussion & Bible Study
Christianity around the World

Holy Cross Day 14.09.2014

Revd Dr. Matthias Grebe

Today is 'Holy Cross Day', which is one of my favourite feast days. The Cross of Christ is *the* central tenant of our Christian faith - everything revolves around the death of Jesus on the Cross at Golgotha 2000 years ago. But this is also the topic which I spent more or less 4 years of my life studying whilst doing my doctoral work. Thus it is a topic close to my heart – with regard to my own personal faith but also in terms of my academic interest. I believe that reflecting upon the Cross really matters. The way we view the Cross of Christ impacts not only the way we view God but also the way we live our own Christian lives.

In the Christian liturgical calendar, there are several different Feasts of the Cross, all of which commemorate the Cross used in the crucifixion of Jesus. During the Easter celebration we have e.g. the 'Veneration of the Cross' and on 14th September the Church celebrates 'The Exaltation of the Holy Cross' or 'The Triumph of the Cross'. I will spare you the legends that spread about the True Cross being discovered in 326 by Saint Helena, the mother of the Roman Emperor Constantine the Great, during a pilgrimage she made to Jerusalem.

However, while Good Friday is dedicated to the Passion and Crucifixion of Christ, today, 'Holy Cross Day', celebrates the Cross itself, as the instrument or means of salvation.

But what exactly is salvation? The Latin word *salvatio* derives from the Greek word *soteria* and means 'being saved or protected from harm' or 'being saved or delivered from some dire situation.' In religious contexts salvation is stated as the 'saving of the soul from sin and its consequences.' This raises even more questions: what is sin and its consequences? We will look at this later.

But for now, we realise a connection between the Latin word *salvus* meaning 'healthy' or 'whole' and the German language, where we have a perfect counterpart in the word *Heil*, in the meaning of 'ganz sein' – I am sure you have heard that Jesus can also be referred to in the German language as *Heiland*, the bringer of *Heil*. This shouldn't surprise us since the Jewish word of salvation or saviour is basically itself the meaning of the name Jesus, or in Hebrew: *Jehoschua*, which means literally *Yeho* – 'YHWH' and *shua* – 'a saving cry' - together: 'cry out to God if you are in need of saving' or simply *Jeschua*, meaning 'YHWH is Salvation'.

So Jesus, or *Jeschua*, is the Saviour, the one providing salvation, the deliverer and protector. So it is no wonder that in the New Testament salvation is closely related to the person and work of Jesus and encompasses his entire earthly mission in the proclamation of the Kingdom of God.

Let's turn to our Gospel text this morning, in John 3 – which is undoubtedly one of the most famous New Testament passages, John 3.13–17:

13. No one has ascended into heaven except the one who descended from heaven, the Son of Man. 14. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, 15. that whoever believes in him may have eternal life. 16. For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. 17. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

There are three important points here:

- (1) God brings salvation through the Messiah Jesus to his people. God gives his Son to die on the Cross out of love for the world.
- (2) Positively: individuals are not by their sinfulness cut off from gaining salvation, but belief in Christ leads to eternal life.
- (3) The flip-side of this is that those who do not believe will perish

It is important to understand God's motivation here. Verse 17 says that it is *salvation* of the world and not its *condemnation* that is the main point here. The *No* of condemnation simply accompanies

or rather is the other side of the coin of God's positive *Yes* spoken over humanity in salvation. Scripture is very clear in that God wants all people to come to the knowledge of salvation.

However, over the centuries the Church has tried to read further into the Cross and its message. Whereas in early Church Councils the *person* of Jesus was discussed and defined, as 'fully God and fully Human', the *work* of the Son and the reconciliation achieved on the Cross was never universally defined. The early Church Councils did not pay close attention to the doctrine of Atonement. Therefore still to this day various different ideas about this key theological concept are floating around in the Church.

We have already asked the question: *What is sin and its consequences?* Over the years I studied this topic I came to the conclusion that the way we view sin helps us to interpret the Cross, and in this way, sin becomes the key to unlock the function of the Cross.

