

The Sappers Build 1

Royal Engineers have re-built an historic church in Hamburg. The English Church in the city was used by the Merchant Adventurers in 1611



Studying last-minute detail are Major H. A. Holt, Fritz Pahlke, the architect and Serjeant-Major A. D. Fraser, chief draughtsman.

# THE ENGLISH CHURCH

"BY THE GRACE OF GOD THIS CHURCH WAS SPARED FROM TOTAL DESTRUCTION IN THE SECOND WORLD WAR 1939-1945. IT WAS FULLY RESTORED BY THE DEVOTED LABOURS OF THE ROYAL ENGINEERS BETWEEN THE YEARS 1945-1947."

A marble plaque bearing this inscription in gold has been built into the wall of the Church of St. Thomas à Becket in the Zeughausmarkt in Hamburg.

Behind this simple statement lies the story, unique in the Army's history, of how the Royal Engineers re-planned and built again a piece of England in a neutral country on the banks of the River Elbe.

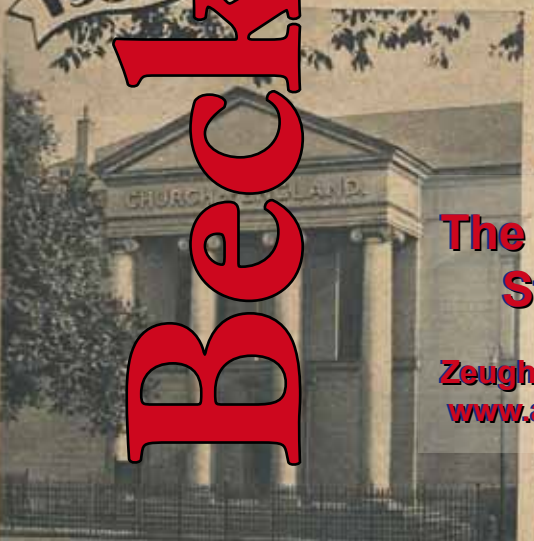
The church is owned by the British Consulate and the State of Hamburg. Its curious history. In the early 17th century it has survived two world wars and is now an Army garrison. The subject of violent dispute between the British Consulate and the State of Hamburg, the British Consulate shortly after the Worshipful Company of Merchants Adventurers of England settled in Hamburg in 1611 the Hamburg State permitted them to hold religious meetings in a Guild chapel, and for nearly 200 years the members of the British Colony and visiting British seamen worshipped there. As early as 1633 the congregation was placed under the jurisdiction of the Bishop of London.

Then in 1806 Napoleon's armies seized Hamburg and the affairs of the Merchants Adventurers were wound up, including their guild chapel, so that when the British colony began to drift back to Hamburg in 1814 they found the original concession had been cancelled and they were without a church. After much haggling between the Hamburg Senate, the British colony and the British Government, the Senate agreed in 1834 to provide "in perpetuity" a plot of land at a yearly rental of 50 marks (then worth £3) on which an English church could be built. The assets of the old Merchants Adventurers clubhouse, which amounted to £1324, formed the nucleus of the building fund and immediately a subscription list was opened. The British Government agreed to contribute a sum equivalent to the voluntary subscriptions (although three years

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1939

The church as British visitors to Hamburg knew it before the war.



1945

The church as it was when the Sappers took on the job of reconstruction.



## The Anglican Church of St Thomas Becket

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Becket News

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*Cover: 'Soldier Magazine' – see p 8*

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## From the Chaplain

*There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus (Galatians 3.28).*

Dear friends,

My theological reflections recently have focussed on the letter to the Galatians. There were a few reasons for this. Firstly, because we at the Anglican Church of St Thomas Becket continue to draw in people from about 15 nations from around the world. Secondly, I was asked to prepare a sermon for the Nordkirche, to be included in one of their yearly circulation of five sermons. And thirdly, I had our pilgrimage to Rome in mind.

Seventeen pilgrims from our church have had the privilege to be in Rome for about three days. We have returned having immersed ourselves in the ancient sites of the earliest Christians. We visited St Peter's Basilica and saw the place where Pope Saint Gregory the Great's relics are kept. There at the altar we prayed for our church of St Thomas Becket, especially remembering the sick, those in need and those who are persecuted for their faith.

Pope Gregory, as many of you will know, chose St Augustine in AD 595 to lead a mission to Britain. In AD



Photo: Roland Magunia

597 St Augustine landed in Canterbury with 40 others, many of whom were monks, as missionaries to bring Christianity to the Anglo-Saxons. St Thomas Becket, after whom our church in Hamburg is named, stood in that tradition as Archbishop of Canterbury where he was martyred more than 500 years later.

