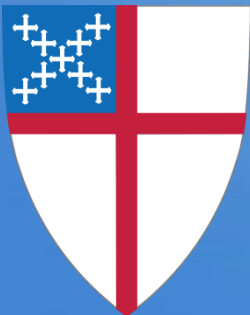
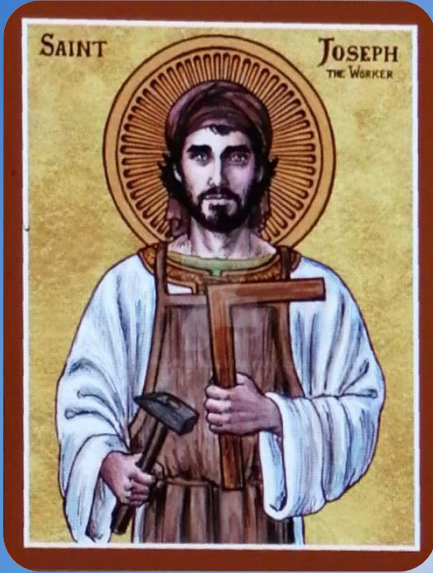


Summer 2021

IKON

The Ascension Messenger



Church
of the
Ascension
Munich

Points to Note

Worship

We worship every Sunday at midday in the Emmauskirche, Laurinplatz, 81545 München, Germany. For up-to-date news and details of services, check our website at: www.ascension-munich.org

Do also take a look at our Facebook page: www.facebook.com/ascensionmunich
and our YouTube channel: www.youtube.com/channel/UC4802rHFcPLNCJxnSGeZ3FA

Clergy

The Rt. Rev. Mark D. W. Edington, Bishop in Charge
mark.edington@tec-europe.org

The Rev. Kenneth Dimmick, Interim Rector (until 30th June 2021)
revkendimmick@ascension-munich.com

The Rev. Dr. Ali Gray, Priest Associate
revaligray@ascension-munich.com

The Rev. Clair Ullmann, Priest Associate
revclairullmann@ascension-munich.com

Pastoral Care

In a pastoral emergency, first point of contact should be **Joan Case** for the fastest response: mobile: 01728256425 home: 0802449945
You can also contact the wardens:

Janet Day-Strehlow: mobile: 01707926767

George Battrick: mobile: 015208293438 home: 0896881151

Financial Support

Our church receives no funds from any government body; we are entirely supported by the contributions of our members.

Donations and pledges can be made by bank transfer to:
The Church of the Ascension, Deutsche Bank
IBAN: DE49 7007 0024 0459 8702 00

2 Corinthians 9:7 “*Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver*”

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Editorial

Dear sisters and brothers in Christ

Janet Day-Strehlow's mail detailing interviews for the new Priest in Charge contained the sentence: "*We will have our work cut out for us.*" So the choice of the icon to grace the cover of this magazine – St Joseph the Worker – was the obvious one. Yes, the Vestry is busy, but everyone can help by praying the special collect as we all continue along this path.

Related to the search process is an important item in this issue about the Vestry's vision for the future that will form the basis of our work with the new Priest in Charge. So read it carefully.

You will find the usual items to enjoy - an interview with Yann and Astrid, the Ascension recipe, another article about vestments, Outreach, an item in the series Behind the Scenes. We had a busy Lent and articles on the Way of Love, Golden Girls, The Reactive Church and Exerzition show how busy we were. We had a joyous Pentecost with good news in 15 languages. See if you recognise them on page 7!

We have a new item in On Our Desert Island, and I hope it will help us learn about more of our fellow parishioners. I am particularly happy to print photos of all who participated in the Youth Service in April and made it so memorable and that we have two articles in this

issue written by members of the youth group. Hopefully they will not be the last. Hands up, do you always read your **lkon** from cover to cover? See how much you remember by completing the acrostic on page 25.

In the last edition we said goodbye and sent our good wishes to Pastor Reichenbacher after his 25 years of ministry with us. In this edition we pass on to you our bishop's wishes that were sent to him and his gracious appreciation of them.

With the vaccination programme proceeding we are optimistic about the future and it is good that we have resumed hybrid services. However, we are sad too, as this is the last issue in which Fr. Dimmick will be writing his Letter from the Interim Rector. Thank you, Ken, for your enthusiasm, refreshing ideas, guidance, patience and good humour during your time with us, the difficulties of which, thanks to Covid, you could never have imagined. Our thoughts and prayers go with you.

Peace

Sue



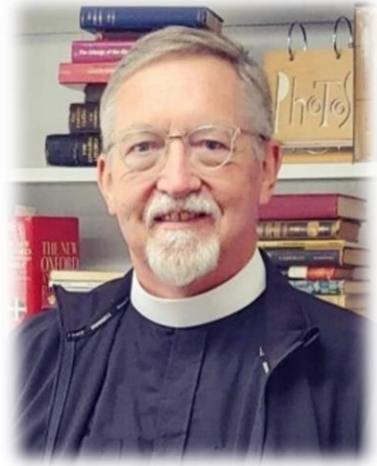
A Letter from the Interim Rector

Dear People of The Church of the Ascension,

When all else fails, google it!

This issue of the **Ikon** has several hints at the various learning opportunities available to all at the Church of the Ascension. Even during the Covid times, we have continued to offer Bible Studies, classes, book discussion groups, workshops, discussion groups, and Lenten lectures. And do I need to even mention the learning opportunities available through the readings, prayers, and sermons of the Sunday liturgies, and mid-week prayer groups?

As Episcopalians we tend to value very highly the 'conversion' of the mind, and the building up of the intellect. We do not believe that one gets to heaven through knowledge. It is divine love, and love alone, that saves us. But knowing we are beloved of God ought to make us curious about the One who loves us. Who is this God? How did God redeem us from sin? How should we then go about our lives, knowing, as we do, of the love of God? This sort of question springs from deep in our souls. It is almost unthinkable that anyone would say 'I am not interested in knowing the One from whom all things come, and through Whose love all things are redeemable'.



Love stimulates us to want to know more and more and more. And every little bit we learn about God, and about Creation, about science, philosophy, physics, music, history, sociology, psychology, and so on reveals ever more reasons to want to love God in return. It seems to me to be true that the more we know God, the more we love God. The more we love God, the more we want to know about God. It is a spinning circle of loving, learning, asking, listening, experiencing, understanding, and responding in love to Love.

One of my personal favorite ways of learning about the Creator and the creation is by examining the words our cultures have invented to describe, explain, and illuminate all things. I like to look deeply into words to discover the deep inner truth of the original meaning, in hopes that it will help me to understand the word

better. An example is the word Salvation. I begin by breaking it down into its stem and pre- or suffixes. In this case I remove the -tion suffix, knowing that -tion means a verb has been turned into a noun. I am then left with Salva which comes to us from Latin, where it has medical/health overtones. When you rub salve on a wound, it is to heal the wound. I discover that our religious word 'salvation' has a metaphorical understanding that sin causes a wound in our being, but that salvation heals that sinful wound and we are healed, restored, made well, wholesome, and healthy.

You can do this with so many religious words and often come to new and exciting understandings. Try this on words such as redemption, sanctification, conversion, and holiness. Often the stem will reveal much more than common usage would imply. A good example of that is the word 'charity'. We all think we know that charity is when poor people get help from the government or the church. It is like going on the dole, or receiving food stamps, and taking a hand-out. It has evolved into that over time, but originally it came from an ancient word anyone living in Germany ought to know: Caritas – the name of the Roman Catholic social welfare agency which indeed offers charity in many forms.

But *caritas* in Greek is a word to describe how we value very dearly someone or something. It is dear to us (*carus* – Greek for dear, beloved).

