

Anglican Chaplaincy of Bonn and Cologne

Newsletter

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Archbishop Justin Welby on ‘the common good and a shared vision for the next century’



Read the Archbishop of Canterbury’s address on a future vision for Europe, delivered on 17 November 2016 at the Catholic Institute of Paris during a ceremony awarding the Archbishop an honorary doctorate.

It is a great honour to be with you here today, and to receive this most prestigious of honorary doctorates.

We find ourselves today at a complex point in the life of Europe. There are many issues that appear to be pulling us apart, and our political leaders are making difficult decisions about whether or how to move with those forces, or to resist and seek the strengthen the ties that bind us.

There are great uncertainties. In the week after the anniversary of the Bataclan, we are aware of the great threats of disorder, of the reality of those alienated, disturbed, radicalised. We are aware of the cry of dispossession and alienation in the British referendum and the US election.

We hear the cry, and fear its echo across Europe, especially in those countries where the roots of democracy are shallow and the weeds of authoritarianism spread far and wide. Add to this the major economic and social challenges facing the continent, and it may seem frivolous to be talking about a vision of Europe in the 21st century in light of the common good.

In the midst of so much uncertainty, is it not better simply to prioritise our own well-being, whether that be as an individual, or as nation states? That is what many are saying. "The European elite is wrong. We must look after ourselves." Certainly for many the response to Trump has been more Europe, by which they mean more centralism, more imposed federation, less flexibility.

My argument today is that such a response is wholly inadequate for the challenges that we face as a continent. In order to overcome these challenges, we need 21st-century answers. And we will find satisfactory answers only if they are grounded in a vision we can all recognise, and one that seeks the common good.

It is no use treating God as a means to a 21st-century Europe: to do so is the creation of an idol, not the service of the true God whose revelation in Christ is the foundation of our values. I shall be seeking to argue that Europe's future lies in a

process of subsidiarity, re-imagination and inclusion, especially the development of concepts of intermediate communities of many kinds.

This is a theological vision, one that allows commonality of vision, but sets strong boundaries to what is acceptable.

We need a 21st-century response that echoes Jean Monnet's words at the signing of the European Coal and Steel Community Treaty: "This treaty... should open a breach in national sovereignty, by substituting for the barriers of the past, which have until now divided and impoverished us, common rules accepted by all and applicable to all for the common good."

The immediate concern of the six nations that signed the ECSC Treaty was post-war reconstruction, based on mutually-beneficial economic and trade policies. Today we are faced with a different set of challenges.

But our response to these challenges – Brexit, the migration crisis, religiously-motivated violence and terrorism, and many other issues – must be to reach for the common good, intermediate institutions (schools, charities, companies, churches, civil society, families above all) and subsidiarity, rather than the barriers of the past. We must eliminate the barriers, tear them down - but not erect others, even more dangerous.

You may be sceptical of a British cleric talking about the common good and a shared vision for the next century - and with reason. To view the United Kingdom's decision to leave the European Union as a raising of the drawbridge from all of our relationships with the European continent is something that none of us can afford. A vision for Europe must go beyond the boundaries of the European Union.

When the political tensions rise, as I am sure they will in the course of the next two and a half years before the UK formally leaves the EU, it is even more necessary for the church to speak in solidarity and witness together to a shared vision for life lived well together.

It is in that spirit that I want to frame my words to you tonight. The path ahead for Europe must be, ultimately, of a **catholic** Europe. I do not mean *Roman Catholic* – although later in my speech I will talk about the need to draw on the deep well of Catholic Social Teaching, in order to develop a vision for Europe in the 21st Century.

The State of Europe: Economics

Since the creation of the ECSC and subsequently the Treaty of Rome, prosperity – enumerated most visibly in material and economic prosperity – has been a central pillar of European cooperation. The Treaties of Rome and Paris both refer to "the constant improvement of the living and working conditions of their [member states'] peoples".

When we look at the progress made since the end of the Second World War, it is hard to argue that economically, European cooperation has been anything other than a great success. Of course, since 2008, this has not been the whole story. In Southern Europe particularly, talk of economic success would be met with confusion and anger.

Greece is the clearest example of that. It was urged to enter the Eurozone on essentially a false prospectus, with declared debt well below the reality, and thus outside the criteria for Euro entry. There was a level of collusion by all concerned, who wanted more countries in the Eurozone. By taking on what is essentially a foreign currency, a country loses the ability to service its debt by printing money to inflate its way out of its problems. It thus depends on trade balances and economic activity to generate income sufficient for all its needs, including debt service.

When the Great Recession arrived in 2008, it is little surprise to us now that Greece could not pay the bill. And because of previous mismanagement and even corruption by an elite, the poor of an entire nation have been put effectively into involuntary bankruptcy. The weight has fallen on those least able to survive, and when their own suffering was aggravated by the desperate plight of hundreds of thousands of refugees, and now millions, little help was given. What we have seen is the global market system, and especially the EU, lend people money to buy things and then strangle their hopes and futures when they cannot repay. What we now have is the biggest debtor's prison in European history.

So on the one hand we look at the progress since the war and see a huge increase in the material wellbeing in the vast majority of Europeans. But on the other we see policies that are pushing and keeping large sections of entire countries in increasingly desperate circumstances, with no apparent vision for how the circumstance might be overcome.

The problems are accentuated by aspects of European Union practice in terms of centralisation, corruption and bureaucracy that provided cheap and easy ammunition for the opponents of the European ideal, and in the end created a mythology which has been absorbed in popular imagination in northern Europe and on its fringes.

At the same time Europe seems to have been in three layers: Brussels, the nations and individuals, or consumers. Lobbies exist, for farmers, or fish or many other sectors but there is less sense of towns and communities, of families and informal groups being valued, enhanced, and liberated.

Yet God's creation of human society is far more than individual or bureaucratic: it is relational, and for it to be so every form of human relational institution from the base community of the family, to the small and medium sized business, or the church, or anything else must be treated as possessing legitimacy and value in the rich and luxuriant mix of European human society. It is, after all, these intermediate groups that have been behind the success of our countries and societies.

This neglect of the intermediate seems to me also to be at odds with the vision of the political leaders who first developed post-war European cooperation - Monnet and Schumann, Adenauer and de Gaulle. It was a vision that was deeply moral, deeply Christian, and full of hope.

A vision for "the constant improvement of the living and working conditions" of course requires economics as a tool for delivery. But we seem to have lost sight of how economics was harnessed to enable human flourishing, rather than economic structures enslaving human beings.

What is economic cooperation for? What is our vision for it? Is it simply that the line showing economic growth on a chart goes up? Or is there something greater - more hopeful - driving policy development?