There were many moving moments during this pilgrimage to Rome, which others share in this issue of *Becket News*. However, one further element of the pilgrimage fits well into the context of my theological reflections. We had the unique privilege of participating in the Eucharist, with Bishop David Hamid as the celebrant, in a tiny crypt amongst the catacombs of St Priscilla. That was for me also a key moment during our

*continued overleaf*

pilgrimage, reminding us of the long and costly heritage we share with Christians down the ages and present day Christians worldwide. Bishop David was in Rome for various other meetings and could therefore be with us at some points of the pilgrimage, for which we are immensely grateful.

Now to my biblical passage mentioned above. It is recognised without doubt as one written by St Paul himself. This particular passage has been one that I have valued from the time of my early student days in India and through my ecumenical work worldwide. It is of course about breaking down barriers and divisions; it is about belonging.

The church I hail from is the Church of South India. The formation of this church in 1947 is an example in recent times of breaking down walls of division. It brought together Anglicans, Presbyterians, the English Methodists, Congregationalists and the Basel Mission churches in India and has been called the most important event in Church History since Pentecost. It emerged out of the theological conviction of the church's mission vocation under the guidance of the Holy Spirit to become an effective instrument of God's work so that there would be greater peace, closer fellowship and fuller life. For the large part Indian converts came

from the Dalit community, formerly known as outcasts, a huge segment of Indian society that has suffered under extreme discrimination and exclusion. For them the good news in Jesus Christ broke down barriers of caste and division. Since then there have been enormous positive developments in terms of education and empowerment with vibrant congregations emerging and witnessing uniquely to Christ.

However, as was the case in Galatia, this united church continued to confront internal troubles. It has never really been all clear sailing. Christian witness, discipleship and belonging is never easy and is constantly tested.

### **A new kind of belonging**

I am reminded of the words of the former Archbishop of Canterbury Rowan Williams, describing the concept of belonging of the early church. He notes that: *the energy behind this vision of a new kind of belonging comes from God's initiative, rather than ours. It is God who has provided the means of entry into this community. It is God's welcome, God's initiative, nothing else; not a bland bit of social philosophy.* It is perhaps such insight that may contribute to bringing about a sense of greater unity and closer fellowship.

Friends, it is just over a year since I began my ministry as your chaplain. I

have had the opportunity to reflect on our sense of belonging and mission as a community. We see ourselves in this vibrant city of Hamburg as a welcoming, active and inclusive church, seeking to mature in faith and grow in our relationship with God and the wider community. The welcoming nature of the church has meant that it has become a spiritual home to people from around the globe. Such a concept of welcome was, for Paul, a vital part of his ministry. He saw a need to be open to receiving and accepting people. I see our church as being part of this history and tradition.

Nonetheless, giving visibility to this journey in faith, even at St Thomas Becket, has never been easy and will continue to need constant attention, just as Paul sought through his letters to keep things focussed in the churches he founded. We have to live up to our calling of being a welcoming and inclusive church. A lot has already been achieved. Yet there have and will continue to be fragile moments in the life of St Thomas Becket, so that we need to constantly hold fast to our calling. We must continue to be receptive to seeing the potential in the other, irrespective of his or her nationality, gender, social status or financial clout or nationality. We need to in humility continue this good work.

In the wider church and social context in Hamburg we can act confidently because Christ has accepted us, and therefore as Christians we should accept one another. Our world cannot be divided into outsiders and insiders. We are called to be bridge builders and God's instruments of peace. The Christian calling is to welcome the stranger, so that the stranger can be an insider. It is to be alert to the hidden blessing in one another until that blessing manifests itself.

As was the case during Paul's time, we now across Europe have a situation of people who are migrants, people fleeing from situations of conflict and other groups considered 'foreigners'. They must now experience belonging, especially in a city such as Hamburg. Again to quote Rowan Williams: *They are neither a collection of random individuals nor a group of barely tolerated marginal oddities; they are citizens of a proper civic community. In other words belonging to God's people is being neither a Jew nor a Gentile; it is a third reality beyond the rival identities of different sorts of insider – the insideness of the Jew confident in God's choice of Israel, the insideness of the Roman citizen.*

Our belonging together as Christians and churches in Hamburg needs to be refreshed. In the com-

*continued overleaf*



munity of God's people barriers that we normally take for granted, such as between the stranger and the insider, cease to exist. Rowan Williams has pointed out that the kind of belonging we are looking at is *a new belonging simply as a human being invited by God into intimacy with the eternal*.