However, in approaching this subject two extremes should be avoided: If we overemphasise sin and focus on the negative, as certain 'fire and brimstone preachers' from earlier centuries did, the judgement and wrath of God are so blown out of proportion that God's character often stands in tension between his love on the one hand and his wrath on the other.

Some theologians have made paradoxical theological statements such as: 'God hates us while he loves us.' Of course Jesus makes clear that "*small is the gate and narrow the road that leads to life, and only a few find it*" (Matthew 7:14). But often the lives of such theologians can seem to be ruled by the previous verse, "*For wide is the gate and broad is the road that leads to destruction, and many enter through it.*" It is easy for such theologians to be dominated by the fear of God's anger, something they often seem to try to instil in other people as well.

On the flip-side, others have seen the Cross as a universal sign or symbol of God's love and solidarity, a view which, though not entirely wrong, has in the past played down the

significance of sin and its consequences, and led to the belief that because God is love, all people are saved no matter what. Christ died for *all* the sins, so *all* are saved. However, the New Testament does not teach universalism. And indeed this is not what the Gospel text this morning states. What about those who do not believe?

How do we solve this dilemma? Well, as I already said, a right view of 'sin' actually helps us to interpret the Cross and what it stands for. Sin is often viewed as a defilement, something that must be removed. It is seen as a barrier preventing fellowship with God. And this idea, that sin is the reason that someone is unable to commune with God, is then linked to the Atonement (at-one-ment = being at one with God) in terms of Jesus taking the sins of all humanity and bearing them on the Cross. So all sins are transferred onto the sinless Christ who died in place of humanity and is punished by God's wrath, a form of divine judgement for the sins of humanity, so that humanity can go unpunished. This particular view not only raises questions of justice – whether or not it is just to punish a sinless person and let the guilty go free – but also challenges Trinitarian theology by 'dividing' the persons of the Trinity at the Cross-event – the Father stands against the Son, who is abandoned on the Cross.



Pietà of the Father

Of course, it is correct to regard sin as the cause of the broken relationship with God from humanity's point of view. However, to say that sin 'prevents' a person being 'at-one' with God might be seen as rather misleading. The Atonement, Jesus' death on the Cross, is not all about the removal of sin and it is wrong to make sin an 'object' that can be dealt with, by simply removing the blockage.

However, if this is not an accurate understanding of sin this prompts us to conceive of sin not as something that can be taken away from a person – by analogy, similar to, for example, a heavy bag – and not as something that stands between God and a person like a wall or some sort of barrier. Instead, sin is something that resides within the person. So it is not simply an object that needs to be dealt with; rather, the sinful existence of a person is intimately bound up with the entire person and it is therefore the person, as opposed to simply the sin, that is sinful and constitutes the problem.

If this is the case, then the only way to deal with sin is to deal with the sinner himself, because sin is a reality that not only affects a person's outward behavior, but also penetrates one's whole being. Within this understanding, the act of Atonement is not so much about paying a debt to a God who is offended by humanity's sins. Instead, humanity is understood as a victim of her own sins. Humanity in and of herself—her entire being—is the cause of the broken relationship with God. It is humanity that bars fellowship with God, standing in her own way, 'blocking' communion with God. Paul knew this when he said that nothing good resides within him, and even if he tries, he fails and sins. Therefore he cries in Romans 7: 'Who can deliver me from this sinful body of death.'

The answer is: Jesus and his death on the Cross! How?

We read in Philippians 2:6–11:

6. though he was in the form of God, did not regard equality with God as something to be exploited, 7. but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, 8. he humbled himself and became obedient to the point of death — even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, 10 so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, 11 and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

This text describes Christ coming in the concrete likeness and form of a human being, not simply in resemblance of it. Paul emphasizes that Jesus entered fully into the human condition. He came as a man knowing the same mortality, the same human appetites, sharing fully the weakness of destructive sin, and yet he did not sin but was obedient to God until death. The Father sends his own Son to be a sin offering in order to condemn sin in the flesh. Similarly in the story of the sacrifice of Isaac in Genesis 22, we read that God commanded Abraham to sacrifice his son, which is a prophetic picture of Cross. Of course Abraham ultimately did not have to sacrifice his son, something that God eventually did do.