I want to draw a distinction here between what we can call the general interest and the common good. As I have alluded to, the general interest is concerned with the general rise in the economic tide and makes that assumption that this will benefit everyone. My personal experience in Liverpool certainly showed me that this is not true. The common good is concerned with a rising tide that truly lifts all boats.

So national and regional economic policy must be reimagined - realigned - to liberate human flourishing. The means being concerned with growing inequality across the continent - not only in incomes, but also in wealth, health, education and many more areas.

This reflects a changing reality that, "although absolute levels of poverty and

economic disadvantage [are] still highest in the former Eastern bloc, the sharpest contrasts [are] now within countries rather than between them.”

It is through such concern that we will being to revive a vision of what economic is for that is more hopeful and human-centred than the more mercantilist policies we have seen in recent years.

The State of Europe: Social

The social makeup of Europe in 2016 is drastically different from the Europe of Monet and the other founding fathers. Since the reunification of Germany and the fall of the Soviet Union, we have seen a dramatic shift in how we understand ‘Europe’ – seen most clearly in the membership (desired or achieved) of the European Union. Newly independent states have emerged, populations have found themselves able to move more freely across the continent.

And yes, despite more integration at a political level – since the end of the Cold War, the EU has grown from 12 to 28 (soon to be 27) member states – there has been a notable and damaging absence of a clear process of integration within Europe, quite aside from the changes that we have seen in terms of those coming from beyond Europe’s borders.

As European has integrated economically – it has ignored the need to integrate our values, culture, dreams and ideals. In short – we have no common vision of what Europe is, beyond an increasingly complex web of economic activities.

Beyond this, the closest we have come to articulating what Europe is, is by talking about what it is not. Since the fall of the Soviet Union, Europe has been defined (particularly at its external borders) by exclusion, rather than inclusion. We need to recover that vision of what Europe is, or what we wish it to be, very quickly, and I will address this in the latter part of my address.

The failure to adequately address integration within Europe has clearly had a detrimental effect on being able to successfully address it with those who come to Europe from elsewhere. This initial failure derives in part from an assumption that by and large, we are all the same.

Europeans are fairly similar, we say, perhaps subconsciously. We generally look the same, dress the same, our past times and interests tend to overlap. Many of our cities look the same, particularly in Central and Eastern Europe.

But I would argue that these common features only amount to a superficial likeness. We face each other, and see something familiar, but we do not interrogate more deeply into whether this superficiality leads to a deeper cultural likeness.

We are finding this to be the case even within the borders of the United Kingdom. Most prominently in Scotland, but also in Northern Ireland, Wales – even Cornwall – we are hearing more and more articulations of a deeper and distinct understanding of culture, of history and so on. Those articulations are amplified and exacerbated significantly at the pan-European level.

Across Europe, we face each other, but the superficiality of that facing is utterly deceptive. In a powerful meditation on St Ephrem the Syrian’s Hymns on Paradise, the Irish theologian David Ford talk about face-to-face meetings being of ‘salvific value’ – that in them, “many of the most significant things in our lives happen”

St Ephrem’s poem powerfully illustrates what happens when we catch a glimpse of the face of God:

“The Lord of all

Is the treasure store of all things:
upon each according to his capacity

He bestows a glimpse
of the beauty of His hiddenness, of the splendor of His majesty.

He is the radiance who, in His love,
makes everyone shine

– the small, with flashes of light from Him,
the perfect, with rays more intense,
but only His Child is sufficient for the might of his glory.

Accordingly as each here on earth
purifies his eye for Him,
so does he become more able to behold
His incomparable glory...”

The poem, and Ford’s own meditation on it show us that when we face each other, deeply and sincerely, we begin to catch a glimpse of our creation, our Creator, and thus our shared humanity. We face each other not as economic beings, but as individuals and through our intermediate institutions. On Monday we had a wonderful meeting at Lambeth Palace of Rabbis and Anglican clergy, facing some of the toughest questions that divide and provoke us, but doing so on a scale that is human and may well be effective.

But if we are mistaken in what we think we see – if we mistake the superficial for the deep – then our approach to issues such as integration will be the wrong response, or indeed no response at all.

The flip side to all of this is the mistake we make in assuming that superficial differences – such as ethnicity - are deep and intractable differences. The culture of a nation or ethnic group and its ethos – the collective values of a people – are linked and influenced by how people look. But that culture is also something other.

Simply arguing that because we look the same or different to another person or individual, they do or do not share our culture, values, priorities, etc., is a dangerous assumption to make. And because we have relied on a notion of superficial likeness to articulate what we believe Europe is, we have therefore failed to put down deep enough roots that give us the confidence to overcome superficial differences when they present themselves in front of us.

Our inability to successfully integrate parts of those groups of people who have immigrated into Europe’s borders is therefore a symptom of our inability to define and live out a deep and confident European identity.

That failure has had clear consequences. First, it has made it easier for those who seek to do harm to the citizens of Europe – in Paris, in Nice and other cities – to indoctrinate their followers with a narrative of what Europe is for and what it is against. I will speak in more detail later about what our counter-narrative to this should look like. The second consequence is that nations within Europe begin to turn inwards, seeking comfort and stability in national identity – which has, in some circumstances, manifested itself in the election of populist and nationalist governments and politicians. I want to turn to this now and consider the political state of Europe.

The State of Europe: Political

The political conversation in Europe has, naturally, been dominated by the United

Kingdom's decision to leave the European Union. Not only will the decision result in a contraction of the Union's membership for the first time, but it has also opened up the space for discussions about the nature of Europe going forward. Whatever our perspectives on the rights or wrongs of the decision, the role of political leaders, from both sides of the English Channel, must be to ensure that both parties can thrive in the new reality and that the pursuit of the common good remains at the heart of the process.

But the bigger political change that has been developing across Europe is not Brexit, although there are strong arguments to suggest that they are connected. In recent times, we have seen what I would consider to be a rapid rebirth of nationalism across Europe. We have seen the election of nationalist governments in Austria, in Hungary and elsewhere in Central and Eastern Europe. Here, in France, the Front Nationale dominate the polls. In the United Kingdom, as I have already mentioned, much of the debate was about the UK's national identity and how that interacts with our relationship with the rest of Europe.

In the post-war period, the "economic prosperity, social peace and international stability" that defined the era, the visceral or even rational need for the nation state began to evaporate. Across Europe, the borders that had defined ally from enemy over the previous two centuries began to blur. So what has changed?

I will not attempt to assert a correlation or causality between the two, but I would observe that we are currently living through a period where a younger generation of Europeans may be less wealthy than their parents, where the social norms of many countries have been challenged and the expectations of social welfare that have been afforded to my generation may not be viable for the next. And we find ourselves in a world lacking any true stability.