We are approaching the season of Advent and Christmas. When we look again at the story of Christmas we can recognise the bright glow shining forth of a deeper truth, of humanity as God designed it to be. That night there were shepherds guarding their sheep, those who spent the best part of their working life outside the comforts of home and family; they saw this light and hastened to the stable. And having seen the child and heard his story, they could not but make it known to all around. There were the wise men, strangers from strange lands who undertook an arduous journey, following a star in order to pay their precious tributes to this little child in a stable. Their story is remembered and told to this day as a paradigm for the light of Christ reaching the furthest corners of our world and being humbly received also by those of great learning and high status. And then we remember the unmentioned ordinary folk who offered shelter and hospitality to the refugee family of Jesus in a foreign land.

We at St Thomas Becket can also give thanks to God for the many blessings showered on our church community during the past months. Our congregation continues to grow; there are many more members now involved in helping the church to run smoothly; the Junior Church is flourishing; the Youth Ministry is gaining greater momentum; a new Young Adult group will hopefully have its first meeting this year; and our ecumenical links have been enormously strengthened. I am grateful for the closer cooperation we now have with the Nordkirche. My thanks go to those who have made all this possible and to those silent co-workers who continue to keep things going.

Friends, God relies on us humans to tell God's story: to bring hope where there is despair, to bring succour where there is need, to bring comfort where people are sorrowing, to bring healing where there is brokenness, to bring liberation out of bondage, to give courage where there is weariness; to offer acceptance where there is exclusion. May each of us this Christmas discover anew the joy of being God's agent in sharing this Good News through prayer, through reflection, through our words and our actions.

*Leslie Nathaniel*

## Get ready to celebrate STB 180!

**B**irthdays are a good opportunity to give thanks and have a good party. In 2012, we had quite a few 'parties' to celebrate 400 years of the presence of the Englische Kirche community in Hamburg. 2018 provides an opportunity to celebrate the 180th anniversary of the consecration of our wonderful church building on Zeughausmarkt. Funded through public subscription (or crowd funding we would say today), the church building project started in 1836 after the land was given by the City of Hamburg in 1835. The Altona Danish Architect Ole Jørgen Schmidt was commissioned to design the church.

Thanks to the preliminary researches of Peter Eckford-Jones, working on the archives for the Arts Society Hamburg Church Recording project (see overleaf), I spent a few happy hours in the London Metropolitan Archive reading through the correspondence and project plans from that time. As a custodian of our finances today, I felt very much connected with the fundraisers of that period. Some things haven't changed.

Going through this treasure trove of documents has given me the idea of presenting this narrative to people in Hamburg in the form of an exhibition that I am working my network to find a curator for. This exercise in itself has raised awareness of our church. The City of Hamburg is also showing an interest. As Britain withdraws its membership of the EU in March 2019, this anniversary would be a timely occasion perhaps

to remind everyone in Hamburg that British-Hamburg relations pre-date the EU and will no doubt continue in the future.

So watch this space for more. We

will need to do some crowd funding to get the costs covered. I know there are people in our community who have an interest in history. There will be opportunities to join in – just let me know your interest. Also get in touch if you have other ideas. This may not be on the same scale as STB400 (35 events in one year), but there are plenty of things we can set up to encourage people to engage with our church.

*Monica Schofield*



# Archives yield

Peter Eckford-Jones and I began listing the church archives over three years ago. Now we had reached the stage where more detailed examination could begin. Why bother to dig up the dusty past? Well, two reasons really. The church occasionally receives enquiries from outside, from people seeking family records for example. It also needs information about past actions to help decision-making on present activities (such as how best to renew the heating system).

Then there is the work of the Church Recording group, an Arts Society project begun over three years ago by volunteers helping to provide a very detailed record of the church furnishings classified largely according to material – metal, wood, textiles, paintings, memorials, organ, etc. This is an invaluable source of information for researchers and lovers of history and art and certainly increases the affection all those involved feel for this beautiful place of worship.

Right, on with the story! We dusted off the boxes and opened them with a great deal of excitement.

Inside Box 1 were ten files from the then British Consulate General Hamburg for the years 1946–57, mainly minutes of church committee meetings and some details of church history after the Napoleonic Wars.

