

# Becket News



## The Anglican Church of St Thomas Becket

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[www.anglican-church-hamburg.de](http://www.anglican-church-hamburg.de)

## In this Issue

From the Chaplain	3
Bishop's Easter Message	4
CAECG Report March 2013	6
What's the point of Lent	7
Kirchentag	7
Building bridges between science and religion	8
Partners for Change (Our Lent Donations)	9
Church Wanderers	10
Mothers' Union	12
O for a thousand (different) tongues to sing!	13
David Findlay 1926 - 2012	14
Services / Bishops Geoffrey Retires	15
Who is Who at our Church	16



Church Bank Account :

Hamburger Sparkasse, BLZ 200 505 50, Konto-Nr. 1280146422

Our church receives no income from church tax and is entirely dependent on donations.  
These are tax deductible. Please contact the treasurer for more details

## From the Chaplain

As we sit down to enjoy the latest edition of Becket News, Easter will be over and we will be heading towards our Annual General Meeting and Kirchentag. It seems there is always something exciting happening within the parish and within Hamburg.



Annual General Meetings are important gatherings for our parish community. At these meetings we have a chance to look back at the events of the past year, and there were certainly lots of events in 2012 for our 400<sup>th</sup> anniversary. We also have a chance to look forward and dream and plan. At this meeting, the parish elects those people who are offering to serve on the Church Council for the coming year. It is wonderful that people are willing to offer their time and talents to serve the parish community in this special way and I look forward to working with the new council members as we celebrate our 401<sup>st</sup> year of ministry in Hamburg. We will also vote on our new Budget which shows our priorities in ministry by the way we plan to disperse our financial resources. I hope that everyone will take time to read the many reports in the AGM Reports Book and to study the Financial Reports and Budget. The Church Council works very hard to ensure the money so lovingly and generously given by our parishioners is carefully used.

Kirchentag is being held in Hamburg 1-5 May and the programme is now available. We have been given three copies and there is one being kept in the parish office if anyone wishes to look at it. Members of the Kirchentag Planning Committee will have the other copies so please talk to Birte Fischer or Cicely Hollingsworth if you want to borrow a copy of the programme.

Last year we introduced regular Choral

Evensongs and these proved popular. It also gave us an opportunity to invite visiting choirs to sing. We have continued this into 2013 and there will be an Evensong service most months this year. These are good services to invite friends to as they are usually held on Saturdays around 5.00pm so it is not a late night.

We are also trying out a new, contemporary style of worship service with guitars and singers and with the service on PowerPoint. These are very different services to our Sunday morning Eucharist and we will have the next one on 28 April at 5.00pm. I hope many of our parishioners will come along and see what these services are like.

In May we hope the scaffolding will be erected for the exterior painting of the building. We also hope to install an external sign above the front doors, identifying our building more as a church. The final decision on the wording is yet to be approved but it will certainly help to raise our visual profile, especially for people passing by on foot, by car and especially on tour buses. I am sure we can expect an increase of visitors to our beautiful building when the sign is in place.

In June we will be hosting a theological student from England. He is in his first year of training for the priesthood and it will be great to have him with us for three weeks. He will be here to experience parish life in the Diocese of Europe and he has a particular interest in Anglican / Lutheran relations. I look forward to introducing him to everyone when he arrives.

Thank you to everyone who is working so hard to help our parish grow. More and more people are being introduced to our beloved STB and God is richly blessing us in many ways. I look forward to being part of another exciting year of ministry here in Hamburg.

*The Reverend Matthew Jones  
Chaplain*



## Bishop's Easter Message

At the very heart of our Christian lives, at the very heart of the life of the Church, is what we call 'the Paschal Mystery'. The word 'paschal' comes from the Greek word *pascha*, referring to the Jewish Passover which celebrated God's deliverance of his chosen people from slavery in Egypt and their exodus journey to the Promised Land. Passover was therefore a feast of liberation by God, and a recalling of God's faithfulness to his promises to his people. The Christian Passover which we celebrate every Holy Week and Easter is a celebration of an even greater liberation and faithfulness. This is not just a celebration of deliverance from slavery in Egypt, but of deliverance from the enslaving power of sin and death. It is a victory won by the God who in Jesus freely chooses to know from the inside our human condition, to bear the crushing burden of human sin, to enter into our dying.