Is it any wonder that faced with this, people have begun to turn inwards, towards the hard borders of the nation state?

We cannot say that the rebirth of the nation-state is a good or bad thing. If it is a reality, then it is one that we must put to good use. At this moment, when we are talking about the values and vision of Europe in the 21st Century, then we must be having the same conversation within our respective countries.

In a few weeks, I will lead a debate in the House of Lords on the shared values underpinning our national life and how they shape our public policy priorities. How the state is lived out is a challenge for all of us, and one that has perhaps been somewhat forgotten during a time of European stability and prosperity. In the midst of this rebirth, we need to be speaking into our national contexts – speaking of and, more importantly, demonstrating national values and virtues that are vital to the pursuit of the common good – including, but not limited to hospitality and generosity, in contrast to a propensity towards mercantilist and inward-looking perspectives.

If we allow our national and international political contexts to define our values and virtues, then we will be disappointed. Values emerge from histories of interaction and are rooted in stories of virtue, above all in Europe the stories of the Judaeo-Christian tradition. They are embedded as much in informal and intermediate groups as in the state, probably more than in the state.

The State of Europe: Religiously-motivated violence

There is a further factor that has a significant and growing impact on how we understand what it means to be Europe, and how to live that out in a commitment to the common good: religiously-motivated violence and its outworking within Europe in the most barbarous acts of terrorism. We have not experienced religion as a

contributing factor in global politics since the Wars of Religion in the 15th and 16th centuries.

It is legitimate to therefore ask: how can we expect to respond effectively to religiously-motivated violence across our continent if we don't have the ability to understand it? You here have experienced it in all its fury and terrible cruelty. Even watching the anniversary celebrations in England we felt again the horror and wept. How we feel for you!

As such, one of the major challenges is to work out how we talk about religion in Europe. On a continent that is seeing growing secularism and apathy (in some cases outright hostility) towards religion and religious people, a challenge for all of us here today is to find new ways to share our religious vocabulary with the rest of the continent.

This also means feeling confident to talk about the Judeo-Christian tradition of our continent and why this tradition needs to be reflected in our understanding of Europe. This is not – for those concerned – a call for a return to Christendom, but being open about our tradition and heritage – both the good and the bad.

In a speech I gave in September to head teachers of Church of England schools, I said – uncontroversially in my view – that in order to defeat terrorism, we need to understand the mind-set of those who perpetrate it. To my surprise, a small number of media commentators viewed my comments as appeasing terrorists and their acts. However depraved it may be, groups like ISIS have an ideology, indeed a theology – which is at the heart of their propaganda, and therefore the driving force – which holds an apocalyptic understanding of human history, not as a loose term but in its strictest technical terms: they believe that the world is about to end, that the Prophet will return with Jesus, and will defeat the western powers.

It's very difficult to understand the things that impel people to some of the dreadful actions that we have seen over the last few years unless you have some sense of religious literacy. You may reject and condemn it – that's fine – but you still need to understand what they're talking about.

And in order to understand, religious people in Europe must regain the ability to share our religious vocabulary with the rest of the continent. If we treat religiously-motivated violence solely as a security issue, or a political issue, then it will be incredibly difficult – probably impossible – to overcome it. A theological voice needs to be part of the response, and we should not be bashful in offering that.

This requires a move away from the argument that has become increasingly popular, which is to say that ISIS is 'nothing to do with Islam', or that Christian militia in the Central African Republic are nothing to do with Christianity, or Hindu nationalist persecution of Christians in South India is nothing to do with Hinduism. Until religious leaders stand up and take responsibility for the actions of those who do things in the name of their religion, we will see no resolution.

Of course, it is insufficient to only use our understanding of religious language in a defensive or preventative sense. In the United Kingdom, our counter-radicalisation programme in schools and universities is called 'Prevent', which I believe sums up the overall approach to religious extremism. Rather than simply seeking to prevent 'bad' religion, however, we have to offer an alternative vision of the role of faith in our societies that is more convincing. That is more profound. That is more satisfying to the human spirit. And where to do we find a better vision than in the gospel of Jesus Christ, in the good news of Christ?

So finally, I want to speak to you about why I believe it is absolutely necessary for us to reclaim religious language for the common good of Europe. And the way we can do this is to set a vision for a 'catholic Europe'.

The Vision: a catholic Europe

The answers that we have given before to the challenges that face Europe are no longer suitable. Here, in France, I would say – perhaps somewhat provocatively – that laïcité has served its purpose. Materialistic laïcité, which is not laïcité in its original form, is not capable of dealing with the challenges of religious groups with powerful, internally coherent, albeit evil narratives that challenge entirely understanding of what a righteous and good society looks like. The same is true of many other European states, and particularly the UK, without laïcité but full of secularism.

So it is time to offer new solutions. The values of vision of the founding fathers of the European project drew heavily on Catholic Social Teaching. Catholic Social Teaching has played a significant role in the development of my own faith. I believe that the values and vision for the 21st century need to be catholic (with a small c). By this I mean that it needs to be broad, flexible, comprehensive, with a fundamental drive towards inclusion. Inclusion refers to people but also to institutions and human gatherings and groups and communities, as such, not just as individuals.

And when things are flexible, comprehensive and inclusive, in reality, they cannot then be simple. We need to recognise that in order to come up with a workable and convincing vision for the 21st century Europe, we must accept that Europe needs to become more complex. This is something that I have learned through my years working in conflict situations. Conflict is not solved by simplification but by recognising the complexity of the situation. Complexity will lead to untidiness - a teenager's bedroom being a perfect example!

In the context of our discussion today, complexity means recognising difference and valuing it. Europe is not the United States of America. It is not a nation state at this point. It is a collection of states with some common culture and some very different cultural aspects. To that, we must also add an unbelievably bloody history. Building a good Europe – which must be the goal of a vision based in the common good, therefore means addressing complexity – accepting it, and embracing it.

How then can we use Catholic Social Teaching as the foundation for this vision for Europe in light of the common good?

First, the vision for Europe needs to renew its commitment to true subsidiarity. Having structures of economic, political and social relationships that liberate subsidiarity will make accepting complexity more realistic. It seems to me that current debates about what Europe is have fallen into the trap of equating strength and unity with simplicity. As I have just said, the opposite seems to be true. Attempts to explain European structures and identity with a single overarching story have ended in failure because they have not allowed sufficient flexibility for these structures to be lived out below the continental level.

There is, as I hope I have made clear, an important story to be told about Europe, which will help us set values for the 21st Century. But this story is not something that can be applied generally. All stories of identity and belonging are applied at the local level. The story of Europe, as well as the structures of its institutions, must therefore be applied locally.

