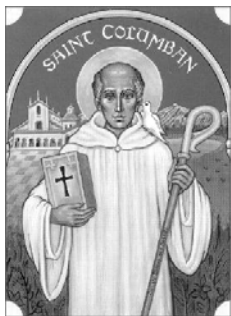


Saint Columban's Newsletter



Saint Columban's Mission
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"Peregrinari pro Christo"

April–June 2007

From the Archbishop of Canterbury's Presidential Address at the General Synod of the Church of England

After the debates at the American General Convention last summer, I wrote directly to all the primates of the Communion to ask about their reaction and the likely reaction of their provinces as to whether the resolutions of Convention had met the proposals of the Windsor Report for restoring something like normal relations between the Episcopal Church and others in the Communion. The answers were instructive. About eleven provinces were fairly satisfied; about eleven were totally dissatisfied. The rest displayed varying levels of optimism or pessimism, but were not eager to see this as a life and death issue for the Communion. Of those who took one or the other of the more pronounced view, several on both sides nonetheless expressed real exasperation that this question and the affairs of one province should be taking up energy to the near-exclusion of other matters. ...

It is folly to think that a decision to 'go our separate ways' in the Communion would leave us with a neat and morally satisfying break between two groups of provinces, orthodox and heretics or humane liberals and bigots (depending on where you stand). Every province could break in several different directions. ...

... The debate triggered by certain decisions in the Episcopal Church is not just about a single matter of sexual ethics. It is about decision making in the Church and it is about the interpretation and authority of Scripture. It has raised, first of all, the painfully difficult question of how far Anglican provinces should feel bound to make decisions in a wholly consultative and corporate way. In other words, it has forced us to ask what we mean by speaking and thinking about ourselves as a global communion. When 'gentlemen's agreements' fail, what should we do about it? Now there is a case for drawing back from doing anything much, for accepting that we are no more than a cluster of historically linked local or national bodies. But to accept this case - and especially to accept it because the alternatives look too difficult - would be to unravel quite a lot of what both internal theological reflection and ecumenical agreement have assumed and worked with for most of the last century. For those of us who still believe that the Communion is a Catholic body, not just an agglomeration of national ones, a body attempting to live in more than one cultural and intellectual setting and committed to addressing major problems in a global way, the case for 'drawing back' is not attractive. But my real point is that we have never really had this discussion properly. It surfaced a bit in our debates over women's ordination, but for a variety of reasons tended to slip out of focus. But we were bound to have to think it through sooner or later.

And it has arisen now in connection with same-sex relationships largely because this has been seen as a test-case for fidelity to Scripture, and so for our Reformed integrity. Rather more than with some other contentious matters (usury, pacifism, divorce), there was and is a prima facie challenge in a scriptural witness that appears to be universally negative about physical same-sex relations.

Now in the last ten years particularly, there have been numerous very substantial studies of the scriptural and traditional material which make it difficult to say that there is simply no debate to be had. ...

But it is easier to go for one or the other of the less labour-intensive options. There is a virtual fundamentalism which simply declines to reflect at all about principles of interpretation and implicitly denies that every reader of Scripture unconsciously or consciously uses principles of some kind. And there is a chronological or cultural snobbery content to say that we have outgrown biblical categories. These positions do not admit real theological debate. Neither is compatible with the position of a Church that both seeks to be biblically obedient and to read its Scriptures in the light of the best spiritual and intellectual perspectives available in the fellowship of believers. And the possibility of real theological exchange is made still more remote by one group forging ahead with change in discipline and practice and other insistently treating the question as the sole definitive marker of orthodoxy.

Whatever happened, we might ask, to persuasion? To the frustrating business of conducting recognisable arguments in a shared language? It is frustrating because people are so aware of the cost of a long argumentative process. It is intolerable that injustice and bigotry are tolerated by the Church; it is intolerable that souls are put in peril by doubtful teaching and dishonest practice. Yet one of the distinctive things about the Christian Church as biblically defined is surely the presumption (Acts 15) that the default position when faced with conflict is reasoning in council and the search for a shared discernment – so that the truth does not appear as just the imposed settlement of the winners in a battle.

So we should have done more on what it means to be a Catholic church; we should have done more on the use of Scripture. And, mindful of the full text of Lambeth 1.10, we should have done more about offering safe space to homosexual people - including those who have in costly ways lived in entire faithfulness to the traditional biblical ethic ...

Essentially, what was proposed [*by the Primates' Meeting*] had four elements. First: what has been called the 'Listening Process', which has gone forward in a very large number of provinces, ...

Second, the proposal has been made - partly stimulated by the very successful international consultations held at Coventry Cathedral in the last twelve months - of a serious and sustained piece of work for the Communion on hermeneutics, the theory and practice of biblical interpretation. Combined with the ongoing and very creative programme of the working group on Theological Education in the Communion, it has the potential to take us beyond what I called the non-labour-intensive theologies we see too much of at the moment.