As in Holy Week we follow again the events of our Lord's Passion, we remember on Maundy Thursday Jesus washing the feet of his disciples, taking the role of a servant; his taking of bread and wine at the Last Supper, breaking the bread and sharing the wine, identifying his life with this sacramental sign - and telling his disciples to go on doing this in remembrance of him to share in his life. We remember that this gift of communion is given in the context of betrayal - the denial of that very communion. We move to Gethsemane - the 'place of the pressing out of the olives' (for that is what the name

Gethsemane means), where the Messiah, the Christ, the Anointed One, is 'pressed out in agony in the costliness of love and sacrifice. Judas, one of the close circle of the disciples, gives a kiss not of friendship but of betrayal; the disciples flee; and the Lord is handed over, bound, led to trials, savagely scourged, mocked, condemned, and in the end led out to the appalling torture of crucifixion. Nailed to the rough wood of the cross in excruciating pain, hands spread wide in what is the human embrace of love, Jesus hangs a scarecrow figure, beneath a mocking inscription, 'Jesus of Nazareth, the King of the Jews', a crown of sharp and spiky thorns rammed hard down on his bleeding brows. There is darkness over the land, over the whole world, as the Light of the world is blotted out. And from the heart of that darkness comes a cry of dereliction - 'My God, my God, why have you forsaken me?' And then with a great cry Jesus dies. The centurion at the foot of the cross utters words of amazing faith - 'Truly this was the Son of God!'

He is dead. Wrapped in a shroud, laid in a tomb. Holy Saturday, Easter Eve, is a day of desolation, a day on which the living God embraces the annihilation and nothingness of our human dying.

But if that was the end, the full stop, so to speak, of the story, there would be no story for Christians to remember, to enter into, to celebrate. It would simply be one more story



among many of another martyrdom, another terrible example of torture and the triumph of evil and injustice. There would be no church, no Christianity, and Jesus would be but another deluded prophet broken on the crushing wheel of human sin.

Yet this is not the end. The horizon is not the death of Jesus, but new life, new creation, a life born out of death. All four Gospels end with accounts of that new life - a tomb found empty, a stone rolled away, frightened women who had come to perform the last rites for the dead and found themselves face to face with a new, overwhelming and unbelievable mystery. Mark, the earliest of our Gospels, probably ended with the women fleeing from the tomb, *for fear and astonishment had come upon them; and they said nothing to anyone, for they were afraid - they were overcome with awe.* That awe and wonder is at the heart of Easter. This event blows open human history, blows open human life, to the life of a new order. Jesus, the Risen One, appears the same, yet different, transformed, transfigured, his physical being taken up into this new order. His disciples and Mary Magdalene recognise him - and yet not immediately - as the two disciples on the road to Emmaus. St Paul, trying to explain to the Corinthian Christians what this means, uses the analogy of the seed sown in the ground and the plant that springs up from it - the same but different. This is Paul says, a 'spiritual body', by which he means a body 'animated by the Holy Spirit'. For this is the life of God's new creation. It is because this is the case that we can sing at Easter, *Jesus lives! Henceforth is death, but the gate of life immortal!* It is because of this that we can speak triumphantly in the Creed that *we look for (literally wait with longing expectation for) the resurrection of the dead and the*

*life of the world to come.*

Matthew's Gospel ends with the Risen Jesus appearing to his disciples in Galilee and sending them out to proclaim the good news, *Go, therefore, and make disciples of all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you: and lo, I am with you always to the close of the age.* That is our life - your life and mine, That is the Church's mission, That is the Easter message running like wildfire in our lives and hearts - a new creation energised by the Holy Spirit, the living breath of God breathed out by the Risen Lord on his disciples on the evening of the first Easter Day. For Easter is not something shut up in the past, in a single life, but is your life and mine, for, as St Augustine proclaimed long ago, *We are Easter people and "Alleluia!" (Praise be to God) is our song!* May God bless you in the singing of that song and the living of that life. And may you over and over again meet and know the Risen Lord of life as did the disciples in the breaking of bread at the supper at Emmaus.