So on the Cross, there is a judgment executed—but it is not Jesus who is judged by the Father. Instead, Jesus is the one who judges and condemns sin in the flesh (Romans 8:3). The theologian James Dunn puts it very aptly that God deals with sin in its own domain, in the flesh, "by having it put to death, that is, by destroying it, since flesh without life is flesh destroyed." Furthermore, it is a Trinitarian event in which the Father and the Son work together. Paul states in 2 Corinthians 5:19: '*God in Christ was reconciling the world to himself*'. It is bringing back a 'broken world' to God the Father.

According to Colossians 2:11: on the Cross Christ took the individual's sinful existence with him into death, establishing a covenant between himself and humanity through the act of spiritual circumcision in baptism. Through Christ's sacrifice, the sinful nature and thus sin itself was cut off, freeing the sinner from the body of death and making him alive in Christ (Colossians 2:14). Sin needs a host to dwell in and in condemning sin in the flesh, God breaks sin's power and enables new life. Only in this way can the "destruction of the sinful flesh, the body of death, be accomplished without destroying the believer at the same time." In Romans 6:6–7 Paul states: "We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin."

The New Testament says that Christians are partakers in the imperishable and the immortal by being in relationship with God. The Church Fathers saw the Atonement in terms of regaining or rather gaining immortality, which is nothing less than eternal fellowship with God. It is the 'Spiritual Circumcision' in Baptism and the continuous celebration of the Eucharist, which was seen by the Church Fathers as seen 'the medicine of immortality'; as 'spiritual food and drink of eternal life', giving the body incorruptibility and 'the hope of resurrection'. This transforms our lives in the 'here and now' and bestows us a new quality of life.

From this angle the doctrine of the Atonement becomes less about the removal of sin, instead centering itself upon covenantal fellowship with the triune God, Father, Son and Holy Spirit. It is the relationship between Jesus and God in his death on the Cross that gives us hope (see also Psalm 22:22). Why? Because here we see that Jesus has conquered death on the Cross and won eternal life. This is our reason for the joy and hope of resurrection, that if we put our faith in Christ, we partake in this resurrection. When we believe 'in Christ' nothing, not even death, can separate us from God's love. When we die 'in Christ' in baptism, then we are united to him not only in his death but also in his resurrection, because he is the one who has conquered death on the Cross and won eternal life for us.

This relationship between Father and Son (1) is something we can be partakers off; (2) it is a relationship, and like any other relationship, we need to continue to cultivate it. It is not simply something that happened in the past – once-saved always saved – but like every relationship we have, the Atonement is an on-going event in the present and future, in which we participate by faith in baptism and in the Eucharist, the symbols of the covenant in Christ. Again, James Dunn writes: for Paul, union with Christ is not a "once-for-all event of initiation now past and gone for the believer [...] identification with Christ in his death is a process as well as an event." Thus the Christian life requires a daily communion with God, walking by the Holy Spirit and seeking to be continuously filled with the Holy Spirit (Galatians 5:16 and Ephesians 5:18).

In John 3, faith in the Son leads to eternal life, and judgment is inescapable for those who do not believe in the Son.

36. Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on them.

If we read on in our Gospel text this morning, we read that it is not God who condemns but those who do not believe or stop putting their faith in Jesus, condemn themselves:

18. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son.

Therefore, it is not God who condemns them, and neither is his ability to save in any way limited; those who do not believe already stand condemned because God has given us true freedom in Christ to respond to God's eternal Yes, so that we are saved from the coming judgment of sin.

Where does this leave us? For me personally, it means a new: 'Everyone who calls on the name of the Lord will be saved.' commitment to God every day – a new commitment to follow God and to say Yes afresh to the commitment God promised to us in Jesus Christ, to be with us when we cry for help in the name of Jesus. As Scripture says Everyone who humbles himself the way Jesus did, who did not think equality with God was a thing to be grasped, and calls on this name Jesus – the Saviour or *Heiland*, will be given eternal life with God. If you never made this commitment or if you once did it in the far distance, then do it or renew it today!