Box 2 for the years 1958–1963 was labelled ‘Documents of permanent historical interest. Never to be weeded’. Here, amongst other fascinating information, we discovered a copy



Staatsarchiv Hamburg



# fresh insights

of Soldier Magazine with a double-page article about the rededication of our church under its new name St Thomas à Becket (see front cover and right). This was a moving account, with pictures, of how the badly damaged building had been reconstructed by the Royal Engineers using local materials and local craftsmen.

The second currently most interesting find was a flimsy typed copy of a report by Lt. Col. C.G. Phipps on the two-year reconstruction by the Royal Engineers. This has proved of great use to the Church Recorders in providing details which they had so far had great difficulty finding. Our chandeliers, charmingly called electroliers, were locally made and the oak of our church benches (sorry, they are not 'pews' according to the experts!) came from the Hamburg shipping yards.

For us to rediscover these documents at this time seemed a real case of serendipity, as 2017 is the 70th anniversary of our church under its present name. We were moved



by this memory of a past that now seems so distant. Perhaps the gratitude and energy which went into the rebuilding and the joint British and German efforts to finish the work are partially responsible for the fact that so many different people experience the peaceful, friendly spirit of this 'happy place'.

*Nicki Schiller*

**See also article on page 7 on plans to celebrate 180 years of our building**

# Hamburg Anglicans take Rome by storm

**From 23–27 October, 17 people aged 17–80 and from seven countries exchanged St Thomas Becket for the sights and sounds of Rome. Here Andrea Grantz and Sally Wandrey share their impressions of the pilgrimage.**

## ***What were your highlights spiritually?***

**S**Without a doubt, it was the Papal audience. There were many thousands of people come to see him from all over the world and it made me realise how we are all part of one family. There was a huge amount of love, joy and unity displayed. It was a world of many different languages united by one love of one God.

Another spiritual experience was in the catacombs of Priscilla. Here in this dark and damp place full of tunnels where dead bodies had lain and with very little light, I felt a great sense of protection and of a strong spiritual heritage. Bishop David held

a service in the crypt and we celebrated communion, sang and prayed together. This was a very joyful and uplifting experience for me. Many of us were moved by it.

**A**There were quite a few. Evening prayer at Sant Egidio was one. Not only was it a very moving experience to have a service in Italian, trying to understand as much as possible, but also the beautiful artwork inside and the wonderful music took my breath away.

Others were the prayer circle in St Peter's in front of the grave of Pope Gregory and (a little earlier) the service next to us where the congregation sang 'Ubi caritas' – I simply



Photo: Timo Wandrey

couldn't restrain myself and started to sing along.

***Did you learn anything that surprised you?***

**S**Yes, I learnt at the tombs of Priscilla that the anchor was used as a sign of hope. Working in the shipping business, it has a different meaning for me and this was a personal connection between now and the past. I realised how lucky we are to be able to openly confess our faith nowadays and not to have to meet in secret places with secret symbols.

**A**Being a rather new Anglican, I was surprised to learn that there is an Anglican Centre in Rome. Even more surprising was the lecture about it and what we learnt about the relationship between the Pope and the Archbishop of Canterbury. They both seem to be on the same wavelength in some ways with a similar sense of humour, but most surprising to me was to learn that the Pope actually asked our Archbishop for a blessing.

*continued overleaf*

**G*****oing on a plane with a wheelchair is no problem because the Red Cross is always there to help. Yet our pilgrimage to Rome was a real challenge for us. On arrival, we found out our hotel is on a hillock. Going up is easy because we always take a taxi, but pushing the wheelchair downhill was a zigzag affair for me. Then come the cobblestones everywhere.***

***Our first trip was to the Pantheon and later to the Anglican Centre which is not far. Father Leslie assured us of a lift but it turned out the lift was so small we couldn't get the wheelchair inside. Our guide, Edoardo, had the idea to take the lift up, put a chair in and transfer William into the chair. He then carried the wheelchair upstairs to the second floor and the same process again. Then a few stairs with a lot of help. We learnt a very prominent visitor got stuck in this lift.***

***Our next adventure was the next evening when Bishop David invited the group for a drink on a rooftop. There is a lift to the fourth floor but from there we had narrow spiral stairs. There Madeleine and the men made it possible for us to enjoy the wonderful view of this ancient city. Later the owner insisted it's their turn to carry William down.***

***We are so grateful to have taken this trip thanks to the wonderful help from our group both young and old. Looking forward to the next pilgrimage.***

*Matilda and William Hammond*



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***Of all the places we went to in Rome, which were your favourites and why?***

**A** Some of the things were really outstanding: The ‘Clube Anglicano’, a bar on the rooftop of a building, was one of them, not only because of the breathtakingly beautiful view but also because it highlighted the team spirit of our group in an excellent way and encouraged others to follow our example. The reason for it can be found in the answer to the next question, so hang on!