**+GEOFFREY GIBRALTAR**





## CAECG – Heidelberg March 2013

The Council of Anglican and Episcopal Church of Germany (CAECG) met in Heidelberg 7-9 March. Fr Matthew and Birte Fischer represented the parish as Harriet Sasse and Karen Bergquist-Lüth were unable to attend. The clergy met on the Thursday afternoon through until Friday lunch and the lay members met from lunch on Friday until mid - afternoon. We all came together for the Deanery Synod followed by the meeting of the combined group of Church of England and Episcopal representatives. Archdeacon Jonathan advised us that the Diocese has established a Mission and Public Affairs Unit which has identified that Germany has the greatest potential for growth in the whole Diocese. We have been encouraged to look at possible places where new ministries might be developed.

Future meetings of CAECG held in the Spring will deal with business matters and the Autumn meetings will be of a more educational nature. In September 2013, the guest speaker will be Martin Goss and the topic will be 'Theology and the Environment', helping the church to look at ways to be more environmentally friendly. Non-CAECG people can be invited to these Autumn meetings.

Our Guest Speaker this time was the Reverend Canon Malcolm Grundy speaking about Conflict Resolution. He introduced us to the 'Indaba' Process, an African word meaning deep, collective listening. The sessions were:

1. *The Indaba Process in relation to conflict resolution*
2. *Attentive listening in the local church*
3. *Tasking and Tending in Communion*

In the first session we looked at the conflicts and issues that cause division within the Anglican Church worldwide. He encouraged us to do the Indaba Process. i.e. collective listening of differing views to seek common ground, to look with intention at both the things that unite us and the things that divide us. We broke into small groups to do this process.

In the second session we did the same process in relation to our church communities within CAECG. We looked at some of the different stages on the journey where our parishes are positioned; i.e. are we in growth mode or a more settled position looking back nostalgically at the 'golden years' and resistant to change?



In the third session we looked at the tasks we do as parishes and the tending, or caring, that accompanies these tasks. We were asked to examine if we have an agreed vision and if we try and include as many people as possible in achieving this vision.

The Eucharist was held in the church building shared with the Old Catholics and their priest joined us for the service. It was a very positive few days and we are very grateful for the opportunity to represent the parish at these valuable gatherings.

*Fr Matthew Jones*

## What's the point of Lent

Did you give in to temptation during Lent this year? The promise of that extra special quality spiritual time already succumbed to the distractions of other things? As one wit once said, 'I can resist anything except temptation'. It started so well, but now the sense of not quite being up to it, guilt even.

All the main religions have their recommended periods of self-denial. Yet, this is seen in a secular context as being a bit odd. Dieting fine, self-denial why? And why do this collectively?

Our inability to be more selective about the quantity and quality of the food we eat is bankrupting the health system as obesity and its health consequences become endemic. We in the developed world are suffering from gluttony, while others starve. Many of us in our more mature years will suffer from diabetes, but it is so hard to resist that piece of cake! Our inability to resist eating and drinking to excess is pushing secular society to find ways of getting us to change habits, but exhortations that it is 'better for us' seem to have little effect.

Self-discipline is hard, but it is made easier when we are not alone. Being a Christian means being part of a community that provides mutual support and accepts each other's weaknesses.

Lent is a time when we individually and collectively can get back into shape physically and spiritually. A kind of annual spring cleaning that prepares us to live life more consciously, to think about the things we take for granted.

A place for reflection was made in the church this year. A Lenten Chapel provided a quiet and peaceful place for reflection and prayer. (see photo)



## Kirchentag Hamburg 2013

A Kirchentag with a fresh breeze: Hamburg is the "gate-way to the world", This is where over 100 000 people will come together for the 34th Protestant Kirchentag from 1 to 5 May 2013.

2500 events within 5 days. 100,000 fulltime visitors. 30,000 active participants. This is the German Protestant Kirchentag. But Kirchentag means more than a set of statistics.

Five days packed with events.

### **Spiritual Offerings**

commemoration at the beginning - opening services - bible studies - ecumenical worship - closing service - daytime prayers - communion services in local parishes - worship workshop - spiritual centre - confirmation candidates day - events with choirs and brass bands - community singing

### **Cultural Offerings**

evening of encounters - open-air programme - large concerts - church music - 'culture church' - culture in the city: exhibitions, museums, music - music, theatre, cabaret provided by 250 Kirchentag groups

### **Meeting Points and Service Centres**

youth - children - international visitors - Kirchentag without barriers - psychological advice and pastoral care - good-night cafés

### **Read More :**

<http://www.kirchentag.de/en/home.html>



## Building bridges between science and religion

Michael Faraday was one of the greatest of British scientists, especially known for his work on electro-magnetism. Faraday was also a man of deep Christian conviction with a profound sense of the order of God's creation. It is therefore fitting that his name has been adopted by *The Faraday Institute for Science and Religion* based at St Edmund's College, Cambridge which has been set up to provide informed knowledge on questions of science and religion. Faraday was also a great communicator and in this spirit the Institute organises lectures and courses such as the one I attended 22-24 March on the science-religion debate.