C. S. Lewis had much to say about *caritas* endearment/ love in his book *The Four Loves*. We love all things, and hold them dear, for their inherent value, not for what they can do for us. It is selfless and a very Christian form of love. Charity in the secular sense sounds so judgmental in return.

If you are new to Ascension, or even if you have been around a long time, I encourage you to feed your heart, mind, and soul, by asking lots of questions. Why do we do this? What does that mean? Where does this tradition come from? What does this symbol reveal?

As a priest, I assure you that the depths of meaning in our words, traditions, symbols, and gestures, were never intended to confuse or obscure meaning. Just the opposite. They ought to give light and life to our common understanding of God's Truth. Ask and you will receive. Knock and the door shall be opened unto you. Seek and you shall find.

But don't ask and you deprive yourself. And when all else fails just google it. You'll be amazed at what you find.

Ken +

*(The Rev. Kenneth Dimmick,
Interim Rector, The Church of the
Ascension)*

Pentecost Voices

On Pentecost Sunday we heard Fr. Dimmick rejoicing at being able to hear the good news of God's Presence with us proclaimed in many different languages. You heard this good news too, but would you have recognised Greek or Hebrew or all the other languages if they had been written down?

Here on this page you will see "tongues (as) of fire" written in all the fifteen languages you heard on 23rd May. Can you match them and so rejoice in what a diverse congregation we have?

- | | |
|---------------------------|--------------------------|
| 1. tungor av ild | 2. LINGVAE IGNIS |
| 3. langues de feu | 4. tungor såsom av eld |
| 5. אש לשונוה | 6. lenguas como de fuego |
| 7. tonge van vuur | 8. ahon ina |
| 9. Ateşten diller | 10. आग की लपटें |
| 11. അഗ്നിജ്വാല | 12. ЯЗЫКИ ОГНЯ |
| 13. línguas de fogo | 14. γλῶσσαι ὡσεὶ πυρὸς |
| 15. lingue come dal fuoco | |

Thank you Ken, for this inspiring idea, new to us.
Find the answers on page 35:

Greek, Hebrew, Latin (Vulgate), Turkish, Norwegian, Spanish, Afrikaans, French, Hindi, Swedish, Italian, Russian, Yoruba, Malayalam, Portuguese.

All about Vestments 2

The cassock, or soutane, is a black Christian clerical clothing coat used by the clergy of the Catholic Church and the Eastern Orthodox Church, in addition to certain Protestant denominations such as Anglicans and Lutherans.

In the West, the cassock is little used today except for religious services, save for traditionalist Catholic clergy who continue to wear it as their standard clerical attire. However, in many countries it was the normal everyday wear of the clergy until the 1960s, when it was largely replaced by clerical suits, distinguished from lay dress by being generally black and by a black shirt incorporating a clerical collar.

The surplice is traditionally worn over the cassock, used for non-sacramental services such as Morning Prayer, Vespers, and Compline without the Eucharist. The surplice is traditionally full-length in the arm and hangs at least down to the knee.

The Stole is a long strip of material worn around the neck by bishops, priests and deacons when officiating at the Eucharist or other sacramental functions.

It symbolizes ordination, representing the yoke of Christ. The stole is of the liturgical color of the day and matches the material of the other vestments and may be decorated with different liturgical symbols.

There are several theories regarding the origin of the stole's use including a kind of liturgical towel called an orarium which is linked to the towel used by Christ in washing the feet of his disciples, and is a fitting symbol of the yoke of Christ, the yoke of service. Others theorize that its origin is from the scarf of office among officials in the Roman Empire, used to denote rank.

Sources include:

Episcopal Diocese of Ohio / Oxford English Dictionary / An Episcopal Dictionary of the Church.



The Reactive Church

We have all heard of the Christian crusades, setting out as a pilgrimage but developing into a violent and military reaction to Islamic rule over the Holy Land, but how was the Church impacted by the Plague? What led to the split in our Christian faith traditions (Methodism, Evangelism, Low and High Church)? How did the Church react to major demographic, social and cultural changes during the Industrial Revolution?

After noon prayer, Fr. Dimmick succinctly addressed these questions and many more topics in his 30-minute talks during Lent and for three sessions after Easter to a regular group of 9-12 participants. Starting with the Fall of Jerusalem and Rise of Islam we were transported through the ages and ended with the Church's reaction to the scientific and technological advancement of the modern era.

Fr. Dimmick, whilst being foremost a priest, had also studied history at university and was in his element: Sharing his knowledge with great enthusiasm Fr. Dimmick offered perspectives on the church's reactions in historical, social and cultural contexts and provided the background to topics that we would not normally consider as relevant to our Church's history.

Since the birth of the Church, it has reacted in both negative and positive ways. The burning of witches or the persecution of non-Christians are some negative examples we would like to overlook, but why did these terrible events occur? This was largely due to loss of faith in the church and irrational fear of behaviour considered non-Christian.

On the positive side, however, there are some shining examples of the Church's compassionate reaction to human dilemma – new ministries for the benefit of the poor and disadvantaged grew: Sunday Schools, which offered basic education; Sisterhoods, which provided housing for “fallen women”; and movements for prison reform.

Of course other historians in our group supplemented the talks and provided further enlightenment to the non-historians amongst us. This stimulated thought-provoking discussions, not only on an historical, but also on a theological and philosophical level, particularly on the Church's reactions to science – from Plato and Aristotle to Galileo and Charles Darwin – and how we today try to reconcile scientific advancement with our faith.

We only have to consider OUR church's reaction to the pandemic: Who would have imagined that we

would embrace modern technology to worship online from our homes!

What did we think of Fr. Dimmick's talks? Knowledgeable, very interesting, enlightening, engaging, open for everyone, amusing, easy to follow. Thank you, Ken!

If this has whetted your appetite, do listen to the recordings under <https://www.ascension-munich.org/lent-2021>

Sue Knowles



The Way of Love

The Way of Love is a way of life. More than a program or curriculum, it is a return to the ancient pathways and Rules of Life that followers of Jesus have observed for centuries. They knew the power of commitment to a core set of practices and the power of gathering in a small group where you find love and support for living into this commitment.

Turn: Pause, listen and choose to follow Jesus.

Learn: Reflect on scripture each day especially on Jesus' life and teachings.

Pray: Dwell intentionally with God daily.

Worship: Gather in community weekly to thank, praise and dwell with God.

Bless: Share faith and unselfishly give and serve.

Go: Cross boundaries, listen deeply, live like Jesus.

Rest: Receive the gift of God's grace, peace and restoration.

So that is the background to the program, but what did the nine members of this intimate group, led very sensitively by Rev. Ali, feel about it? Here are some reflections.

“That's one of the most wonderful things about the group: The criss-crossings and momentary 'touchings' and then what resonates and what doesn't. Just being able to talk about faith journeys and having a skilled and practicing guide is so freeing.”

“The ‘Way of Love’ enabled me to express my deepest feelings and thoughts about life, family, and religion. I am truly grateful to Rev. Ali and the entire group for being so open with one another. It was an experience which has enabled me to reflect on what and how I believe. Thank you Ali, for guiding all of us on our journey with Christ. You are a true treasure and blessing to our church.”

“I was reminded of the seven aspects of prayer - adoration, praise, thanksgiving, penitence, oblation, intercession and petitions - and how much singing is part of it and why I miss the choir so much. So, inspired by our times together, I try to take time every morning to begin with prayer and some music. It calms me, so important in these trying times, so thank you.”

“The ‘Way of Love’ was my first online group ever. With lots of food for thought and faith (but no required homework!), I very much enjoyed getting to know the



other members, and myself, better. Positively excited about continuing the journey together!”