This point is key if we are to do better at integration in Europe. Integration does not occur if the values and virtues that are important are abstract and distant from the lived reality. They must recognise the complexity of diversity – noting that religious and values-based beliefs will require complexity – whilst also assertively proclaiming values that are non-negotiable, for example our commitment to

democracy. This is a commitment, incidentally, that will be greatly strengthened with a renewal of subsidiarity within Europe.

The second CST concept that is vital for a 21st century vision of Europe is solidarity.

Reclaiming the Christian definition of solidarity for the common good is vital if we are to reimagine Europe so that individuals and communities are no longer left behind or excluded, but are deeply and sincerely valued.

A deep commitment to solidarity will be reflected in the relationship between the 'centre' of Europe and its margins. As I have already spoken of. Solidarity must extend right across Europe – particularly to those parts that are most heavily touched by the changes that are taking place around and outside Europe, not least the arrival of migrants and refugees into Southern and South Eastern Europe.

Solidarity must therefore not simply be based on the superficial likenesses that have defined how we have understood Europe. The vision for Europe in the 21st century must develop deeper roots – roots that are deep enough to overcome difference and are not confused with superficial likeness.

A sense of gratuity – what Pope Benedict called 'grace in action' – must also be a defining feature of 21st century Europe. European citizens cannot simply be seen or treated as consumers. Gratuity is about going beyond worldly understandings of exchange and equivalence and recognising that within human relationships there is a real capacity to enjoy God's economy – which is one of abundance, not scarcity. Economic systems must be rooted in the fundamental understanding of the inherent value of the human being – that humans are not simply economic units. This applies as much to those who live beyond Europe as those within.

The final aspect of CST that I want to apply to the vision for Europe in the 21st century is creativity – by which I mean recognising the creativity of what has been achieved in Europe over the past sixty years. The remarkable transformation of life for the everyday European citizen is something that must be cherished and celebrated. It is also something to be exported: Europe is not a cosy club for its members, it should be a beacon for other parts of the world. The vision is something that should be shared with others, whilst always remaining humble in the face of the failings of European imperialism, where this vision was imposed rather than shared.

Subsidiarity. Solidarity. Gratuity. Creativity.

These can be the building blocks for a vision of a catholic Europe in the 21st century. One that is unwaveringly committed to the common good and to the flourishing of all.

Editorial: To Hell in a Handcart?

An old friend of mine said at Christmas that the world seemed to be going to hell in a handcart. In view of Brexit and the much more momentous election of someone who seems more like an over-age juvenile delinquent, she may be right. I'm currently reading a book by Ian Kershaw with the title *To hell and back. Europe 1914-1949*. Reading this, I'm reminded of what hell really was like. I feel sure that Brexit will be a step backward, and early signs from Trump are not encouraging, but I still feel there's no comparison with the situation for most people in the 20th century. Our own memories and those of our parents and grandparents will confirm that. Even the

horrendous crimes committed in the name of Islam by fanaticised losers only loom so large when compared with the peace that we've enjoyed in the West (and Russia). Go back to the horrors of the Second World War and they pale into insignificance. The same holds for the leaders of countries. People like Putin and Erdoğan are pretty pathetic as people, but think back to Stalin, Hitler, Mao and Pol Pot, and they seem like angels. Human progress is often like Luxembourg's *Echternacher Sprungprozession*, where we go two steps forward and one step back. At the moment we seem to be going one step back, but if we get it right and don't panic, it'll be time for two steps forward again soon. It would help, mind, if Le Pen and Wilders don't get their way. We've seen what damage the Nigel Farages of this world can do.

Sorry for any inconvenience

As usual I have to apologise for the lateness of this Newsletter. I could come up with lots of good excuses, but let's face it, it's mainly due to pressure of other work and poor time planning on my part. We're at present still in the New Year's Resolution zone, so I hope to do better this year. We're starting off with a January issue which was planned for October. I enclose the Archbishop of Canterbury's speech because I thought it might be useful, and the Bishop of Gibraltar's piece about the Lent Appeal is relevant information. I would also like to thank all who contributed to this issue. They sent in their contributions in good time. The delay was mine. These are the deadlines for contributions for this year's other issues:

March 15 for the April issue
 June 15 for August issue (see Upcoming Events)
 October 15 for November issue

Meet the People

The Revd David Houghton

In 2012 I retired from full time ministry in the Church of England and since then have been living in Tunbridge Wells, Kent. Born in Birmingham, then moving to Brentwood, Essex, I was the eldest of three children. After school I went to study economics at Edinburgh. It was in my time there that I was drawn closer into the life of the Church and was able to move on to Oxford and then for ordination training at Cuddesdon. So in 1971 I was ordained and served as Curate in Prestbury, on the edge of Cheltenham. The three years there were extremely happy and gave me a multitude of experiences in parish life. I was determined somehow to combine my love of travel with work as a Priest, so following a meeting with the then Bishop covering Europe, I went out to Gibraltar as Port Chaplain and Cathedral Precentor and after that adventure moved in 1976 to be assistant Chaplain in Madrid.

It so happened that I found myself living in Spain during the momentous events following the death of General Franco. The years there instilled in me a particular interest in the Hispanic world and I have since travelled extensively both in Spain and parts of Central and South America.



After returning to England I served as Parish Priest in three parishes in South London, the last in Clapham, where we were blessed with a vibrant young congregation, never shy of new initiatives. Then in 2007 came a return to Europe, where I became Chaplain of St George's Paris. Time in the 'City of Light' is always an extraordinary privilege, but I wanted to complete ministry in England and so for the final five years was Vicar of Surbiton, a very busy parish on the edge of South West London.

Not wanting quite yet to end my travelling days, I am on the Diocese in Europe Locum list. But also I lead occasional railway based tours in various parts of Europe. Actually the most recent was based nearby, in Remagen. Otherwise I enjoy music, (regular at the London 'Proms') friendships, good food and stimulating company. I assist in local churches, both at the altar, and also in the belfry!

David Houghton

Canon David Ratcliff & Gillian Ratcliff

We both come from East Kent and spent our early years there though we did not meet until many years later. We both went to local schools and I was a cathedral chorister after which I gained a music scholarship to a boarding school in Norfolk. Gillian studied Sociology at Bedford College, London and then took a post graduate course in Medical Social Work. I studied at Edinburgh Theological College and later on qualified for a Diploma in Adult Education. I was ordained Deacon in Canterbury in 1962 and served in the Diocese as an assistant curate.