I found myself among 45 delegates aged between 16-80+ from very diverse backgrounds - theologians, scientists, school teachers, lawyers, lay preachers, and others - believers and non-believers who gathered at Westminster College, Cambridge to listen and discuss presentations given by eminent scientists, theologians, philosophers and bible scholars. The proceedings were opened by Revd Dr John Polkinghorne KBE FRS who is one of the father figures of the Institute and who has published widely on the subject (recommended reading). John Polkinghorne gave up his chair of mathematical physics at Cambridge in 1979 (to be succeeded by my uncle) in order to become an Anglican priest. He gave an incisive account of how the universe came into being (science) and how this supports the notion of a Creator (religion). Bob White, professor of geophysics at Cambridge talked about the faith of the ten scientists picked by the Royal Society for their commemorative anniversary stamps: seven out of 10 were believers; none saw any conflict between theism and science. Prof. John Hedley Brooke gave a historical perspective on the way the church and science has co-existed, and debunked some of

the myths about what really went on in the apparent classical science versus religion conflicts such as Galileo's brush with the Roman Catholic hierarchy and the famous debates over the Origin of Species. Prof. Keith Ward, a philosopher and emeritus professor of divinity from Oxford, and another Anglican priest, dissected the arguments in Stephen Hawking's latest book 'The Grand Design' (2010), arguing that he is not so much the atheist he thinks he is. Prof. Keith Fox, a biochemist, talked about evolutionary biology and the creationist debate. This was complemented by a lesson in how to read the Creation Narratives in Genesis 1-3 by bible scholar and Baptist minister Revd Dr Ernest Lucas. And to round it all off, Dr Cheryl Hunt, cell biologist turned theologian, challenged us to consider some of the ethical issues in contemporary science and the way these are considered by different faith communities.

All in all a mind stretching weekend, but one where the complementarity in the role of religion and science was lucidly presented by some great intellectual thinkers and discerned by some of us lesser mortals. Fundamental to the rise of science in Europe is the Judeo-Christian understanding that an ordered world, created by a Creator, is one that is there to be explored. Science and religion have 'gifts' to offer each other. Both are concerned with the rigorous search for truth.

Or in the words quoted from Psalm 111 inscribed above the entrance to the Cavendish Laboratory Cambridge (producer of 29 Nobel Prize winners) - '*Great are the works of the Lord, sought out by all those who take pleasure therein.*'

For anyone interested in the interface between science and religion, the Faraday Institute can be highly recommended as a resource. See <http://www.st-edmunds.cam.ac.uk/faraday/>.

Monica





This year our Lent donation will support the Bishop's Lenten Appeal 'Partners for Change' (formally St Matthew's Children's Fund). The most effective way to fight poverty is to create opportunities for people to come together to find their own solutions. Partners for Change helps the poorest people work together, build community organisations, establish their priorities and develop strategies and skills.

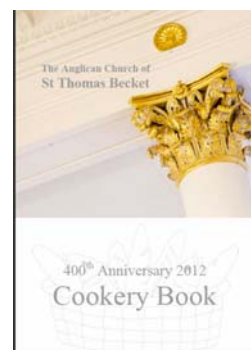
In 2012 Partners for Change worked with 148 community organisations and:

- Provided improved education to over 171,800 children and adults
- improved the health of over 77,000 people
- helped over 8,000 women to start small businesses
- enabled over 6,500 orphan and vulnerable children to live in a loving family
- trained over 7,900 people to grow their own food
- and indirectly helped hundreds of thousands more.

More than €140 has already been donated, please continue to donate to this worthy charity.

*JF/March 2013*

## Thanks for the Cook Book



Last year, as part of the 400th anniversary celebrations, a group of church members got together and produced a new church cookery book. We both got copies of this book, and Liz suggested that we should use the recipes in it to cook together at the weekend. This works very well: it stops Nathan from hiding away in his room and Liz from having to chop onions! Most of the recipes produce enough to give us plenty to eat together on Saturday and enough leftovers to feed us on Sunday. The meals are fun, tasty and varied, and because the recipes were collected from normal people rather than professional chefs we found that we could use them without too much difficulty.