“Firstly, a big thank you to Rev. Ali for guiding us on our journey through the ‘Way of Love’. Inspiring moments I have to say! The time we spent together reflecting, sharing, loving and caring. From music to poems, the examen, life’s experiences and sunflowers - a true journey of faith, respect and trust. Thank you so much to everyone for making this so special. The journey continues as we all keep turning.”

“I really value this group.”

“It was like a mini retreat.”

The group, as The Way, is continuing to spend time together on the first, third, and fifth Wednesdays. Come and join us.

The Way of Love Group



Exerzitionen im Alltag - Daily Exercises

In the last **Ikön**, in the article about the Exerzitionen im Alltag (Daily Exercises), further details were promised for this edition. However, after due consideration, we have decided to save this article for a later issue. The Exerzitionen im Alltag are very much Lenten exercises, and we all have a very strenuous Lent behind us. We wish to write more about these exercises in the autumn, when consideration of new Lenten observations are more relevant to the church calendar. We will also then know more about the theme of the 2022 Exerzitionen and where it might be possible to participate, should anyone desire to do so.

Kristi Nowak and Carol Adeney

Golden Girls

On 24th April the Golden Girls met online and our theme for the day was hope and new beginnings. After a time of praise and prayer together, <https://abbeyofthearts.com/blog.2020/03/19/praise-song-for-the-pandemic/> we considered these quotes in small breakout groups. The prayer was not discussed, but it comes from the Editor's favourite book of prayers and seems to fit the theme.

“Optimism is the faith that leads to achievement. Nothing can be done without hope and confidence.”

Helen Keller

“The very least you can do in your life is to figure out what you hope for. And the most you can do is live inside that hope. Not admire it from a distance, but live right in it, under its roof.”

Barbara Kingsolver

“The new dawn blooms as we free it. For there is always light if only we're brave enough to see it, if only we're brave enough to be it.”

US National Youth Poet Laureate

Amanda Gorman

“You will not always be able to solve all the world's problems... but don't ever underestimate the importance you can have, because history has shown us that courage can be contagious and hope can take on a life of its own.”

Michelle Obama

“Hoping for the best, prepared for the worst, and unsurprised by anything in between.”

Maya Angelou

Look to this day!
For it is life, the very life of life,
In its brief course
Lie all the verities and realities of your existence:

The bliss of growth,
The glory of action,
The splendour of beauty,
For yesterday is but a dream
And tomorrow only a vision,
But today well lived makes every yesterday
a dream of happiness
And every tomorrow a vision of hope.

Look well, therefore, to this day!
Such is the salutation of the dawn.

Sanskrit prayer

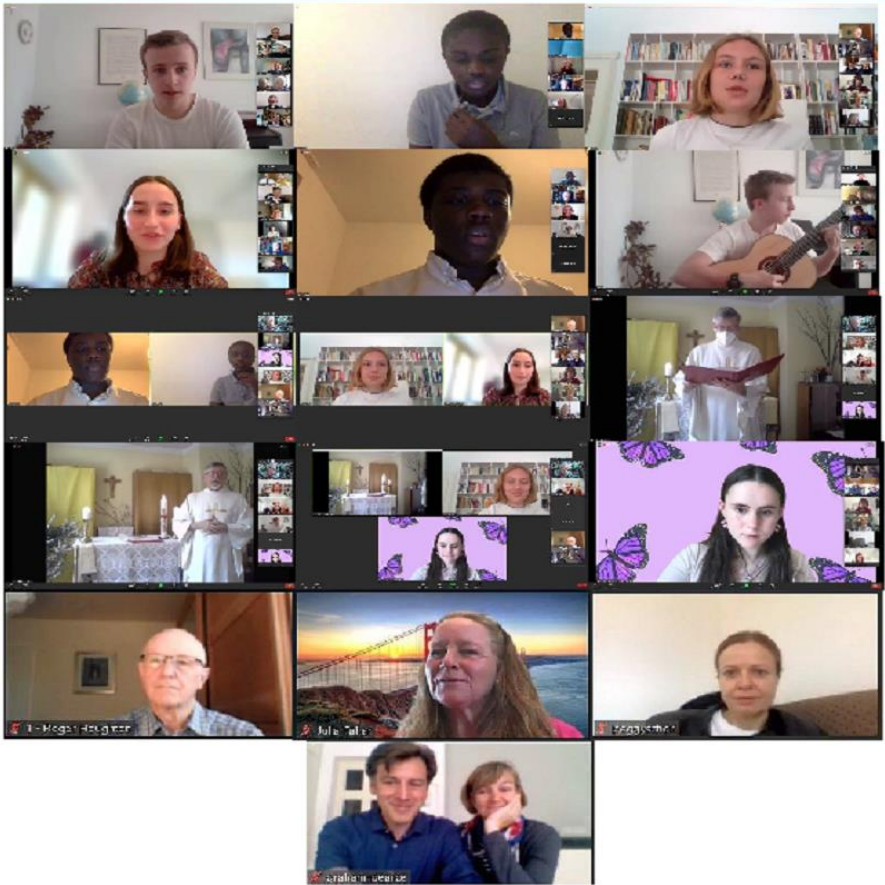


Representing positive hope for the future, the Cornflower is a humble reminder of nature's simple beauty and the fullness of life's cycle.

Joan Case, The Rev. Clair Ullmann and Jo Westcomb

Youth Activities

Congratulations to all in the Youth Group for conducting a very successful service on the 25th April.



From left to right:
Row 1: Paul Houghton, Ethan Oteng-Mensah, Esther Pearce,
Row 2: Anna-Louise Faller, Malakai Oteng-Mensah, Paul Houghton
Row 3: Malakai and Ethan, Esther and Anna-Louise, Fr. Ken
Row 4: Fr. Ken, Hannah Ettmayr and Esther
Row 5 and 6 proud parents: Roger Houghton, Julia Faller, Peggy Schön, Graham and Janna Pearce.
With apologies for not being able to get a screen shot of Mavis and Joe Oteng-Mensah or of Andreas Ettmayr.

My Time in Spain

One of the things I most appreciate about the German school system is that you are encouraged to take half a year or a year abroad to experience another culture. Initially I was looking forward to spending five months on the north coast of Spain, in El Astillero, a little town near Santander. It got off to a pretty bad start given that the airline Iberia didn't let me on the plane because my ticket number began with a "1" instead of a "0" for an unknown reason, and nobody seemed able to solve the problem... So I set off a day late with Lufthansa – I later found out that my host family thought that I had bottled it and was not going to come, but they were very happy to meet me when I actually arrived the next day.

My family there was better than I could ever have imagined. Jose, Marga and their 10 year old son Rodrigo were so amazing to me throughout the visit. We went to see lots of different places together in Cantabria. At the start of my visit in September, the weather was still very good, so we went to the beach a lot and I got to learn how to surf, we went stand-up paddling and jet-skiing and I even went horse-riding by the beach. These are all memories I will never forget. When winter started to arrive, we still enjoyed the days when it wasn't raining going hiking and visiting different towns nearby. Every Sunday we visited the grandparents and had lunch there with the cousins and the aunts. As you can see Covid didn't impact our day-to-day life there as much as it did in Munich. I was able to go to school throughout my stay and I could even go to swim training six times a week.

Every Friday and Saturday evening I met my friends, and we would get dinner together. Making friends wasn't hard for me because the people there were so open, friendly and welcoming. I'm still in contact with my close friends from there and I really miss them, but I know that Spain isn't very far away and as soon as the Covid restrictions allow it, I will visit El Astillero again.

One thing I really didn't expect was that school would be more challenging than I had thought it would be. But the teachers were so helpful and I got to enjoy subjects that I wasn't even interested in beforehand. The school system there is a bit different to the one in Germany, but all in all I think that they learn very similar things to what we learn here, except for the foreign languages which they learned at a more basic level.