In 1963 was a major year when we were married and I was priested. Gillian continued as a Medical Social Worker until the first of our 3 sons was born. By 1969 I was the Vicar of a parish (Sittingbourne) and in 1975 became the Director of Adult Education and Lay Training for the Canterbury Diocese. During this time I was involved with the German Kirchentag and a member of its International Committee bringing many from the UK to these gatherings. I was also President of a European Ecumenical Association of Church Adult Educators. When our 3 sons were old enough Gillian returned to work becoming a Principal Social Worker until we both moved to Christ the King (ECUSA) parish Frankfurt-am-Main in 1991 where I was Rector and Gillian taught an Open University course for some time. During our time there I was also asked to become the (CofE) Archdeacon of Scandinavia and Germany and continued as such during our time in Stockholm where I was chaplain from 1998 until I officially retired in 2002. As Archdeacon it was a privilege to visit all

the chaplaincies in the Archdeaconry, meeting many in the congregations and supporting their chaplains.

Back living near Canterbury we continue to be involved with our local church and other activities, especially when there is an interregnum of which we have had 2 so far. Gillian has now retired as a local school Governor and from helping to train Bereavement Counsellors. We both have had busy years involved with setting up and running a local environment group and we helped for some years with clergy reviews in the Diocese as well as assisting in different ways in Canterbury Cathedral. We regularly visit parts of Europe often as a locum – in chaplaincies from Sicily to Norway! We have eight grandchildren, aged 10 to 22 and see them and their families regularly. We also both enjoy travel, classical music and other cultural activities such as book discussions (Gillian) and photography (me). I never for a moment imagined that my ministry would turn out the way it has. However, God is a God of surprises. And now we really are trying to “slow down - slowly”!

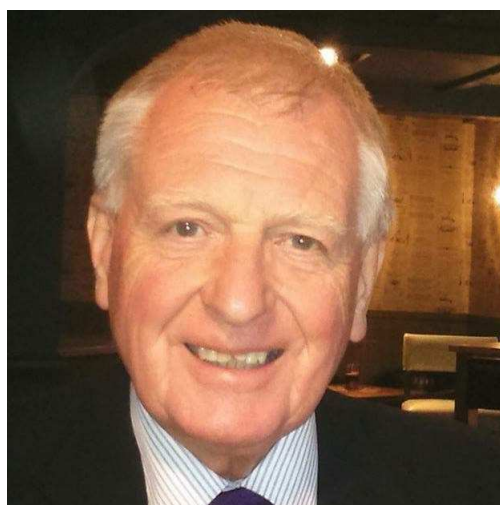
David Ratcliff

The Venerable Geoff Johnston

Born 1944 Gillingham, Kent, he attended Gillingham Grammar School, then Kelham Theological College from 1961 to 1968, where he received his Diploma in Theology in 1968. After being ordained Deacon in 1968, he became a Priest in 1969. He served as parish priest in Walsall, West Bromwich, Halesowen and Dudley until 2008.

He gained additional qualifications by doing a Post-Graduate Certificate in Education in 1978 and a Master's in Business Administration in 1981.

From 1982 to 1994 he worked as Industrial Chaplain with the Black Country Urban Industrial Mission team, followed by work as an Information Officer for a Member of the European Parliament between 1994 and 1999. From 1995 to 2003 he was Non-Executive Director of the Dudley Group of Hospitals NHS Trust and between 2004 and 2007 served as the Elected Member of Dudley Metropolitan Borough Council.



In 2008 until 2014 he worked as Priest in Charge of Nerja and Almunecar, Spain, in the Diocese in Europe, being appointed Area Dean in February 2013 and in November Acting Archdeacon of Gibraltar, being collated as member of the

Cathedral Chapter. One year later he was appointed Interim Archdeacon, his present position.

He has two children, Christopher (35) and Rebecca (32). He married Carol in January 2009.

Geoff Sammon, based on data supplied by Geoff Johnston

Just a Thought

“Why do they do that?”

West German Radio 5 broadcasts a daily children’s programme beginning with a kids’-level newscast. Following the terrorist attacks in Paris last year, the programme and the website provided information in Q & A form. Why do so many young people join the violent “Islamists”? What is being done to stop them in Germany? An expert was interviewed. The real question facing the expert was, of course, how do you explain barbarity to children?

In September 2004 this programme reported on the siege of a school in Chechnya by separatist militants, the siege that became a massacre. The questions asked back then were not written by the editors; the children were invited to call in and ask their own questions. Wondering what they would ask and how the adults would respond, I started taking notes – notes that I am looking at now, more than a decade after the event. (My interest in the programme and the newscast was partly owing to a stint of radio journalism that I did years ago. Writing news for children appeared to be a special challenge – keep it even simpler, and do more explaining.)

After the siege news of the day – including the fact that the children being held hostage in the school gym had been driven by their thirst to drink their own urine, peeing into their shoes in order to do so – the moderator introduced the experts, a psychotherapist and a former Moscow-based correspondent. “You can phone in if you have a question, or even if you just want to say something,” the children were told.

One child wanted to know what “hostage” meant. Another wondered why the storming of the school had been called a “success”. (A fair question, given that the death toll, numbering hundreds, was still rising.) A girl timidly asked if “something like that could happen here”. But the most frequent question was simply: Why do they do that?

The manifest aim of the programme was to help the children verbalize their anxieties. The journalist explained the historical background, but what was there to say to “Why?” The psychotherapist and the moderator must have felt the dilemma, because after they had done their best to respond, they would ask (sounding a little anxious to me), “Is your question answered? Is it okay for you now?” And the children nearly always said yes. All that remained for the moderator was to wrap it up and get to the next child on the line. *Tschüss!* Have a good day! Have a nice weekend! And one cheery or cheerily-meant bit of advice: “You don’t have to think about it too much, right?” Adults reassuring children, children reassuring adults, and young and old knowing that nothing, nothing, was okay.

George Williams

He is the Lord

Just and merciful,
 Exalted is He.
 Sympathetic and loving,
 Unmistakeably the Messiah,
 Strongly overpowering.

Comforter and redeemer
 Holy is He,
 Righteousness his hallmark,
 Immaculate in every way.
 Son of God: no doubt
 Tremendously loved and cherished.

Devika Homann

Hildegard of Bingen

If we had had a celebration of the Eucharist on Saturday 17 September we would have had special bible readings and prayers, since that is the day when Hildegard of Bingen appears in the Church of England's list of holy days. As we had no Eucharist I contented myself with referring to Hildegard in my sermon the following day Sunday and on the day itself took myself off to Bingen, managing to get a window seat in the train on the Rhine side. Many of you will have visited Bingen, and what a delightful town it is. There was however not much of a sense of a town celebrating its saint's day, more rather German week-end leisure, and nothing wrong with that, but all the churches I visited were open for prayer. I went partly as pilgrim, partly as tourist. Hildegard's abbey just outside the town was destroyed in the Thirty Years' War.