Third, the group that has been working on a draft Covenant for the Communion has made far more progress than anyone expected, and was able to submit a draft for discussion to the Primates which will now be circulated for further comment from Provinces. This tries to outline what a 'wholly consultative' approach to deciding contentious matters might look like - with some of the inevitable consequences spelled out if this is not followed. This is not, I must stress, threatening penalties, but stating what will unavoidably flow from more assertions of unqualified autonomy. To repeat a point I've made many times – you may feel imperatively called to prophetic action, but must not then be surprised if the response is incomprehension, non-acceptance or at least a conviction that time is needed for discernment.

And so to the fourth element, addressed to the Episcopal Church. We have asked for more clarity as to whether a moratorium has indeed been agreed on the election of bishops in active sexual partnerships outside marriage; and we have suggested a similar voluntary moratorium by the bishops on licensing any kind of liturgical order for same-sex blessings (the understanding of the Meeting was certainly that this should be a comprehensive abstention from any public rites), at least for the period during which the wider discussion of the Covenant goes forward. And to try and encourage an internal North American solution to the bitter disputes now raging, we suggested a structure for some kind of supplementary oversight, and an agreement on both sides to back away from litigation - the explicit hope being that this would remove what some see as the need for interventions from other provinces, and would begin to do away with what all agree is the anomaly of diversity of foreign jurisdictions in the USA. ...

... Much has been made of the relative nobility of a 'Here I stand' position as compared with the painful brokering and compromising needed for unity's sake. It's impossible not to feel the force of this. Yet - to speak personally for a moment - the persistence of the Communion as an organically international and intercultural unity whose aim is to glorify Jesus Christ and to work for his Kingdom is for me and others just as much a matter of deep personal and theological conviction as any other principle. About this, I am entirely prepared to say 'Here I stand and I cannot do otherwise'. And I believe the Primates have said the same.

Columban's Day 2007

Saturday, June 30, and Sunday, July 1, the tenth European Columbanian Gathering will be celebrated at Luxeuil-les-Bains, roughly ## km southwest of Strasbourg. Friends of St Columban, our patron saint, from France, Germany, Ireland, Italy and other countries assemble to remember that man who came from Ireland and trod through continental Europe to proclaim the gospel of Christ in these parts. At Luxeuil he stayed for quite a time, and founded some monasteries, in that town itself and in the surrounding region. Saturday afternoon, participants have the opportunity to visit the old center of Luxeuil, St Valbert Hermitage and exhibitions shown in Luxeuil Abbey; in the evening, there will be a choral concert. Sunday morning, there will be a celebration of Holy Eucharist with the Archbishop of Besançon presiding. In the afternoon there will be opportunity to visit Annegray, the site of St Columban's first monastery or the grotto of St Columban at Ste Marie-en-Chanois or, again, the old center of Luxeuil. At 6 p.m., there will be a symphony concert of the "Orchestre Saint Colomban de Luxeuil". I suppose that it will be possible to return to Karlsruhe later in the evening.

For the first time, the place of that meeting is so near to Karlsruhe. All earlier meetings, except that at Friedrichshafen on the Lake of Constance in 2004, took place in Italy, where St Columban spent the last period of his life. If a substantial number of our members showed interest in going to Luxeuil I would enquire about the

possibilities of accommodation. Our regular service in Karlsruhe on the first Sunday of July would have to be cancelled in this case. If you are interest in going, please let the priest in charge know as soon as possible.

“The Eagle and the Dove”

Anyone who would like to know more ab out 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 4th quarter of 2006 i. e.:

- April 1 — Palm Sunday: Holy Eucharist (Rite I) with Palms Procession
- April 15 — Easter 2 (Low Sunday): Holy Eucharist (Rite I)
- May 6 — Easter 5: Holy Eucharist (Rite I)
- May 20 — Easter 7: Holy Eucharist (Rite I)
- June 3 — Trinity Sunday: Holy Eucharist (Rite I)
- June 17 — Trinity 2: Holy Eucharist (Rite I)

The Priest in Charge will celebrate Holy Eucharist with the Episcopal military community Easter Sunday and the Day of Pentecost at 9 a.m. in All Saints Chapel, Heidelberg-Rohrbach, likewise Maunday Thursday at 6.30 p.m. and Good Friday at 7 p.m. Anyone interested in attending one or more of these services is invited to contact him ASAP.

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. You find the chapel 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	Psalms	New Testament	Gospel
April 1	Isaiah 50:4-9a	31:9-16	Philip’s 2:5-11	Luke 23:1-49
April 15	Acts 5:27-32	118:14-29	Revelation 1:4-8	John 20:19-31
May 6	Acts 11:1-18	148	Revelation 21:1-6	John 13:31-35
May 20	Acts 16:16-34	97	Rev 22:12-14, 16-17,20-21	John 17:20-26
June 3	Proverbs 8:1-4, 2-31	8	Romans 5:1-5	John 16:12-15
June 17	1 Kings 21:1-21a	32	Galatians 2:15-21	Luke 7:36-8:3

Known Birthdays in January, February and March

<u>April</u> 9. Michael Gast	6. John King 19. Melanie Dunn-Fiedler
<u>May</u> 3. Bernd Osafo 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, the laying on of hands 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.