At the end of my five months, Munich was in lockdown – no school, no swim training. I decided I really wanted to stay there for more time, so luckily the family was happy to extend my visit to seven months which was a very good decision. Looking back I wish I could have stayed even longer, given that the Covid restrictions in Germany are more rigid....

I think everyone who has the opportunity to go abroad for a few months should go. In those seven months I learnt so many things that will be useful for me in the future and will help me be more open to other cultures.

Esther Pearce



Esther (left) with her host family in El Astillero

Irish Dancing

When someone says Irish dancing, most people have never heard of it or directly think of Riverdance which is only a show which was made out of Irish dance steps by a man called Michael Flatley. This made Irish dancing grow in popularity. It is usually assumed that it is always performed in groups and it is not known as a serious competitive sport.

Irish dancing is a group of traditional dances. As we know it today it originates under multiple influences: Native Irish Dance, French quadrilles and English country dancing. It is said that Irish dancing was first practiced in Ireland in the 17th century, although there are some documents where it is inscribed that in the South of England such dancing went on in 1413.

I mostly train and take part in solo competitions and grade exams. There are two different types of shoes: Soft and hard. Soft shoes are black kind of slippers with long crisscross laces. The hard shoes have a heel at the back and a big block under the toe. Unlike in tap dancing all of the tips are made with the block and the heel must be lifted at all times. There are various different dances one can dance. The name of a dance indicates its speed and style. Even when dancers dance “the same” dance, they will usually have completely different steps. Our dance teachers customize the steps, making it compatible for that exact dancer.

While training in the studio, one normally wears sports clothes and flipped over poodle socks. At competitions, which hold the name *feis*, one varies the costume depending on what level one is competing at. In the later levels girls are required to tan the legs, put on makeup, wear wigs, poodle socks and their own solo dress. Boys usually wear black socks, black trousers and a colourful jacket. The goal at competitions is to have one of your dances placed and so you can move onto the next level. You start at Beginner and then Primary, Intermediate, Prelim followed by Open. The highest hope is to reach the *Oireachtas* (European Championships) and then to qualify for the World's.

Grade exams are a scheme to provide foundations of Irish dance and help dancers work towards achievable goals. There are 12 grades, which become increasingly demanding. Each candidate is individually examined, usually also in a studio. After passing all 12 grades, one can take the TCRG* exams to become a teacher.

Of course we occasionally do *Ceilis* (group dances), especially at gigs. Throughout the year we get asked to perform at different venues, such as at the St. Patrick's Day Parade and the Deutsches Theater.

I love the art of Irish dancing. It is something extraordinary which astounds people. It involves a lot of hard work and pressure but it is definitely worth it. The memories that you take with you: the feeling of standing on the stage, winning a dance, travelling to different countries for *feises* or having a laugh with your dance mates.

Hannah Liv Ettmayr

* Step Dance Teacher Exams



Hannah at *Oireachtas*, Amsterdam 2018



Milano *Feis* in May 2019



Behind the Scenes 2: The Bell Ringer

On page two of the bulletin, as well as details of who is serving on the vestry, there is a list of who is serving in that particular worship service. One such person is listed as Bell Ringer.

This office is ably filled every week by Paul Theo Pilgram. Paul and his wife Cathy, a leading light in the soprano section of the choir, sit, when there is no choir, week after week at the left side of the church as you face the altar. He and Cathy met in the Anglican Church outside the gates of Warwick University where Paul was finishing his studies after a seven-year stay in England. When Paul got a job in Munich they initially attended the Methodist Friedenskirche before coming to Ascension when Rev. Tom Pellaton was still in charge. Cathy and Paul have been faithful members of the congregation since then and indeed their eldest son, Clemens, was a member of the vestry before he left to study in USA.

We hear the bells ringing just prior to the Organ Voluntary. Paul explains what this involves:

“To activate the four bells takes very little skill – about as much as pouring water into a kettle! Someone has to do it, so why not me? The ringing of the bells is, for me, the crowning glory of all the preparations that have to go on well before the service at 12.00. The other job I have is a little more complicated. In non-Covid times I organise the recording of the sermon. I hop around in the ushers' room, set up my recording kit, check during the first reading if everything is working right and then record the sermon. This recording was initiated by Ian Catley, a former warden, and I have been doing this for the last five years and uploading the results to the church website under Worship: Sermons. I have no idea how many people actually listen to these recordings.”

Paul's love of technology and all things English date back to his schooldays. In the early years he was interested in electricity and music but then came Gymnasium when he had to endure English, Latin and French, as unfortunately his class was not taught by the aged Maths teacher who felt that computers had a promising future. Then, during a big class trip at the time of the Beatles to the independent school for boys in Abingdon, he was introduced to Cryotechnology and self-built lasers in laboratories in Oxford and was hooked. He wanted to live in Britain. After gaining a degree in physics from Marburg/Lahn University in 1976 he then won a DAAD scholarship (Deutscher Akademischer Austauschdienst) and was indeed able to complete his studies in England.

Paul Theo Pilgram with Sue Morris

The Outreach Group

Members of the Outreach Group share their experiences and show us how much we take for granted.

Stale bread?

Although at the moment the soup kitchen is very well supplied with fresh food, rice and spaghetti, firms don't tend to provide fresh bread, Brezen, cakes, biscuits, chocolates, drinks or flowers. These become luxury items. Let me explain.

In 2019 before Covid I took my two granddaughters, who are fourteen and sixteen years old, to the soup kitchen to help serve lunch. They were shocked when they saw the stale bread and Brezen, that they would never eat themselves, being offered to the clients. At the next meeting of the Outreach Committee I asked if we could take fresh Butterbrezen from a baker to the soup kitchen twice a year as a special treat. We agreed. In 2019 we served lunch starting with a fresh Butterbrezen. One elderly lady closed her eyes and said, "Mmm this is delicious. I haven't had a fresh Brezen in years!"

The expression on her face was motivation enough for me and was a useful life experience for my grandchildren.

Smell the flowers!

On another occasion when I arrived at the soup kitchen a mother with a six-or-seven-year old daughter was waiting outside for a bag of groceries. The little girl was enthralled by the flowers in the small garden and was bending over and smelling them. I also noticed that the sisters had made notices asking people not to pick the flowers in the garden so that everyone could have pleasure from them. As luck would have it I was, that same afternoon, on my way to visit a friend and so had a posy of spring flowers in my car. I gave it to the little girl and was thanked with such a big happy smile that I realised this was something extremely special to her. This experience motivated me to ask the Outreach Committee if we could buy plants for the people visiting the soup kitchen. On two occasions so far we have given out plants in pots that are cleaned, look new and are acquired at the local tip!

When did you last buy a potted plant or go into the garden to pick a few summer flowers without really thinking about it? When did you last enjoy a fresh Butterbrezen or indulge in a piece of chocolate with your coffee? Possibly not all that long ago. For you they may not seem to be luxury items, but experience at the soup kitchen shows that, for some people, they really are.

Liz Wink

A pair of pink socks

At the Tafel other stalls have rice, potatoes and vegetables, and these are important, but often it's the unexpected that puts a real smile on our faces and those of the visitors. We were at the Tafel distributing toiletries and chocolate Father Christmases when this man turned up. He was looking at a pair of pink knitted socks from Romania (one of Rev. Dorothee's projects) when I ventured to show him a pair of blue ones, but he just looked up, smiled and said,

"They are not for me; they are for my wife. She hasn't had a present in a long time. She'll love these pink ones. It's her favourite colour."

This taught me never to presume and reminded me that providing people with necessities is not always enough. How many presents do we get that we don't really want? Please give them to us. We'll take them to the Tafel and make someone's day.



Giving and receiving

This woman was on a low income and in need of help herself. That's why she was entitled to come to the Tafel, but in her need she didn't forget others. While we were distributing our usual stuff, she came by with a small bag of homemade biscuits to thank us for our help and that was a very humbling moment when everything was put into perspective. Giving and receiving are beautiful acts.