Hildegard of Bingen, known as the Sibyl of the Rhine for her contributions to music, was born about 1098 and died on 17 September 1179. She lived most of her life as a Benedictine sister then an abbess, and is also known as a writer, composer, philosopher, mystic, visionary and polymath. She is considered to be the founder of scientific natural history in Germany. One of most famous volumes of visionary theology *Scivias* ("Know the Ways") was triggered by alleged mystical experiences about 1142. She corresponded with Popes, the Emperor Frederick I Barbarossa, and the leading churchman of the day St Bernard of Clairvaux.

Hildegard's progress to canonisation was complicated, although I saw that the notice-board of the church which hosts us in Bonn referred to her as "Heilige". In fact it is only in recent years that Hildegard's writings and theological insights have become especially valued both inside and outside the Church. On 7 October 2012 Pope Benedict named Hildegard as a Doctor of the Church. He called her "perennially relevant" and "an authentic teacher of theology and a profound scholar of natural science and music". One of the joys of being a locum is discovering what lies just down a new road.

Michael Bullock OGS

Publicity and advertising in the Chaplaincy

During the year there are a number of occasions when our Chaplaincy is advertised. Firstly there is the Sunday worship (plus Holy Week and Christmas) and of course special services like the Confirmation, Choral Evensong and Carol Services are advertised too. Then there are the fundraising events, Summer Fete, Bazaar, Garden Party and concerts about which is informed. In some years there were one-offs, examples being the move to St. Paulus or the new website.

Each year the local press publishes between four and seven articles about the Chaplaincy. Of course the numbers of occasions when press releases are sent out are higher than that (between eight and twelve). There is no guarantee that our information will be printed, but luckily in most cases this does happen and the various occasions are announced and very often articles appear afterwards too (2016 so far: two, 2015: seven, 2014: five, 2013: four, 2012: seven and several more before that). In recent years articles were published about the Confirmation service, Summer Fetes, Garden Parties, Bazaars, concerts, Carol Services, Choral Evensong, Songs of Praise, Kirchennacht and the licensing services of priests.

The local and weekly newspapers in Cologne (Kölner Stadtanzeiger, Kölnische Rundschau, Kölner Wochenspiegel) and Bonn (General-Anzeiger, Schaufenster/ Blickpunkt) are our first point of contact. We also appear in the listings of the town magazines and are the only foreign language church which is allowed to enter details in Cologne's church music calendar. Entries appear in the print and online editions. Radio and television are informed too. When a Chaplaincy event is organized, the local Old Catholic, Roman Catholic and Protestant churches as well as the English-speaking churches in the area are always informed. In addition the English speaking organisations/clubs are contacted too, for example the American International Women's Club, the Cosmopolitan Club, Oxford Club, Overseas Club, Deutsch-Britische Gesellschaft to name just a few. Language Schools, music schools and the International/English schools are also on the list.

Barbara Merkes

News

Exiting Brexit

Brits in Berlin who want to opt out of Brexit and who need official translations of birth certificates etc. are being advised to go to the website of the Bundesverband der Dolmetscher und Übersetzer (BDÜ), which lists people who are authorised/court-appointed and whose translations will be accepted by the German authorities. This might be a useful address for some Newsletter readers here.

Interregnum Plans

The PCC met on 7 January to discuss further plans for the Interregnum, which seems likely to last a considerable period of time. In the short term we will have a locum, Richard Costin, who will be staying with us for three months, from April to June. This will provide us with more continuity. An added bonus is that he, like the next locum, John Strain (preaching on 19 and 26 March), will have a car. We have been very glad

to have so many good locums, and grateful to Richard for doing such a good job in organising the locum cover.

The Diocese and the PCC feel, however, that we need more continuity. We are aiming to advertise for a Priest for Duty. This is basically a part-time priest who will work on two days in addition to Sunday. The person appointed will not be paid a salary, but we will provide accommodation free, plus normal expenses. The advantage for us is that this person would ensure a greater degree of continuity whilst at the same time being cheaper, as we then don't need to pay for pensions, which is an important element in the costs of a full-time priest.

Geoff Sammon

Bishop's Lent Appeal 2017

The Menedékház Foundation, Budapest, Hungary

Dear Brothers and Sisters in Christ,

The Menedékház, founded in 2005 on the outskirts of Budapest, helps homeless families with children reintegrate into the workplace and society at large. The name says it all: Menedékház, or shelter, originally referred to a temporary refuge in a forest or on a mountaintop placed there for those in need of cover during storms and at nightfall.

Last year my wife, Helen, was privileged to visit the Foundation. As she stood at the front door a family of six arrived who owned no more than a little cardboard suitcase. "Is this a prison?", asked the 4-year old. Later in the day Helen came across the same family who had been admitted and were now crowded into a single bedroom, enjoying some hot soup provided by the project.



At the Menedékház a professional staff of social workers serves some 160 people, many of whom do not meet the criteria of other established social assistance programmes. Some clients find their way to the shelter from impoverished villages in the countryside. Other clients are residents of Budapest who may have suddenly lost

a job or been evicted from housing. Still others make their way to the Menedékház from alternative shelters now abruptly unavailable to them for bureaucratic reasons.

The Menedékház is housed in aging Soviet-era military barracks. They provide minimal amenities and little privacy for the families served. It is a roof over the head – sometimes not much more -- a place for families to catch their breath while parents seek employment and children try to continue their schooling during the crisis the family is facing. A significant proportion of clients are of Roma family background. The Menedékház has also from time to time provided shelter to refugees and migrants.

The 2017 Lent Appeal Project

Whilst the Menedékház has washrooms and toilets, they are in poor repair and highly communal, offering little privacy or sense of security to families already traumatised. Built decades ago for military recruits, the facilities are today wholly inadequate and run-down, with peeling paint, cracked flooring and tiles, and little ventilation. Accordingly, this year's Lent Appeal Project at the Menedékház in Hungary aims to fund the comprehensive renovation of the family washrooms, providing individual cabins or cubicles for family groups to change, wash, and shower.

We estimate the cost of renovation to be in the range of ten to fifteen thousand pounds sterling. The proposed renovation will include....

- Three large bathroom areas, one on each floor of the building
- Ten to twelve cabins or cubicles in each washroom with doors and locks for individual and family use
- One or more baby-changing and washing stations
- Sinks
- Toilets
- Tile flooring
- New walls
- Ventilation
- Showers
- Upgraded electricity
- Upgraded plumbing
- Windows

Sometimes it is the smallest things in life that count the most. With this project, we hope to improve the lives of those served by the Menedékház. Washing-up and toileting facilities may not seem exciting in the grand scheme of things but they are essential and much appreciated among those who are vulnerable or otherwise just getting by.