We strongly recommend this book to anyone in the church who hasn't seen it, and we'd like to thank Eileen Liebender and Irene Finn for producing it. We are also grateful to all the people in the church or around the world who contributed their recipes.

*Nathan and Liz*

Available for purchase in church for only €10. A great buy!

## Church AGM

Our Annual General Meeting (AGM) this year will be held on Sunday April 14 following the morning service. This is an important event in the Church Calendar. It's your opportunity to support and ensure representation to help in the running of the Church.

## Church Wanderers

2012 began very well for the Wanderers. After several very wet days earlier in the week we were glad to have a fine day for our walk along the Kollau Wanderweg from Niendorf Nord station to the Niendorfer Gehege on Saturday, 12 January. ( Yes, I know our motto is " we walk in all weathers " but we prefer not to get a soaking! ) This was a new path for us and we have Sylvia Tospann to thank for suggesting both the route and the venue fo our New Year's lunch. It was easy walking on level paths beside the stream, at times passing close to houses and at others through open farmland and we reached our destination, the Waldcafé Corell in good time for our meal. This Gaststätte, constructed entirely from wood from the Finnish forests, is certainly well patronised - and with good reason. The atmosphere is very " gemütlich " and the food good. All eleven of us seemed pleased with the dishes we had chosen from the menu's wide selection.

It was then not far through the Gehege to Niendorf Marktplatz from where we could make our way back home. It was just a pity that the Kirche am Markt with its unusual octagonal form was closed when we passed by.

For our walk on 9 February ten of us (including Sarah and Bernie. Welcome back!) travelled by train from Hamburg to Krempe where we were joined by Eileen who had come from her home in Burg. Our destination was Glückstadt and we set off in the direction of Borsfleth along a road through a wide expanse of very flat countryside; fortunately, there was no strong wind such as we had experienced a couple of years ago, as the air was decidedly chilly and on reaching the village, we were glad to pay a return visit to the " Aukrug " for a warm

drink. The inn-keeper was as welcoming as ever and, on being asked by Ulrike whether he would mind our eating our picnic lunches on his premises, he readily agreed to her request. It was a day for Glühwein and we were soon warm and relaxed and, indeed, in jovial mood, laughing over Matthew's and Johann's seemingly endless stock of hilarious jokes.



We had so far only covered one-third of our 12 kms route, so we needed to get on and we made our way to Ivenfleth and then climbed up to the dyke. Tina, irrepressible as always, was soon heading down to the Elbe and setting off along one of the breakwaters into the river. When I heard she couldn't swim, I was ready to call the DLRG; but all was well. I expect the breakwater was wider than it looked from up on the dyke.

Some halfway along the dyke we found our way blocked. The small swing-gate through which we should have passed was padlocked. Most of the group managed to climb over an adjoining wire fence, and agile Tina had no trouble swinging herself over the four-barred main gate, but what about oldie Cicely? Well, encouraged by Nicki, I managed to climb to

the top bar and then in very undignified fashion more or less flung myself against Johann who was waiting on the other side to catch me. The Schillers to the rescue!

I think we were all glad when we finally reached the " Molekieker " café by Glückstadt harbour for some much needed refreshments. As we left, the sun was setting in a ball of fire and it was getting quite dark when we arrived at the station, but all in all a memorable day. Who will ever forget the sight of those amazing flocks of geese winging their way back northwards from their winter quarters.

A rather longer train journey on 9 March when Stuart led us on a walk in the Schwerin area. By travelling eastwards we were escaping the snow which, as we discovered on our return, had begun falling in Hamburg in the morning but which didn't reach Schwerin until we were heading back to the station shortly before 6pm.

Leaving the town and the Schloss behind us, we walked through the Schloss Garten and beside the Schweriner See until we came to our lakeside picnic spot with plenty of seats. A chilly wind was blowing from the water, though, so we didn't linger too long. We then took a path leading to the smaller Fauler See which we circled. As we passed a " Spielplatz " Tina had a go on a slide wire, but not before our newcomer, Karen Dickinson had first had a go. Very daring, as she had never tried such a thing before! (We were pleased to welcome Karen, her husband Patrick and Helga Brix to the group on this walk).