Angela Schneider

"Just as you did it to one of the least of these who are members of my family you did it unto me." (Matthew 25.40)

As Christians we are called to help those less fortunate than ourselves and that is why I am pleased to serve on the Outreach Committee. It is a form of service, but also discipleship and a way of working together for the common good. Indeed, it is a two way process. We are helping those in need, but the smiling faces and gratitude from those at the soup kitchen or the Tafel as they collect their shoe boxes at Christmas or their chocolate eggs at Easter is our reward, not to mention the letters of thanks we have received from the other organisations we support. In addition, there is the satisfaction of creating a community spirit, not just as a committee but also by involving our church members in many different ways.

Barbara Norman

" Love cannot remain by itself, it has no meaning.

Love has to be put into action."

Mother Teresa

Committee members:

Barbara Norman (Chair)
Angela Schneider (Secretary)
Joachim Zeller (Treasurer)
Liz Wink
Jill Thomas

Helpers at the Tafel:

Yann Savard
Astrid Savard
Rohit Paul
Shema Paul
Navin Chuugh



Easter Moments at the Tafel

A poem by the newest member of the Outreach Group:

Our Journey

Gone Saturday, our journey at Tafel was full of adventurous and magical moments.

Though Spring, our surprise was a rainy day, full of chilly and light drizzle moments.

But as they say, hearts are pure, come what may, move forward and set the dutiful Pace,

Serving the needy, doing God's work, we will always lie in the shadow of his blessed Grace.

Shining morning, we were joined by our smiling pastor, and we all arrived fully charged and in strength

Time was magic, standing together, greeting all, we sang our prayers, blessed in serving breadth.

Organizing, smiling, the adventure of serving began, with the arrival of those for whom we were there.

People, with smiling children, a reflective sight of Innocence, was what we stood and viewed there.

Serving them, we did notice, some selfless acts from a few of those who arrived at our serving stall.

Offerings women chose for their men and men for their wives, an invisible bond reflected, while we stood, serving all.

Surprising moments were visible, seeing children smiling at unexpected beautifully wrapped gifts for them.

Taking home Tafel memories, we end our day, hoping, we soon come back to serve in future, with more Easter blessings and wrapped surprises for all of them.

Navin Chuugh

Ascension Recipes: Chickpea Korma

Serves 2-3 hungry people!

Ingredients

Chickpeas	2 x 310 gr. tins, drained
Coconut Milk (unsweetened)	400 ml
Garlic	3 cloves
Onions	2
Red Chillies	2
Grated Ginger	1 teaspoon
Ground Almonds	50 gr
Cardamom powder	1/4 teaspoon (I simply grind the seeds from cardamom pods)
Cinnamon	1/2 teaspoon
Ground Cumin	1 1/2 teaspoons
Ground Coriander	1 1/2 teaspoons
Salt and Sugar	
Garam Masala	1 1/2 teaspoons
Clarified Butter (Butterschmalz)	2 desert spoons
Chopped Spring Onions or fresh Coriander	

Method

Finely chop the onions and the garlic.

Slice the chillies lengthways and finely chop them.

Mix together the onions, garlic, chillies, ginger and almonds.

Melt the clarified butter in a pan, add the spices, (not the garam masala) and fry briefly.

Add the onion, garlic, chilli, ginger and almond mixture and cook for 2 to 3 minutes, stirring constantly.

Drain the chickpeas and add to the pan.

Add the coconut milk.

Cook over a low heat for about 20 minutes.

Add salt, sugar and garam masala and cook for a further 2 minutes so that flavours are well combined.

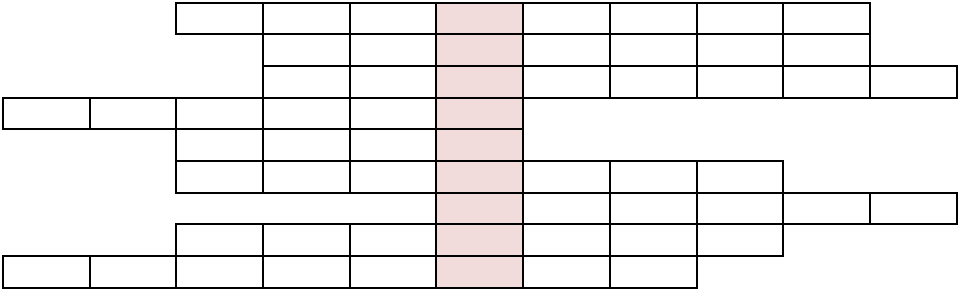
Garnish with spring onions or fresh coriander; serve with Indian flatbread (Naan).



Wendy Mountford

Ascension Acrostic

If you were reading the last edition of the **Ikon** carefully you should be able to answer the nine questions and so discover the mystery words that we hope will raise your spirits.



From the top

1. A sleeveless outer vestment that priests wear.
2. The Urim and ----- (See picture below!!)
3. It happens on Ascension Zoom on Thursdays at 20.00.
4. A peaceful farewell.
5. Presiding Bishop Curry advocates The Way of -----.
6. The Missionaries of ----- are sisters at the soup kitchen.
7. Faschingsdienstag is ----- Tuesday.
8. Fr. Dimmick's birthday is in -----.
9. Our Senior Warden was born in -----.



Solution on page 35

Reproduced by kind permission <https://the-scriptures.co.uk/studies/topical-bible-studies/bible-studies-by-mike-glover>.

Congratulations

To those who celebrated birthdays in April, May and June:

4 th April	Wendy Mountford	19 th May	George Battrick
7 th April	Loren Stuckenbruck	21 st May	Anna-Louise Faller
10 th April	Carol Adeney	27 th May	Roger Houghton
17 th April	Deirdre Tincker	29 th May	Jeff Leipsic
10 th May	Kurt Strehlow	16 th June	Priscilla Klingl
13 th May	Nurtac Denton	18 th June	Janis Wiedemann
17 th May	Jill Alison Thomas		

And all those who prefer to celebrate quietly so we don't know about it.

Congratulations to:

- Sue and Steve Knowles who celebrated their Ruby Wedding Anniversary on 25th April.
- Carol and John Adeney who celebrated their 55th Wedding Anniversary on 6th June.
- Rohit and Shema Paul for finishing their theses for their Masters' Degrees and for gaining employment!



Congratulations to Rev. Dr Ali Gray and Rev. Clair Ullmann who were each awarded a Rector's Cross by Fr. Dimmick at the AGM on Sunday 25th April.

Worship in Nürnberg

At St. James the Less we normally meet every 2nd and 4th Sunday for worship at 16:00 in the main church of the Jakobskirche in downtown Nürnberg:

**Jakobskirche - Church of St. James the Less
Jakobsplatz 1
90402 Nürnberg**



Please come and join us! We would be honoured to have you worship with us. No matter who you are, or where you are on your spiritual journey, you are welcome at St. James the Less. Hygiene rules will, of course, apply due to Covid.

Services are still, unfortunately, suspended. We had a service of Evening Prayer on Whit Sunday and are working on repeating this, followed by a virtual coffee hour, but this is proving difficult. Check our Facebook page to get the latest information: **Anglican/Episcopal Church of St James the Less.**

Worship in Augsburg

You are cordially invited to our Sunday Service at 16.30 which is currently an Evening Prayer on-site that is also shared in a Zoom session. Please feel free to ask for the Zoom code via the Facebook Messenger function or via the contact details on our webpage: www.stboniface.de.



It may, however, take us a few hours to respond. If you want to participate on-site, you will need to wear a face mask and comply with the other usual rules for disease prevention. There is, unfortunately, no singing at the moment, no separate child care or Church coffee.