Learn more about the Menedékház and their services to the homeless online at www.menedekhaz.hu

Please do consider how you can support my appeal. I wish you a holy and spiritually fulfilling Lent. As usual, you can give money to this appeal through your church treasurer, who will forward money to the diocesan office.

With every blessing,

+ Robert Gibraltar in Europe

News from outside the Chaplaincy

An out-of-the-ordinary service was held in the chapel of the Augustinum on October 4th, Harvest Festival Sunday. The occasion was the blessing of a newly installed tabernacle in itself a rarity in a Protestant church.

It was an ecumenical service with a mixed congregation of Roman Catholics and Protestants PLUS ONE ANGLICAN. The service was led jointly by a Roman Catholic priest and the Protestant Augustinum chaplain. But it was not merely an ecumenical act of worship. The Roman Catholic priest celebrated Mass for the Roman Catholics and the Protestant minister Holy Communion for the Protestants. This was something new for all of us so there was a certain amount of coming and going and shuffling around to find the "right queue", so to speak. But that mattered not. The significant thing was that this service happened at all and the way it did and your attending Anglican felt great joy in her heart that she was able to be part of it. Ever ready to have the right hymn on her lips at the right time, she left the chapel musing to herself *One More Step Along the World I Go*.*

For those of you who don't know: The Augustinum is a Senioren Wohnstift overlooking the Rhine in Bonn-Castell.

Ursula Ostermann

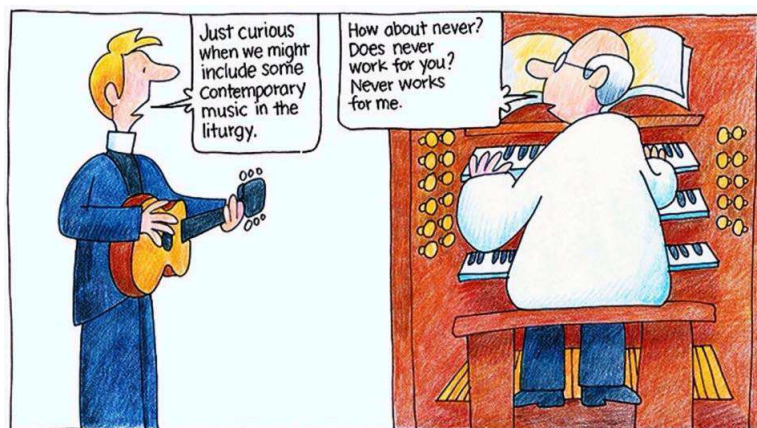
*No. 548 in our Common Praise hymnal. Why don't you read it right through!

Diary July 2016 to January 2017

O Praise Ye the Lord which is just what we did!

The SONGS OF PRAISE in Cologne on 24th April and the service in Bonn on 6th November have paved the way, so we hope, for a new tradition in our Chaplaincy, namely SONGS OF PRAISE as a regular feature in our annual calendar of events.

Although not identical the two services were similar in content in that all the hymns were based on Biblical themes. For example, there are several wellknown hymns based on Psalm 23. We opted for the rousing tune Crimond "The Lord's my Shepherd, I'll not want ...", perhaps the most popular of them all. The same applies to the hymn version of the Magnificat "Tell Out My Soul" sung to Woodlands. The hymn "O God our help in ages past", Psalm 90, is not sung as frequently as it used to be but very appropriate in the week of Remembrance Sunday. Less well known - *but we all know the tune* - is "Bright the vision that delighted" (one of my favourites) which picks up the story of Isaiah, Chapter 6. And finally, of several hymns that echo the words of the Creed we chose the more modern rendering "We believe in God the Father" by the contemporary hymn writer Timothy Dudley-Smith. Bishop Timothy has given us a wealth of hymns many of which have become established favourites during his lifetime. (He will be 90 in December). The service ended with another of his hymns "Lord, for the years ...", the kind of hymn that I call a THANK YOU, GOD prayer.



In Cologne we were reminded that where two or three are gathered in thy name in Bonn there was a sizeable and enthusiastic turnout. But on both occasions you could sense the joy of sharing our faith by lending our voices to the praise and glory of God. In Cologne one outstanding reader took us through all the readings. In Bonn 10 equally competent members of the congregation shared the privilege of reading, each giving their message their own personal touch. Many thanks to you all. It all goes to show how Cologne and Bonn can do things differently and yet do them together with one accord.

Thank you, Richard, for introducing a new format to our ever popular SONGS OF PRAISE. Thank you, Hilary (especially for the final Leon Boellmann), and not the least Thank you to our faithful band of helpers for providing the drinks and nibbles and serving them. I haven't actually consulted anyone But we all promise to come again.

P.S. Watch this space for the next SoP to celebrate our Anniversary in 2017.

Ursula Ostermann

Cologne Summer Fete 2016

In most years, before a summer fete, we pray that we will be spared the deluges that



Bernd Kawohl on the Home Produce and British Food stall

we have sometimes experienced in the past. On 27 August 2016 our prayers were heard, and perverse humans that we are, we still weren't happy. The problem was The Heatwave. After a fairly nondescript summer the weather decided to show what it could do when it felt like it and gave us a couple of weeks of summer heat. It was so hot that we had exactly the same problem as we would have had on a day when the heavens opened: potential customers stayed away. As usual we made the best of it, bought as much as our budgets allowed and had a good time in the process. Considering the adverse circumstances, our takings were quite good: in 2015 the Fete made €1415.96, in 2016 the figure was €1154.55, only €261.41 less. The small drop in profits was made up for by the increased profits of the Garden Party, which rose from €1563.23 in 2015 to €3016.83, i.e. almost double. Many thanks to all who helped.

Geoff Sammon

Concerts in 2016

Concert on Sunday 16 October, 5 p.m.



Lingfield School (www.lingfieldnd.co.uk) is an independent day school for boys and girls. Music plays an important part in the school and several choirs and instrumental groups are in existence. Currently a new Music Centre is being built.

The Jazz Band perform at many school events but also out in the community at large events such as the Blindley Heath Country Show. Both groups take part in the spring and Christmas concerts of the school.

The Jazz Band played Jazz favourites and the Chamber Choir sang sacred and secular music by English composers.

Choral Evensong with St. Mary's choir, Bury St. Edmunds: Sunday 23 October, 6 p.m.



St. Mary's Church in Bury St. Edmunds is one of the largest 15th century parish churches in England. The choir can date back to the written will of John Baret, who died in 1467, as he paid the choir to sing each year in his memory!