We were already back at the Schloss by 3.15pm and then the problem arose, " do we catch the 4pm train back to Hamburg or wait until the next one at 6pm? Anke decided she needed to get home, but the rest were looking

forward to their Kaffee und Kuchen. We, therefore, made our way to the Alter Marktplatz and spent a leisurely hour or so in an imposing café before still having time for a look at the shops before catching the train. Our thanks to Stuart for a good day out.



As we are trying to keep to the second Saturday in the month for our walks, the dates for the next walks are set to April 13, May 11 and June 8. Please refer to the church website for further details.

*Cicely Hollingsworth*

## BEDS NEEDED!

There are many people looking for somewhere to sleep during Kirchentag 1-5 May. If you, or some one you know can offer a bed, please let Cicely know. Thanks!





## The Road Ahead

It is a pleasure and honour to assume the role of branch president for the Hamburg Mothers' Union under the auspices of St Thomas Becket, Hamburg. I see this as a unique opportunity to make a lasting and meaningful contribution to a valuable ministry while I am living in this vibrant and beautiful city.

The Mothers' Union is poised for exciting internal growth and increased community involvement this year along with its ongoing and very important mandate to support global MU programs. We have identified areas that will benefit from increased development and attention and we intend to create new programs and enhance existing ones in the furtherance of our main goal; to be a valuable contributor to the Mothers' Union organization.

Our four pillars of focus will be:

- Brand identity and awareness
- Increased support of and closer involvement with the Mothers' Union global organization.
- Local community involvement and outreach.
- Membership growth

The impact that we can make on our local and worldwide communities is directly tied to the amount of time, talent and commitment that we can provide. As we grow in numbers, we grow in strength.

With all best wishes for God's blessings,

*Deb Zeni*

## Fairtrade Reflection

### A reflection on Acts 16:6-10

A plea for help:

In the depths of night the dream comes – the outstretched hand beckoning; the earnest plea for help. Day breaks but the vision remains. The echo of the words “come and help us” clearly resound.

Paul's response is immediate. The call of God is acknowledged, travelling plans are changed and a new journey lies ahead.

In the media, on our screens, in numerous ways the vision comes – those affected by unjust trade systems; their earnest pleas for help. The echoes of suffering and need clearly resound.

How will we respond? Will we dismiss the sight and continue along our chosen path or do as Paul did, recognise God's call and change direction?

Let us journey together towards social justice; fair trade for all; a better world. Step by step, gathering others along the way....

In partnership with God, we can make a difference.

Please Consider:

Pray for new and creative ways to spread this vision to others so that they may join us on the Fairtrade journey.

Consider your particular circumstances. Are there new steps that you can take this year along the Fairtrade journey towards a better world?

*MU/March 2013*



A selection of Fairtrade produce is available for sale after our Sunday Morning Service . Please see Cicely.



## O for a thousand (different) tongues to sing!



I am writing this in the morning just before the performance of “The Crucifixion” by John Stainer tonight (Saturday, 23rd March 2013).

Through the centuries music has helped telling the story of Christ’s suffering and God’s forgiving love. “The Crucifixion” by John Stainer, composed in the Victorian period has become an epitome of English Church Music. The choir is very proud to share this Anglican heritage by their annual performance of this oratorio which is not afraid to express emotions and to reach for the sublime – which also owes very much to the solo parts.

On Thursday I received the bad news that the Baritone soloist got sick and said he couldn't sing tonight. So in a hurry Piet Zorn, the Tenor singer, and I worked out a solution and Piet had to quickly learn new parts which were written originally for a Baritone. After the dress rehearsal all my worries faded. The choir and I were just in awe hearing Piet sing his solo parts.

Walking to the U-Bahn after the dress rehearsal Piet asked if that's okay if he would add a “high C” at one point in one aria. And I encouraged him to do so if the moment tonight calls for it. Nothing can be “too much” in that 19th century bravura piece.

A new anthem written by Iain Preston (words) and me (music) will be added and premiered just before the last pages of “The Crucifixion”. I really don't know if that works or not. We'll just have to try it. Anyway it is a small attempt to add our own voice, a contemporary voice to the telling of that story.