I pray that we all humble ourselves at the feet of the Cross and cry anew to Jesus for help. When we celebrate the Eucharist later on, let's remember what Jesus did on the Cross, conquering death and winning eternal life for us. Let's remember to be thankful when we take the 'medicine of immortality', the 'spiritual food and drink of eternal life', and let's look forward to a life in the arms of God the Father. Amen!

What's coming up? Dates for your diary

➤ All Saints Patronal Festival Weekend

Saturday 1st November the Chaplaincy will be celebrating its patronal festival at All Saints, Cologne. Celebrations will start with a Eucharist at 17.00 followed by a Bring-and-Share Supper.

Sunday 2nd November:

9.30 All Saints Sunday Eucharist at St. Boniface (St. Paulus), Bonn-Beuel

11.45 Commemoration of the Faithful Departed, at All Saints, Cologne.

A simple service when we can remember and give thanks for those we have loved and lost
Please note that this service is not a Eucharist

➤ Christmas Bazaar

On **Saturday 22nd November** at 12.00, the Chaplaincy will be holding its annual Christmas Bazaar at the Pfarrheim St. Joseph und Paulus, Johann-Link-Straße 8, 53225 Bonn-Beuel. The usual seasonal yuletide treats will be on offer, as well as plentiful opportunities to acquire those unique cards and gifts for all ages, and for those after a few UK home comforts; English produce goodies.

➤ Church@5 Contemporary Anglican Worship

On **Sunday 23rd November** at 5:00pm, the Chaplaincy will be holding its first alternative service. The title for the launch will be 'Is God Listening?' and will feature some relaxed worship, prayer and a discussion panel. This is the first of what we hope will be a monthly service meeting at St Paulus, Bonn-Beuel, to complement the traditional and family worship on offer on a Sunday morning.

A chance to meet with God in new ways, the service will finish within the hour and will be followed by a meal. Open to all – come as you are and invite your friends! A great opportunity to experience something new and prepare yourself for the new week.

For more information, email Matthias [mgrebe471@gmail.com].

➤ Christmas Services

- **Sunday 14th December, 18.00**
Festival of Nine Lessons and Carols
All Saints, Cologne
- **Monday 15th December, 18.00**
Festival of Nine Lessons and Carols
St. Boniface, Bonn
- **Christingle Services**
Dates to be finalised. Watch the Website!
- **Wednesday 24th December, 23.30**
Midnight Mass All Saints, Cologne
- **Thursday 25th December (note the times!)**
10.00 All Saints, Cologne
10.00 St. Boniface (St. Paulus), Bonn.
Christmas Day Service

As we borrow buildings, for many events we all need to chip in to make them happen. Please could you help out on . . .

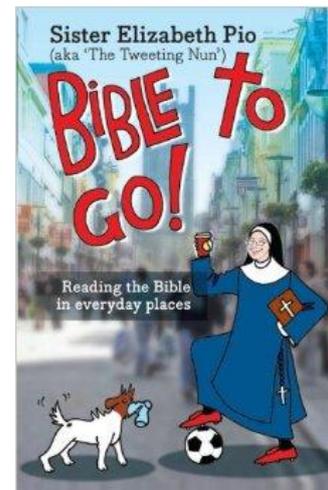
- **Sat. 1st Nov:** Setting up for Bring-and-Share from 15.45 onwards, & tidying up afterwards (contact Barbara Merkes, Cologne Churchwarden: 0228 3697148)
- **Fri 21st & Sat. 22nd Nov:** Setting up for the Bazaar (contact Geoff Sammon, Bonn Churchwarden: 02255 225250)
- **Any Sunday in Cologne:** Volunteers to ensure we can all enjoy a "gemütlich" chat after the service with refreshments. The greater the number of volunteers, the fewer the times you need to do it, and the greater the anticipation of what someone new is going to bring along to tickle our taste buds. (contact Barbara Merkes, Cologne Churchwarden: 0228 3697148)