Another favourite place was the three-levelled Basilica of San Clemente: a Mithraic temple from the 3rd century AD at the lowest level, a 4th century AD church on top and, over all that, a 12th century basilica. There were many frescos to admire, places

where they buried the people and, on the lowest layer, a place where they used to slaughter bulls for sacrifice. To experience these different societies and ways of living in one place really stood out. It also showed how deep the street levels had been and how high the seven hills of Rome must have been back then.

***How has this pilgrimage enriched you?***

**A** It has shown me that team spirit flourishes within our parish and that age is no hindrance to learning from and helping one another. One thing that struck me was how we always managed to get William in his wheelchair to all the places we wanted to go, especially to that rooftop bar. Four people had to carry him and the wheelchair from the fifth to the sixth floors over a narrow, steep and winding staircase. Our example inspired the staff of the bar to carry him back down so that he could get into the elevator on the fifth floor.

**S**I was enriched by the beauty that I saw in the churches, in St Peter’s and the art at the Vatican Museum. I was also enriched by the different people I met and those I got to know better, ranging from priests who also stayed at our hotel, fellow Christians, our Italian tour guide and adopted group member, Edoardo,

taxi drivers, ice cream sellers (wonderful people!) and even the Roman beggars who stole my purse until my husband got it back for me in such a quick and calm manner. I might not have realised I was married to a superhero if it hadn't have been for them!

***What was it you were most excited about before going and how was the actual experience?***

**S**I think it was seeing the Pope. I had imagined the Papal audience to be in a big room but it was outside in the sun, which was wonderful. It was a great privilege to be on the podium near the Pope. In fact, I felt a bit like a star myself being so close to him. It was a more special experience than I had imagined.



Photo: Katja Clajus

**A**s I never expected this pilgrimage to come about for me, I never started to look into the sights or waste a thought on the whole journey. On Monday morning at the airport, I still felt this was happening to someone else. So with this in mind, I have to confess that I went without any kind of expectations and can't compare the actual experience with it. However, I was so awe-struck by the whole experience that I still cannot find words to express it.

***There is so much to see in Rome and we couldn't do it all. Was there anything that you missed on our trip?***

**A**s this was a pilgrimage from church, the focus was of course on Christian Rome. However, I'd have liked to see more of ancient (pagan) Rome. There was no time for me to visit the Colosseum; I only saw the Circus Maximus from the bus; I'd also have liked to walk through the ruins of the ancient market hall; and I also missed the Spanish Stairs. However, there'll be another trip.

**S**I was completely happy with the trip and what we saw, I was fulfilled physically, socially, intellectually and spiritually. Next time I would just like to have a bit more sleep!



## Remembering the Reformation in Rome

What makes a journey into a pilgrimage and not simply another tourist visit which includes churches and holy sites?

Why, in this year of Reformation commemorations, did St Thomas Becket Hamburg choose this of all years and this month of October of all months to undertake a pilgrimage to Rome of all places?

I have reflected on these questions for myself and share some of my thoughts here.

To start with the second question, the truth of the matter is that when the thought of a chaplaincy visit to Rome was first put to Bishop David during his visit over Easter for the confirmation of 14 candidates, he affirmed the idea with enthusiasm. However, I do not recollect it being discussed in connection with any Reformation commemoration. Nevertheless, for my part this journey, far from being anomalous at this juncture, has become quite meaningful, precisely in the context of Reformation remembrance. I trust that this and the question why it was for me a pilgrimage, in the best sense of the word, will become clearer as I share my experience of these few days in the city which takes Christian remembrance back to its beginnings.

There were to this visit a number of absolute highlights. Others will be sharing these in their reports; I will focus on just three. The first of these was in the afternoon of our second day when we visited the catacombs of St Priscilla. Sadly one taxi load of our group never made it to join the rest of us, because their driver could not be persuaded that they did not want to go to the Catacombs of StCastillo, which lay at the opposite end of the city.

At St Priscilla's we were first led down into a network of passageways, the sides of which were lined with rows upon rows of burial alcoves (loculi) where the early Christians laid their departed to rest. Some of these have never been opened; from the many that have, their remains have been piously removed. Many kilometres of catacombs have so far not even been excavated. Against popular belief, as our guide, himself an archaeologist, explained, these underground corridors never served as hideouts for persecuted Christians, but were the burial grounds for believers in the first centuries of the Church, a large number of whom, of course, died as martyrs. Beautiful frescoes, astonishingly well preserved, adorned some walls.