While we keep Anglican tradition alive the choir is at the same time eager to explore other kinds of music as well. Last Sunday for

example Tina taught us an African song which we'll sing on Good Friday. Brittany and I got hooked on so called “Shape Note Songs” which is a 19th century American tradition. I'd like to offer a weekend workshop on that before summer. I was alerted by an article on the enthronement of Justin Welby as Archbishop of Canterbury saying:

"Representatives of the world's major religions were among the congregation for a service blending the traditional and modern, with hymns, African dancers, Punjabi music and improvised organ music." (<http://www.bbc.co.uk/news/uk-21875199> on the 21st March 2013)

I jokingly said to Matthew: “O, now the See of Canterbury is following our example.” - Meaning our attempt to explore different styles and traditions in our music. I encourage everyone to tell me your ideas, what you would like to sing and what you think everybody would enjoy doing together. Let us continue in our quest to use all our talents and all our different tastes to sing of this Mystery. We really can be the “thousand tongues” the hymn speaks of.

For future projects check in my blog [www.openthouourlips.wordpress.com](http://www.openthouourlips.wordpress.com). I don't write regularly but the calendar there is always quite up to date.

*Yotin Tientrakul*  
*Choir director*

Well, what a wonderful performance it was too. Many commented how quickly time passed, how much they enjoyed the performance. Well done to everyone who worked so hard to ensure this was an enjoyable performance for all.

Such an opportunity for choristers, soloists and organist to take the audience on the journey, following Christ's suffering, his crucifixion and his forgiving love.

*JF*

## † David Findlay 1926 - 2012



David was born in Havana, Cuba in September 1926. At the age of 2 the family moved to Canada before moving back to Motherwell in Scotland where David completed his schooling. He was a member of the Boy Scouts and a keen cyclist.

He was in the Royal Navy and came to Germany in 1945. He made friends with a young man and his family in Flensburg and their friendship lasted their whole lives. On David's return to Scotland he trained as a Chartered Accountant. In the early 1950's he returned to Germany, to Hamburg, where he worked for Price Waterhouse.

In 1953 he visited a client in Berlin and met Rita whom he married in August 1955 in the Scottish Church in Hamburg (Frauenthal). They liked the cinema, dancing, playing cards and their large circle of friends.

David was a good and supportive father to his two daughters. He helped them with their Math and English lessons, of course. The family tried to raise the girls bilingually, this was not always successful. For a short time the family tried only speaking English at the meal table but as this usually only consisted of "may I have the sugar please, or may I have...." this was soon abandoned.

Although not a keen gardener he kept a large garden with fruit trees. In his early 40's he began to play Squash, at which he was very good. The family visited Scotland every two years and in between travelled extensively with family friends. During the visits to Scotland, the family were always interested to hear how David's Scottish accent became very pronounced. David continued to enjoy cycling tours with the family.

David was a member of the English Church and it was an important part of his life. He organised the two Scottish services a year, meeting and entertaining the visiting ministers, normally from Holland during their visits to Hamburg.

After their daughters left home, David and Rita continued to travel widely, touring both the USA and Australia. David was very proud of his 3 grandchildren who were all baptised in St Thomas Becket during Scottish services.

At the age of 60 David retired from Price Waterhouse but continued to do translations into his 80's. He enjoyed his retirement and had many interests. He loved reading English books although his German was extremely good and most German people were unaware of his Scottish background until told. In later life David travelled back to Scotland occasionally with his daughter and they enjoyed these times very much.

During the 1987 visit of the Prince of Wales and Princess Diana to Hamburg, David met and escorted the pair around the interior of St Thomas's.



David was a softly spoken, kind, supportive man. One of nature's "gentlemen" and he will be sorely missed by all who knew him.

*Wille/Finn March 2013*

## A Time for Everything

"There is a time for everything,  
and a season for every activity under  
heaven:  
a time to be born and a time to die,  
a time to plant and a time to uproot"

*Ecclesiastes 3:1-2*

## Bishop Geoffrey Retires



The Rt. Rev. Dr. Geoffrey Rowell, Bishop of Gibraltar in Europe, is to retire before the end of this year. Bishop Geoffrey, who is 70, will leave office on 8 November 2013 and says The Friends of the Diocese service on October 23 will be his formal farewell to the Diocese, followed on All Saints Day by a farewell visit to the Cathedral in Gibraltar, where he was enthroned as Bishop 12 years ago.

Bishop Geoffrey came to the Diocese in Europe from the Winchester Diocese where he had served as Bishop of Basingstoke for 7 years. Before that he had spent many years in teaching and pastoral care in university life.