**Evangelisch-Lutherische Auferstehungskirche,
Garmischer Str. 2a,
86163 Augsburg (Hochzoll).**

On my Desert Island..

'Desert Island Discs' is a programme on BBC Radio 4 in which famous people in conversation with the host are asked to choose the 8 tracks, The Bible, the works of Shakespeare, one additional book and one luxury they would take with them if they were stranded on a desert island.

On my Desert Island is the Ascension adapted version in which the castaway can take six tracks, one luxury and The Bible with them. We hope that by using this idea rather than a full-blown interview, we can introduce more parishioners in the **lkon**. To give you the idea of what is expected we are starting with two of the editorial team:

Sue, a retired teacher who was born in Chester UK has been a member of The Church of the Ascension since the 90s.

1. "*César Franck's Seven Last Words on the Cross*" because it is the most moving music I have ever sung.
2. "*Mozart's Bassoon Concerto*" to remind me of my sister.
3. "*Dvořák's Cello Concerto*" played by Paul Tortelier. If I hadn't played the oboe I would have played the cello.
4. "*Under Milk Wood*" by Dylan Thomas: The BBC recording with Richard Burton as the narrator. I can re-live my university days in Cardiff and remember my enduring love of Welsh rugby.
5. "*Four Quartets*" by TS Eliot read by Jeremy Irons. I would never get bored discovering new aspects of this poetry.
6. "*Bridge over Troubled Water*" by Simon and Garfunkel. Oh my lost youth!

Luxury: My camera. I'd send back photos for the **lkon**.

Ikon

Roger, a computer expert who runs his own small company, was born in Lancashire UK and has been a member of the Church of the Ascension since Father Tom Pellaton's time.

1. *"Dido's lament"* from Henry Purcell's *Dido and Aeneas*, because it was the first piece of operatic music that I ever enjoyed, and still moves me today.
2. *"Echoes"* by Pink Floyd. The music of Pink Floyd has accompanied me for nearly fifty years and I never tire of it; also, this piece is at least 15 minutes long!
3. *"Here Comes the Sun"* by the Beatles. What a wealth of melodies they gave us – so hard to choose just one.
4. *"Chattanooga Choo Choo"*. Believe it or not, there was a time in my life when I used to sing the American standards in the piano-bars of downtown Munich, so this will remind me of that happy period.
5. *"Tocatta and Fugue in D Minor"* by J.S.Bach. I could not live without a regular ration of Bach! This piece always reminds me of my father, who was a great organ fan and introduced me to the music of Bach.
6. *"Allegro from the 5th Brandenburg Concerto"* by J.S.Bach. After much thought, it has to be Bach again. That harpsichord solo just blows me away every time.

Luxury: A Land Rover, with which I would explore the island – at least until the fuel ran out!



An Interview with...

Parishioners who worship via Zoom or in physical church will know Astrid and Yann Savard as they are established readers and are both members of the Altar Guild. They gave me an interview sitting on their settee in front of a beautiful picture of zebras reminding them, I discovered, of their special honeymoon in Namibia and Botswana. I would love to have talked even more about their experiences as I love these two countries * but that would not get an interview finished so I asked the first question as to how they had met?

Yann: I was studying German and attending the Holy Trinity Anglican Church in Quebec City. I was really drawn to the priest there, who was from Baldham in Bavaria, and who radiated the love of God. So I asked him if he knew anyone who would be willing to welcome a student into their home so that I could talk more German.

Astrid takes up the story.

Astrid: So Yann's priest passed on the request to his father who was still preaching in Baldham. My daughter was in the congregation on the Sunday when she heard about this Canadian student who wanted to improve his German. Well I had been widowed for 5 years at that time, in 2015, and that summer was the first year when my children would be old enough to go their own ways to summer camp, and other than ferrying them to and from these various venues I had no plans. So I would have time to take this student on excursions to see beautiful Bavaria and I thought why not. So Yann arrived and over the next six weeks as well as enjoying Bavaria he experienced activities at the CVJM (more later) with me and hitch-hiked to Vienna, Berlin and Morocco.

Yann: In the following year Astrid came to Canada and we toured round the country in a campervan, having time to enjoy each other's company, and explore our ideas about faith. So we had become firm friends, had been on holiday together and had worked together again in Germany the next year before we became a couple in 2018.



So churches brought you closer together but you had been interested in many other religious traditions before deciding that Jesus Christ was important to you, Yann. Can you tell us something about that?

I grew up in a Christian family and I believed in Jesus and was never forced to go to church. When I left home at 17 I did a lot of travelling and came into contact with all sorts of people who had hidden gifts and, I felt, were put on my path by God. I went on a big quest to discover more about spiritual things, things from above, and became intensively involved in yoga, Buddhism, Hinduism, Native American spiritual practices and I spent time with travellers and spiritual people learning from them. After years of trying to integrate all those practices, I realised that they only caused confusion in me and that I only needed Jesus, that his Light was the brightest, deepest, strongest, truest and most peaceful of all Lights that I had encountered in the inner world.

Throughout the years, I had felt that my ability to love was very limited and I became aware that the concentration and yogic powers, levitation and telepathy for example, that I was seeking through yoga were actually harming me and were useless when it came to helping all these people that I was meeting and understanding their hearts. I discovered that the spirits behind those psychic powers have one purpose: To take more and more place in our souls that should be God's place. The body and blood of Christ is our ultimate refuge where those spirits can't reach. I changed my focus to deepen my relationship with Christ, the true Love that made me feel whole. His Love gave me the ability to be close to people, no matter who they are. The Lord really blessed me with opportunities to know him better in monasteries and various churches world-wide.

Can you tell us more about you and your beliefs, Astrid?

Well like Yann I grew up in a Christian family. God was always in my life; he was my Good Shepherd; my father was on the vestry of the church in Poing; we went to church regularly; we sometimes discussed the sermon around the Sunday lunch table; but religion seemed to me to be rather head-centred. I was somehow not really involved with my heart until at the age of 15 school friends told me about how, at a youth camp of the CVJM (Christlicher Verein Junger Menschen), they talked openly about faith, prayed for each other with open hearts. It didn't take long after that for me to feel Jesus speaking to me personally. Through the CVJM I have learnt to serve others with love, whether it was helping young kids at a summer camp or in workshops, or simply reacting to the needs of our fellow human beings. The CVJM is a non-denominational organisation under the auspices of the Evangelische Lutherische Kirche; open to anyone – old and young despite the name! It is an organisation in which true ecumenism is practised. We don't ask people whether they are Catholic or Protestant or Orthodox, or Free Church; the important thing is to serve in Christ's

Spirit. We all go to our own churches on Sundays, but on two days a week, when there are not Covid restrictions, we come together to serve others. It is a very enriching experience, as people in this group come from many different backgrounds and different cultures.

It is obviously a very important part of your lives.

Astrid: Yes. And I am glad to say life in Faith is also important to my three happy kids. They learned to walk with Jesus at the CVJM. I call them kids but they are now 21, 24 and 26. They have been to Bible Schools in Costa Rica, Sweden and The Philippines with different Christian Organizations like Torch Bearers and Metro World Child and are now part of different parishes.

So how does the Church of the Ascension come into all this?

Astrid: When we decided to get married and Yann came here, he had to say goodbye to his church in Canada so I gave him the choice of where we should worship and he chose a church that is a member of the Anglican Communion. The liturgy is familiar to him and he can feel at home. We are still very committed to our work at the CVJM so our commitment to the work at the Church of the Ascension is limited mostly to Sundays at the moment.

Yann: Yes I felt a home. After my experiences of different religions and denominations the Anglican tradition is the one that seems to be less dogmatic, can leave room for questioning and make everyone welcome. I have to say too, that we stayed on here at the Church of the Ascension because of the diversity of the congregation and the welcome we received. We get spiritual enrichment from the regular Eucharist and we can give back by helping as lectors and helping with the Altar Guild.