There are three choirs at St. Mary's: Boys' and Men's Choir, Ladies' Choir and Girls' Choir. Members from all three choirs took part in the visit to Germany. The three choirs are responsible for singing at various civic and large church occasions throughout the year. The Boys' Choir has toured extensively round the world, including Israel, Turkey, Malta, Cyprus, France, Belgium and Spain.

More information about the choir can be found at <http://stmaryschoir.net> and the [website for St. Mary's parish is www.wearechurch.net](http://www.wearechurch.net)

Barbara Merkes

Singing Group in Bonn

For over two years now, a small group has been meeting up about once every 6 weeks to enjoy singing English songs (everything from rock to folk) under the careful guidance of Marie-Dorothea Wählt. Despite her patience with us, I wouldn't exactly say we have got much better, but we continue to enjoy ourselves and she continues to have faith in our potential to occasionally hit the right notes! The group can always do with strengthening, so if you enjoy singing, come and join us. It's not about how good your voice is, it's about the companionship. The sessions start at 7:30 pm and last about an hour. They are usually on a Wednesday; information about the exact date is provided well in advance through various channels, or you can ask Anne Wegner (Tel. 02224-941008) or Jill Wolff (jill.wolff@gmx.de). We'd love to see you there.

Anne Wegner & Jill Wolff

Christmas Bazaar

The 2016 Bazaar was held on 19 November in St. Josef's *Pfarheim* in Beuel. We were a bit handicapped this time round, as we had lost three very active members of the Bonn congregation: Kathy, who is back in Britain, and Marolee and André, who are back in South Africa. In addition there were a couple of other people who are normally very active and couldn't make it, so we were quite short-staffed. From Cologne we did have the valuable support of Bernd & Linda, Lizette, Elizabeth and Andrea, but for the 2017 Bazaar it looks like we'll need more help from both ends of the Chaplaincy if we are to keep the current number of stalls.



Anna Dorst's work on the Crafts Stall

Even so, trade was brisk, and stall holders were kept on their toes. There is still lots of room for improvement, but we've been holding the Bazaar at this venue now for several years and have developed a routine which enables us to cope with obstacles. Profits were down from €5705.25 in 2015 to the 2016 figure of €5009.83. This may partly be due to the fact that we did not push sales of home produce and British food after the Bazaar enough. It does underscore, though, how important it is to have the Garden Party in Bonn, whose profits in 2016 helped to offset the lower profits from the Bazaar and Summer Fete. One factor, of course, that we shouldn't forget: it was fun to be working together, and also shows how much even a relatively small congregation can achieve. A big thank you to all of you who helped. The **next Bazaar** is on **2 December 2017**.

Chaplaincy Quiz Night

On 27 January 2017 we revived the idea of a Chaplaincy Quiz as part of the programme of events proposed by Richard Gardiner to celebrate the 175th anniversary of the Bonn Chaplaincy. One of the aims was to reforge links with the Old Catholics in Bonn, so the event was held at St. Cyprian's on Adenauerallee. We were not very successful in this aim, because due to a breakdown in communication with the Old Catholics none came, and the room we had asked for turned out

to be double-booked, so we spent part of the time, like the Duke of York's men, going up and down the stairs until we found our final venue for the Quiz in the church. The Quiz questions had been supplied by the local firm of Socrates, Archimedes and Mephistopheles (he did the ecclesiastical questions), and were probably a bit hard, but the Quiz participants bore it man- and womanfully, and learnt a great deal of useful information about the history of the Bonn Chaplaincy, the Jet Stream, how to find south in the Southern Hemisphere at night, and coelocanths. They also discovered how an elephant was used to disperse a meeting of dangerous radicals in the café of Cologne Zoo in 1865 and why Queen Victoria, in the same year, was not amused at the death of a cook in Bonn's Hofgarten. The winners went home with a bottle of wine each, while the losing group each received a wooden spoon and an



Congratulations to the winners: Jenny, Jill, Clare and Devika

exhortation to do better next time. We had a pot luck supper consisting of a main course and dessert. However, the main thing was that we had lots of fun. We will be continuing these Chaplaincy quizzes in the future.

Geoff Sammon

Upcoming events

Celebrating 175 Years of the Bonn Chaplaincy, 1862-2017 Provisional Programme

To mark the 175 years of the Bonn Chaplaincy, we are organising the following events. They are of course also open to Cologne members and anyone else interested. Please let Richard or Geoff know if you have any ideas for additional events which you feel would be desirable.

January: Chaplaincy Quiz Night, St. Cyprian's, Friday, 27.1.17 (see Diary)

February: International Meal: the aim is to celebrate the variety of our international

congregation by bringing and sharing food from our home countries. By sharing recipes we want to compile a small cookery book. We are aiming for Saturday, 18.2.

- March: Choral Evensong (1662 BCP), St. Paulus, Sunday, 26.3., 5 p.m. Wine and nibbles afterwards.
- April: Sponsored Walk linking places of worship: *Schlosskirche*, St. Cyprian's, British High School, *Rigal'sche Kapelle*, *Haus Steinbach* in Mehlem, St. Paulus in Beuel. The Walk is being organised by Helen and Thilo.
- May: Pilgrimage Amöneburg to Fulda. The aim is to follow in the footsteps of St. Boniface, starting in Amöneburg east of Marburg, a Boniface foundation, and ending in Fulda (also founded by Boniface). It involves 10-15 kms of walking on each of the three days. The provisional dates for this are Wednesday 10 to Saturday 13 May. If you can't come for all three days, you can take part on individual days or even parts of days. For further details, please contact Geoff Sammon.
- June: Festal Eucharist, Saturday, 24.6. at 3 p.m. with Bishop David. It will be followed by wine and snacks.
- July: Songs of Praise, St. Paulus: Sunday, 9.7., 5 p.m., to be followed by a pot luck meal.
- August: Special Newsletter issue, also involving former Chaplaincy members and priests.
- September: Garden Party, St. Paulus kindergarten. We are aiming for Saturday, 2.9.
- October: Celebration of 175 Years in Bonn. *Pfarrheim*, Saturday 28.10. 6 p.m. with food.
- November: Talk by Frances Klein: *The History of the Bonn Chaplaincy*. St. Paulus Saturday 18.11., 5 p.m. Meal afterwards in a restaurant.
- December: Bazaar, *Pfarrheim* on Saturday, 2.12.17;
Carol Service, St. Paulus, Monday, 18.12. at 7.30 p.m. (Cologne Saturday, 17.12. at 6 p.m.)

Some dates and venues still need to be confirmed.

Geoff Sammon