*Diocese in Europe March 2013*



## How things are going.

As more than half of my time here at St Thomas Becket has passed already, I would like to give a quick update on how my BFD (Bundesfreiwilligendienst) year is going so far.

I have been here since September 2012 and will finish on 31 August 2013. The work I have been doing for the past months has settled in nicely, meaning that routine is now there and I can balance different tasks according to the weekly schedule. The most important job is to prepare the service sheet for each Sunday, along with choosing hymns together with Fr Matthew.

A lot of the work I do is related to designing, so a lot of the flyers you see around the church have been part of my service. As part of the BFD scheme, I have to take part in a series of five-day seminars in Kiel. The last one was during the first week of March, the highlight being a visit to the Court.

I am looking forward to an interesting second half of my year with the parish and send my best wishes to everyone .

*Philipp Rogall*

## Services at St Thomas Becket

**Holy Communion:**  
Every Sunday 10.30am

**Choral Evensong:**  
Thursday 2 May 7pm  
Saturday 1 June 5 pm  
Saturday 6 July 5pm

For Further Information refer to:

[www.anglican-church-hamburg.de](http://www.anglican-church-hamburg.de)

# Who's Who at our Church

## Chaplain

	<u>Telephone</u>	<u>E.Mail</u>
Revd Matthew Jones	(040) 439 2334 (040) 2849 3722 Fax.	hambstb(at)t-online.de

## Church Council

Stuart Cooke, Churchwarden	0178 561 6463	stuart(at)cooke.de
Phil Zeni, Churchwarden	0170 742 8781	philzeni(at)aol.com
Peter Alexander, Secretary	(040) 475015	alex475015(at)aol.com
Wendy Sprock, Vice Chair, Treasurer	0173 206 1521	mail(at>wendysprock.com
Erika Hori	01520 903 2377	purple2white(at)hotmail.com
Samuel Quaye	(040) 314947	
Emmanuel Saarkodie (Giving envelopes)	(040) 641 2157	
Norbert Schoen	(040) 2983 4263	nobertwschoen(at)web.de

## Council of Anglican and Episcopal Churches in Germany - Delegates

Harriet Sasse	(040) 4686 2994	harriet70(at)hotmail.de
Birte Fischer	(040) 2105 7391	Fischer_Birte(at)web.de
Karen Bergquist-Lüth	(040) 5009 7673	karen.bergquist.lueth(at)t-online.de

## Other Ministries

BFD Assistant	Philipp Rogall	0170 240 4014	phil_rogall(at)me.com
Child Protection Officer	Norbert Schoen	(040) 2983 4263	nobertwschoen(at)web.de
Organ	Jochim Trede	(040) 713 5448 (040) 7140 4826 Fax.	jochim.trede(at)t-online.de
Choir Director	Yotin Tiewtrakul	(04104) 9706-15	cantor(at)ansverus-haus.de
Church Wanderers	Cicely Hollingsworth	(040) 860790	cicely-hollingsworth(at)t-online.de
Electoral Roll Officer	Birte Fischer	(040) 2105 7391	Fischer_Birte(at)web.de
ER Assistant	Emmanuel Saarkodie	(040) 641 2157	
Flower List	Ellen Ziesmann	(040) 2269 7878	weziesmann(at)t-online.de
FWO Giving Envelopes	Emmanuel Saarkodie	(040) 641 2157	
Greeting Cards	Judith Holst	(040) 880 0727	
Junior Church	Karen Bergquist-Lüth	(040) 5009 7673	karen.bergquist.lueth(at)t-online.de
Ladies Christian Fellowship	Renu Roy	(04103) 16584	renuroy48(at)hotmail.com
Magazine Editor	John Finn	(040) 8662 6673 (040) 8662 6674 Fax.	BecketNews(at)aol.com
Mothers' Union	Debra Zeni	(040) 6586 0282	debrazeni(at)gmail.com
Refreshment Rota	Emmanuel Saarkodie	(040) 641 2157	
Shared Prayer	Cicely Hollingsworth	(040) 860790	cicely-hollingsworth(at)t-online.de
Sidesmen's Rota	Stuart Cooke	0178 561 6463	stuart(at)cooke.de
The Sacristan	Paul Fletcher	(040) 784630	

For notices and contribution to the website,  
please e-mail to: [webmaster\(at\)anglican-church-hamburg.de](mailto:webmaster(at)anglican-church-hamburg.de)