One depicted the earliest representation of the virgin with child. Most touching were some of the endearing inscriptions on fragments of the covering stones, as were the, to our mind, disproportionately large number of mini resting places for infants. Far from feeling uncomfortable in morbid surroundings, I had a growing sense of being surrounded by nameless and countless people who have gone before us and yet stand beside us in the faith. Here we could connect with the common heritage we share. My only unease came at the thought of being left alone down there, having lost any sense of direction; something that did happen to a researcher before he surfaced again after three days!

To conclude the tour we gathered in the small crypt for a Eucharist at which Bishop David Hamid celebrated. This was the high point for experiencing the fellowship of saints through the ages, also at a very personal level of remembering family and friends. Included in our prayers

were the whole family of St Thomas Becket back in Hamburg, together with William whose wheelchair just could not be coaxed into negotiating the physical challenges of the subterranean excavations, and those meandering through the catacombs of Castillo – a reminder that separation can be overcome where there is a will for it. For William, Bishop David could bring the consecrated

*Continued overleaf*



Bishop David and Father Leslie at the Anglican Centre (Photo: Timo Wandrey)

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elements to where he had been patiently waiting.

The second highlight, of course, was the papal audience. We had privileged seating on the steps of St Peter's to the right of the Pope, and William was best placed on the path he would take to reach the dais. After greeting the multitude that had gathered, Pope Francis shared a brief homily in Italian which was summarised into half a dozen languages. Loud cheers went up as the individual groups from around the world were mentioned. Here, visibly and audibly present, was the global Church of our day. Though our group, for whatever reason, was not specifically called out, I felt no less part of this representative body.

The final recollection I wish to share is our visit to the Anglican Centre. We were warmly welcomed by the new Director, Archbishop Bernard Ntahoturi, a former Primate of the Anglican Church in Burundi, and his staff. We learned

of how the persistent efforts of crossing boundaries of teaching and church order between Anglicans and Catholics have borne significant fruits. These may not yet have been formally stated, but they find expression in gestures of symbolic importance which in the past could not have been imagined. The differences, especially those between the churches which were set in motion by the Reformation, do not lose their significance but in this context stand for the challenges that need to be faced on the long journey towards greater unity and closer fellowship.

This same message has come across time and again as the 500th anniversary of the Reformation was celebrated this year. Two major services, one in the Schlosskirche of Wittenberg and the other in Westminster Abbey, London on 31 October, were examples where Roman Catholic alongside Anglican and Protestant church leaders took a prominent part. I believe that as Christians we have a calling to witness to Christ in a way 'that the world may believe'. This means we are called upon to continue the struggle to make our faith 'glaub-würdig' – credible – by doing all we can to find the common ground of our faith and showing this to those around us.

*Revd Julie Lipp-Nathaniel*



Photo: Timo Wandrey

## ... and a pilgrimage to Wittenberg



I recently went to Wittenberg in Saxony-Anhalt, the town of the Reformation, for the 500th Reformation year. I started by visiting the Luther oak tree and a part of the former University of Wittenberg, the Augusteum. This is where Martin Luther taught and lived. Luther's home is a museum nowadays. From here, I went to the Reformation Church St. Marien with the famous Cranach altar.

After visiting the church, I crossed the market square to go to the Schlosskirche upon whose door Luther famously hammered his 95 theses 500 years ago. This was the beginning of the Reformation. A copy of the 'flying angel' (Schwebender Engel) by Ernst Barlach

hangs above the nave. Luther is buried at this church, as is Philip Melanchthon, another famous reformer. Wittenberg is a small, pretty town that is well worth a visit.

*Timo Wandrey*



## Twenty years of the CAECG

It was in March 1997 that the first constitution of the newly formed Council of Anglican Episcopal Churches in Germany was approved by the General Meeting. With one or two slight adjustments the same constitution is still in operation today. But what is this Council of Anglican Episcopal Churches in Germany and why was it formed?

It was a time of great change in Germany and much excitement in the years following the reunification. It was also a time of change in the Diocese in Europe with a complete reorganisation of the archdeacons. Up to that point the chaplaincies in Germany had not been in a single archdeaconry. Hamburg belonged to Scandinavia, Bonn/Cologne and Düsseldorf to North-West Europe, Heidelberg and Stuttgart were associated with France, Freiburg was linked with Basel in Switzerland, and Berlin and Leipzig were in their formative years and in a state of limbo. There was no natural forum where all the German chaplaincies could meet, share and work together as a single unit. Thus the German chaplaincies petitioned the Diocese in Europe to be placed in a single archdeaconry.