What of your professional lives?

Astrid: I am an occupational therapist, so I focus on improving a person's ability to perform activities of daily living and working. I work at the Berufsbildungswerk in Kirchseeon, where I work with young people who have learning difficulties or mental health issues and who are learning a handcraft profession. Two half-days I am in a practice where I work with young children with various problems. This has been difficult in Covid times because keeping social distance is not always possible and I have to wear a mask all day of course. I have now had my first vaccination and am very happy about this.

And you Yann?

Yann: I am very lucky in that I have a loan from the Canadian government to study in a British Programme from the University of Middlesex. I have embarked on a two-year programme leading to a B.A. in Games Programming. I was thinking of becoming a teacher at one time and in fact I have done an internship at a primary school in Germering, so this programme really excites me.

Ikon

I am interested in serious games that are used in the fields of education, medicine and therapy. There is a lot of interaction built into games and motivation can be high as the technology allows for immediate feedback.

So between your commitment to helping others and your job and studies do you have time for hobbies?

Astrid: I love all things creative. I love taking photos and producing photo albums. I also like weaving and during lockdown I did quite a lot of painting.

Yann: Astrid is a very manual person; she is gifted with passion and skills to renovate things in the house really well.

So who does the cooking? (Much laughter at this point!)

Astrid: I usually make something nutritious when I come home from work. I was used as a child to have regular family meals, but for Yann eating out of a tin can be enough.

Yann: I am much less used to family routines, but I have strong personal routines. Having said that, I love certain customs in Germany. I appreciate, for example, that shops are not open all hours, especially on a Sunday as they would be in Canada and that there are quiet times that should be respected. We like to live the Sabbath as a special day to rest, pray and appreciate time with God.

So the story began with learning German. What languages do you communicate in now?

Yann: At the beginning it was probably 80% English and 20% German. My first language is French but we have this common communication bridge: English.

Astrid: Now it is probably 98% German and we only resort to English if there might be a difficulty in communicating clearly.

(Despite her “only” having learnt English at school and spoken it on holiday Astrid’s English is well-nigh perfect. Ed.)

I hope when the vaccination programme kicks in in earnest and lockdown is a thing of the past we will be able to talk to you in person as you hand out cups of tea and coffee at real coffee hour.

Thank you for talking to me.

Sue Morris

* This link will take you to the film they made entitled: Gospel in the South of Africa:

<https://www.youtube.com/watch?v=mjCXw-nozRM>



Coming Events

Wednesday 16th and 30th June: The Way of Love with Rev. Dr Ali Gray
19.20 to start at 19.30
(Meetings on the 1st, 3rd and 5th Wednesdays of the month)

Saturday 26th June 10.00: Golden Girls

Sunday 27th June: Fr. Dimmick's last Sunday with us

Saturday 10th July at 14.00: Women's Book Group

Quiz Night will be back. Watch the bulletin for the date of the next fun evening.

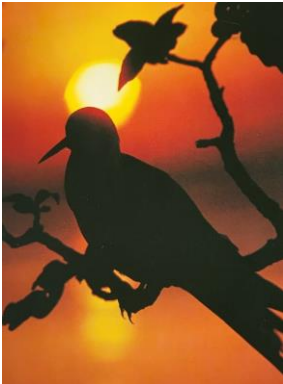
The Young Adults' Group hopes to resume meetings soon every second Saturday of the month. Watch the bulletin for details.

Looking even further ahead:

Racial Justice Book Group October 16th at 16.00

Regular Events

Tuesdays:	08.30 09.10	Morning Prayer followed by: Morning Coffee
Thursdays:	09.00 20.00	Yoga with Nurtac Denton Compline



Answer to the Acrostic (Page 25)

		C	H	A	S	U	B	L	E		
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Answers to the Pentecost Voices (Page 7)

You will see that it was not always native speakers who spoke about the message at Pentecost. Apologies for imperfections!

- | | | |
|-----|---------------|-------------------------------|
| 1. | Norwegian | Kristi Nowak |
| 2. | Latin vulgate | Jes Villa |
| 3. | French | Yann Savard |
| 4. | Swedish | Malcolm Phillips |
| 5. | Hebrew | Rémy Bethmont |
| 6. | Spanish | Carol Forrester |
| 7. | Afrikaans | Aileen Klarmann |
| 8. | Yoruba | Lateef Adewale Agbage |
| 9. | Turkish | Nurtaç Denton |
| 10. | Hindi | Rohit Paul |
| 11. | Malayalam | Shema Paul |
| 12. | Russian | Joachim Zeller and Konstantin |
| 13. | Portuguese | Bob Nowak |
| 14. | NT Greek | Rolf Schneider |
| 15. | Italian | Sue Morris |



Vestry Visioning and Goal Setting 2020-21

In November 2020, the Vestry decided to devote special attention to formulating a vision for the parish and to agreeing on a set of shared goals to be pursued in the coming years. Mindful of their responsibility to select Ascension's next Priest in Charge, members of the Vestry saw the importance of being able to articulate clear priorities for the parish, based on a thoughtful and prayerful consensus.

During the next three months, Vestry members undertook a series of structured reflections on the various aspects of parish life and key questions for our future. They built a high degree of consensus through discussions on these topics at their regular Vestry meetings and during a special virtual Vestry retreat on March 12-13. Outcomes of this process are included here in the form of four "Cornerstones" that express what the parish is now and what it aspires to be in the coming years. You might think of them as special and defining features of our community when we are at our very best.

Linked to each cornerstone is a set of goals intended to shape our efforts and guide the direction of the parish in the near future (2-3 years). These are understood not as a list of activities, but as guiding priorities from which many activities and ministries could, and should, arise over time.

Cornerstone One: We are a deeply welcoming parish

Ours is an established culture of openness; of welcome, warmth, and inclusiveness. In this regard, we aspire to become more attractive and relevant to larger groups of potential members, especially to younger people and families. We also aspire to create an even greater sense of belonging, to follow up with each newcomer, to excel in welcoming people to be truly themselves, and to follow the example of Christ in being more radically inclusive.

The Vestry articulated six goals in this area:

- To deepen our connections and our spirituality
- To explore new ways to welcome newcomers and those finding their way back to us.
- To focus on inclusivity and diversity in all we do
- To minister to cross-cultural couples, and to people transitioning to life in Germany.
- To support refugees and other kinds of immigrants to the area
- And most crucially, to prioritize actions that increase worship attendance, program participation, and add members to the roles and increase Zoom attendance.

Cornerstone Two: We are connected and engaged

This means that we have a tight knit, caring, uplifting, and mutually supportive core membership. We relish our connections with the Convocation of Europe and the Worldwide Anglican Communion. As a result, we are called to nurture and engage members of the congregation, encouraging them to grow their Christian faith and to deepen their commitment to the Church of the Ascension community and to the Convocation.

The goals that arose from this cornerstone are as follows:

- To foster a culture of caring curiosity that allows parishioners to express interest, concern, and love to one another without hesitation or embarrassment
- To create new forums that allow more people in need of care and support to make their needs known to us
- To extend care more fully to those beyond Munich and those unable to attend services at Emmauskirche
- To increase the number and diversity of members involved in Convocation activities
- To support and encourage choir members and musicians while they are not able to sing together
- To lay the groundwork for a youth music program in the future.

Cornerstone Three: We are committed to learning in the faith

We believe that our members are eager to learn and uniquely equipped to lead through a ministry of Christian Education. We understand that to thrive as a parish we must offer relevant, inspiring, and timely Christian Education for a range of ages and entry-points.