Sharing Experiences to Inspire

➤ Book Review

Bible to Go! Reading the Bible in everyday places

When I was on retreat a few weeks ago I picked up a book at the retreat house which had been written there by Sister Elizabeth Pio of The Society of the Sisters of Bethany, an Anglican order who spend hours each day in silent reflection. It caught my attention not only because of the cover design but also the topic. In the last newsletter Andrew wrote about the practice of "Lectio Divina", where a passage is read slowly and carefully, meditation upon the passage takes place, a response is formed, and time is taken simple to rest and "be" in the presence of the Word of God. My book, *Bible to Go! Reading the Bible in everyday places*, is about reading the Bible, whether in print or on an iPad, in everyday urban settings. The writer of the book calls this "urban lectio divina". In fact, it covers twenty "everyday" places including the café, library, park, train station, church, pub and the kitchen to name just a few. Each chapter starts with a short opening prayer. After "relax", it is time to "absorb" the place you're in, then follows a randomly chosen Bible passage and afterwards the opportunity to find what God is saying in the passage.



According to reviews, the book is "not a theological masterpiece, and neither is it your average book on spiritual reflection, but then it isn't meant to be". The book got me really thinking about a number of topics. In the course of reading this book I reflected more on my relationship with God and how it has changed, the importance of listening and praising God and being passionate about him. Not unimportant was also reflecting about not forgetting God and what He can give us. The reading of the words of Isaiah 58.1-3 within the context of a library (I work in one!) was an inspiring choice and to reflect on longing for God was a good theme too. The book is not only about God, but also a lot about people, for example, about having different opinions or judging others.

Sister Elizabeth Pio (aka "The Tweeting Nun"): Bible to Go! Reading the Bible in everyday places. SPCK, 2014. ISBN 978-0-281-07123-4. Browse sample pages at http://www.amazon.com/Bible-Go-Reading-Everyday-Places/dp/0281071233#reader_0281071233

Barbara Merkes: Bonn Churchwarden

➤ App Review: PrayerMate

PrayerMate is an application for your iOS or Android smartphone, which helps you be faithful in prayer for the people and causes you care about.

Every day, PrayerMate selects topics that you've entered from your prayer categories (perhaps "My family" or "My small group at church") and shows them as a series of index cards - then just swipe between them as you pray. It brings together the prayer subjects you've entered, updates from your favourite Christian organisations, and other aids to prayer. Prayer topics can be linked to your contacts list, so you can send an encouraging message as you pray for someone in need. PrayerMate is completely customisable, so you choose the variety and number of causes which will appear in your daily prayers.



Prayer is one of the greatest privileges for the Christian, and yet most of us wish we were better at it. Now when you say to someone "I'll pray for you!" you can make sure you follow it up!

Andrew Sillis: Chaplain



We welcome people of all traditions and languages to our **Sunday** services.

9.30 Eucharist in St. Paulus, Bonn

Siegburger Straße 75, 53229 Bonn-Beuel-Ost

11.45 Eucharist in All Saints, Cologne

Bonner Straße / Lindenalle, Köln-Marienburg

Friday: 6 pm Evening Prayer; 6.30-7.30 pm Bible Study Sessions

Chaplain: Rev Andrew Sillis

Assistant Curates: Matthias Grebe, Richard Gardiner

Churchwardens Bonn: Geoff Sammon, Kathy Caldwell

Churchwardens Cologne: Barbara Merkes, Markus Müller

Chair of the FACBC (Friends of the Anglican

Chaplaincy in Bonn and Cologne): Katharina Meier-Cortes

We're on the web: www.anglicanbonncologne.de



Chaplain Contact Details:

Rev. Andrew Sillis

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Telephone: 0228 3681 6598

Mobile: 0170 693 5538

Andrew also uses Facebook and Twitter.

Andrew is a busy man; **however he's busy with people like you!** He is very happy to hear from you; please leave him a message, and he'll call you back.

Andrew does not work between Friday and Saturday evenings. This may vary depending on commitments.

If you need to contact him urgently, you must leave him a message, as he will not answer calls during this period but does check messages.



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