We became the Deanery of Germany within the Archdeaconry of Germany and Northern Europe (then called Scandinavia and Germany).

However as the new Deanery of Germany we were aware that we were not the only Anglican presence in Germany. At least since the end of World War II there have been parishes of the American Episcopal Church in Germany. They are in Wiesbaden, Frankfurt and Munich plus a number of smaller congregations elsewhere. Although the Episcopal Church in Europe forms its own diocese and is not part of the Church of England Diocese in Europe, we are all part of the worldwide Anglican Communion of Churches and it makes sense for us to work together in Germany. There is so much in the way of wisdom and spirituality that we can share with one another. We sensed we needed each other.

Moreover, apart from the advantage of our mutual inter-Anglican sharing, a single united body of Anglican churches in Germany was felt to be necessary so that we could collectively have some legal status under German law and therefore deal with civil authorities as a united



body if need be. Possibly even more important was the desire to play a full part in the ecumenical life of Germany and become a member of the national Council of Churches (Arbeitsgemeinschaft christlicher Kirchen, ACK). In that way we could better foster our relationship with the German Evangelical Churches (EKD) already established through the Meissen Agreement of

1991. Furthermore we could relate as a united body to the Old Catholic Church with whom we have been in full communion since 1921. Shortly after its foundation the CAECG did indeed become a member of the national ACK and remains so today.

So the CAECG was formed as a body which brought together the chaplaincies of the newly constituted Deanery of Germany within the Diocese in Europe and the parishes and congregations of the American Episcopal Church in Europe which were located in Germany. There was never any hesitation by anyone that this was the right and sensible thing to do. The CAECG has known some strains since then, reflecting those of the whole Anglican Communion. But the original vision of our oneness in Christ being visible in our structure is today as relevant as ever.

*John K. Newsome (Area Dean and one of the founding members)*



*CAECG and Bishop Robert were at Kirchentag in May (photos: Susanne Hergoss)*





# Junior Church » Becket Mix » our future

St Thomas Becket Youth Group seemingly developed out of the younger set of 2017 confirmands. However in reality the present Youth Group was the culmination, or continuation, of Junior Church ministry at St Thomas Becket. Four of the six initial members of the Youth Group were mere kindergarteners when they first met at Junior Church. This is an active and clear example of the importance of the Junior Church ministry. Thank you to Karen Bergquist-Lüth, the previous Junior Church leader, and to Sally Wandrey who continues the Junior Church ministry.

## Initial meeting

Our first official Youth Group meeting was at the home of one of the leaders. It was a small group of three Becket Mixers, however we were most productive. The group wrote our own prayer, which we've

said together at every meeting since. As part of a social outreach programme, the group decided that their interest lay in supporting a Hamburg Street Kids project. We are presently working out how best to do this. We also made pizzas – with a special one designed for Fr Leslie (see picture). And we played a game called 'Mexican train'. We soon discovered Fr Leslie's tactic of pretending not to understand the rules, but winning all the same.

Youth Group met again in July and September. In July five Becket Mixers and quite a few fathers met to play pool billiards at a café in Winterhude. We had a great time, with some of the group learning the rules and others clearly sharpening their skills.

In September the group met at Fr Leslie's. The order of the evening was to finalise the quiz that the group started in their confirmation class.







There were again five in the group, however one was new. We also spent time arranging the Becket Mix bazaar stall – a pancake/waffle stand with three delicious toppings, and a Bible quiz, with great prizes. We also nominated Naphat to be Treasurer – he will take care of the money and has developed a spreadsheet to keep a track of attendance. And of course, we devoured at least three pizzas!

In October we went bowling. Six Becket Mixers, including two new members, narrowed down the options on the new name.

### **Our future looks bright**

So far we seem to have had fun. The group is coming together. Each time we meet we seem to have at least one new member. We have involved and caring parents (thanks to you all for replying to emails and picking up

your children and being generally supportive of the new group). **BTW Parents:** we have sent around a registration form – to ensure we have your details in an emergency. If you haven't completed it, please do.

We will contribute to the church by way of holding a stand at the Bazaar. We are also planning to present our prayer at church soon. And we are thinking about our contribution to a service around Advent/Christmas.

**Criteria for joining:** post-confirmation and/or 13 and a commitment to attend church semi-regularly. Contact email addresses: [madeleineherring@t-online.de](mailto:madeleineherring@t-online.de) or [therichters@gmx.de](mailto:therichters@gmx.de)

*Madeleine & Emma*



Photos: Becket Mix

## News round-up

Photo: Jan-Philip Stöckl (Friends of Britain e.V.)