Therefore, our goals are:

- To build more capability for delivering Christian Education for children and youth
- To align Christian Education offerings with the needs and interests of the community
- More broadly, we seek to raise awareness of the many learning opportunities in the life of the Church - including those that arise from our individual relationships with God, from the traditions and principles of the Episcopal Church, from the pursuit of God's peace and justice in the world, and from our interactions with each other in the Beloved Community.



Cornerstone Four: We are present and responsive in the time of Covid

We are called to be present with the community and respond to needs that arise from the pandemic and in its aftermath. We aspire to be a reliable anchor throughout this historic time of crisis - to acknowledge and minister to the effects of the pandemic including people's fear, loss, loneliness, isolation, and uncertainty.

The Vestry agreed to three goals in this regard:

- To remain deeply committed to being there for people, whatever comes
- To respond to the needs in the community that arise from Covid, its attendant disruptions, and from the aftermath of the pandemic
- To continue to adapt creatively and explore who we are - and who we might become - through continued hybrid services and in possible on-line care.

The Vestry's desire is to communicate the outcomes of this visioning process with the entire community. We wish to share our excitement and optimistic outlook for the future vitality of this parish.

It is our strong belief that these priorities will help The Church of the Ascension to thrive in the years ahead, but only through the power of the Spirit, committed leadership, and the faithful engagement of each parishioner in his or her own way.

Lloyd Denton

As Lloyd has written, these goals are understood as guiding priorities from which many activities and ministries could, and should, arise over time.

Vestry members really need comments and suggestions from you, fellow parishioners, as well as future commitment to new activities that will help us achieve these goals.

Ed.



Vestry 2020 - 2021

The Vestry, together with the Priest in Charge, are responsible for the running of the church. Don't hesitate to contact any member if you have a question.

Janet Day-Strehlow	<i>Senior Warden</i>
George Battrick	<i>Junior Warden</i>
Michael Beer	
Lloyd Denton	
Jeanne Glenz	
Tonda Kemmerling	<i>Clerk of the Vestry</i>
Steve Knowles	
Sue Morris	
Graham Pearce	
Joy Schindel	
Angela Schneider	
Joachim Zeller	



“ I shall pass this way but once; any good that I can do or any kindness I can show to any human being let me do it now. Let me not defer nor neglect it, for I shall not pass this way again.”

Etienne de Grellet - 18th century Quaker missionary



On the following two pages you will read about the Convocation's farewell to Pfarrer Reichenbacher.

Left: At the Emmauskirche's farewell service for Pfr. Christoph Reichenbacher, Fr. Dimmick presented him with a certificate of thanks for his kindness to us and good wishes for his retirement from Bishop Mark (the text kindly translated into German by Archdeacon Walter).

Right: We received a friendly reply in acknowledgement from Pfr. Reichenbacher.



The Convocation of **Episcopal** Churches in Europe

The Episcopal Church in The Anglican Communion

THE CATHEDRAL CHURCH OF THE HOLY TRINITY

23 Avenue George V + 75008 Paris + France

OFFICE OF THE BISHOP

In Dankbarkeit für

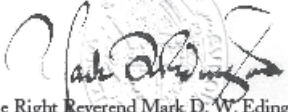
Pfarrer Christoph Reichenbacher

Anlässlich seines Eintritts in den Ruhestand möchte die Convocation of Episcopal Churches in Europe ihre tiefe Dankbarkeit für seine Partnerschaft im Dienst mit der Church of the Ascension und mit der Episcopal Church in ganz Europa ausdrücken.

In den letzten fünfzig Jahren hat die Church of the Ascension in der Emmauskirche ein Zuhause gefunden. Pfarrer Reichenbacher ist während der Hälfte dieser Zeit der treue Pfarrer der Emmauskirche gewesen. Er war unser Freund, unser Gefährte in Christus und unser Bruder beim Zeugnis des Evangeliums Christi in einer unruhigen Welt.

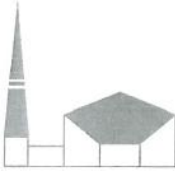
Die ganze Convocation möchte ihren Dank für seinen engagierten Dienst zu seiner Gemeinde und für seine willige und einladende Unterstützung der Church of the Ascension aussprechen. Wir grüßen auch unsere Schwestern und Brüder in Christus in der Emmauskirche in München-Harlaching, und versichern ihnen unsere Gebete in dieser Übergangszeit,

mit herzlichen Grüßen und Segenswünschen,



The Right Reverend Mark D. W. Edington
Bishop in Charge

Paris, 28. Januar 2021



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Sehr geehrte, liebe Freunde der Church of the Ascension!

Herzlich möchte ich mich mit diesen Zeilen für Ihren warmherzigen Gruß bedanken, den mir Reverend Kenneth Dimmick und George Batrick im Auftrag Ihres Bischofs übermittelt haben.

Bitte richten Sie Ihrem Bischof Mark Edington meinen herzlichen Dank für seine freundlichen Worte aus.

Ich wünsche der Gemeinde, die nun über 50 Jahre bei uns zu Gast ist, weiterhin Gottes gutes Geleit und möge die Verbindung zwischen unseren beiden Kirchengemeinden noch lange bestehen bleiben.

Mit herzlichen Segenswünschen

Ihr

Christoph Reichenbacher
Pfarrer

Closing Words

A Note of Farewell from Ken

In my letter at the front of this **lkon**, I wrote about the meaning of words. Etymology can reveal wonderful subtleties. As this is my last chance to write something for you I am thinking of what it means when I say good-bye. Good-bye is a strange word. It came into usage in the first half of the 16th century. The 'good,' was a way of spelling God. And the 'bye' was written 'bwy'e' – a contraction of 'be with you'. 'God be with you' seems a much more interesting parting word than good-bye does, in the modern secular sense. It is a prayer: 'May God be with you until we meet again.' *Auf Wiedersehen*, on the other hand, is nuanced in a way that expresses a belief that we will see each other again. *Vaya con dios* in Spanish, is simply 'Go with God'. Do we go with God, or does God go with us? Either way seems good to me.

There are many ways to say it: *Ade*, *Servus*, or *Tchüss*. My soldiers in Herzogenaurach, back in the 70's, liked to meld together American and German words into a funny '*Wieder-bye-bye*'. And my Swabian friends in Stuttgart liked to have an endearment aspect – *Tschüssle*.

Aloha, fare thee well, *sayonara*, *ciao*, *au revoir*, see ya' later... they each mean far more than merely acknowledging a parting. Some imply hope of being reunited, and others invoke the blessings of God on the departing one. Some sound old-fashioned and formal. A few sound casual and even comic. But with any word, any language, it remains hard for me to say it.

But say it I must. "May the blessing of God, almighty, the Father, Son, and Holy Spirit be with you all until I see you again", is too much of a mouthful. So I will choose to say it in the very short but meaningful German phrase... *bis bald*.

Ken +



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Please help us to fill the magazine with the life of the church and send any ideas or contributions for the next issue of **lkon** to the editor for consideration: sue.morris@web.de

Please note ...
if you want to have anything announced during the church service or in the bulletin, you will need to first run it past the Senior Warden, Janet Day-Strehlow.

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The Church of the Ascension is an Anglican/Episcopal Church in the Convocation of Episcopal Churches in Europe,
a member of the worldwide Anglican Communion.

We extend a warm welcome to all!

Our Purpose and Mission

We offer worship in English, serving Greater Munich and the surrounding area. We welcome people of all nationalities to join our community and share in our journey towards a deeper knowledge of God as revealed in Jesus Christ.

We seek to:

- Proclaim the Good News of Jesus Christ by word and deed
- Celebrate God through beautiful and meaningful worship
- Minister to one another through worship, fellowship, Christian education and pastoral care
- Care for people in the wider community through outreach projects, both alone and together with others.