Recycled Christmas cards are again on sale in church and at British community events in aid of church funds. They cost €12 for 10 cards, including envelopes, and €1.30 for single cards. Judith Holst and her team have been making and selling recycled cards since 1986 and now sell between 5,000 and 6,000 cards each year. The net profit last year for the church was €7,500.

### Donation for youth work

Friends of Britain e.V. has given the church €500 to support youth work. Fr Leslie accepted the generous donation at a reception at the Anglo-German Club in November. A cheque for €12,000 was presented to the Benita Quadflieg Stiftung to help expand the Kinderhaus Mignon where severely traumatised children are given a new home. This year's donations, chiefly proceeds of the British Flair tombola, totalled €18,000.

This was the second €500 donation to the church by Friends of Britain in recent months. The first came from the showing at the church on 29 September of the German documentary film “Englands heimliche Hymne – Land of Hope and Glory” exploring the life and work of Sir Edward Elgar. The event also raised €1,500 for the charity Paulinchen e.V.

*Jo Dawes*

### Bazaar bucks the trend

After a lot of careful planning and great teamwork, St Thomas Becket's Bazaar achieved a preliminary result of €3,000 up on last year's total, meeting the budget target of €13,000 (with some expenses still to be deducted). The bazaar looked great and was teeming with visitors in the afternoon. A BIG thank you to all who contributed by making, baking, lugging furniture, putting out fliers, etc., etc.

*Monica Schofield*



Photo: Andrea Grantz

# Forthcoming services and events

**We meet every Sunday at 10:30 for a service of Holy Communion followed by refreshments – all welcome**

**For more events, please see our website:**

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

## **December**

- 1 18:80 – Mothers' Union:  
carols to sing-along
- 2–3 12:00 – Victorian  
Christmas Market (Baseler  
Hof Säle)
- 3 10:30 – First Sunday of  
Advent
- 9 18:00 – Nine Lessons and  
Carols
- 10 10:30 – Second Sunday of  
Advent
- 17 10:30 – Third Sunday of  
Advent, Holy Communion  
& children's nativity play
- 24 16:00 – Christmas Eve  
Family Service
- 24 23:30 – Christmas Night,  
Holy Communion
- 25 10:30 – Christmas Day,  
Holy Communion
- 31 10:30 – First Sunday of  
Christmas

## **January 2018**

- 7 10:30 – Epiphany Sunday
- 14 10:30 – Second Sunday of  
Epiphany

- 21 10:30 – Third Sunday of  
Epiphany
- 26 18:00 – Choral Evensong  
(Candlemas)
- 28 10:30 – The Presentation  
of Christ in the Temple

## **February**

- 4 10:30 – Second Sunday  
before Lent
- 4 16:00 – Joint service  
with Old Catholics (St.  
Trinitatis, Altona)
- 11 10:30 – Sunday Next  
before Lent
- 14 19:00 – Ash Wednesday,  
Imposition of Ashes and  
Holy Communion
- 18 10:30 – First Sunday of  
Lent
- 23 18:00 – Choral Evensong
- 25 10:30 – Second Sunday of  
Lent

## **March**

- 4 10:30 – Third Sunday of  
Lent
- 11 10:30 – Fourth Sunday of  
Lent (Mothering Sunday)

# Who's Who at our Church

## Chaplain

Revd Canon Dr Leslie Nathaniel  
PTO: Revd Julie Lipp-Nathaniel  
PTO: Revd Erika G. Anders

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## Church Council

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Susanne Hergoss, Churchwarden  
Peter Alexander, Minute Secretary  
Norbert Schoen, Vice-Chair  
Jo Dawes, Webmaster & Becket News  
James Fischer  
Daniel Loarte  
Dorothee Möller  
Samuel Quaye  
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Treasurer/Schatzmeister	Heiner Quast	0170 121 2046	treasurerstb(at)web.de
Fabric Cttee Chair	Fr Leslie	see above	see above
Fabric Cttee Vice-Chair	Gert van der Jagt	0176 477 381 78	gertvdjagt(at)gmail.com
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The Sacristan	Paul Fletcher	(040) 784 630	-
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Church Wanderers	Nicki Schiller	(04104) 699 9266	nicki.schiller(at)gmx.de
Recycled Cards	Judith Holst	(040) 880 0727	peter_judith_holst(at)t-online.de
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