

THE EUROPEAN ANGLICAN



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WITNESSES:
BISHOP'S CALL
TO UNITY

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FROM OLD
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REMEMBERED

HAVE CHOIRS
WILL TRAVEL:
SPANISH SERENADE
IN TANGIER

FREE

DIOCESE IN EUROPE
THE CHURCH
OF ENGLAND





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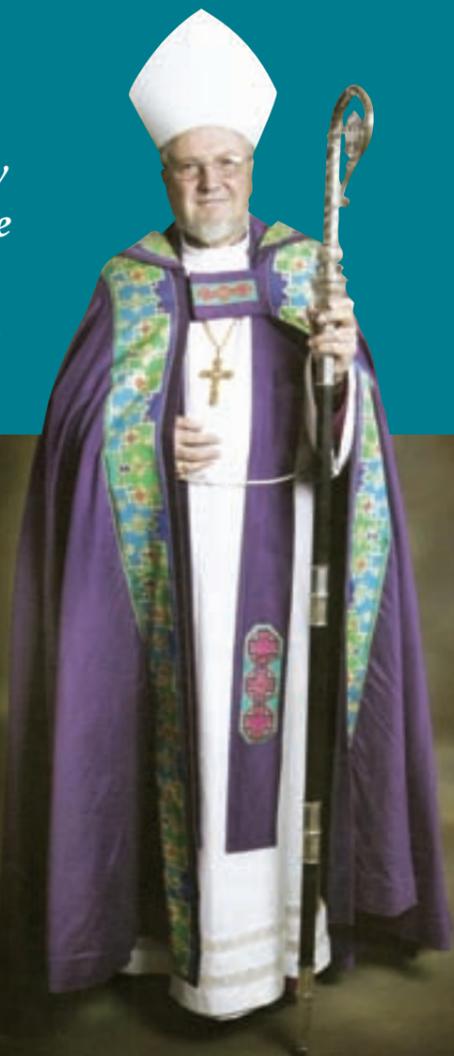
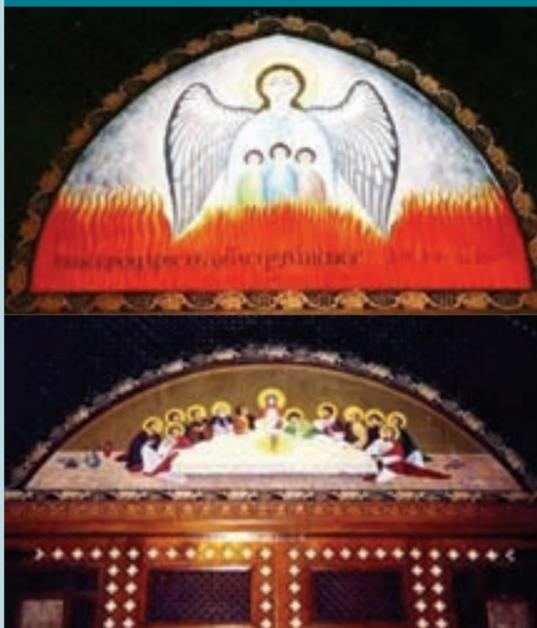
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Cover photo: Bishop Geoffrey with Zarina Davlyatova who manages Christian Aid's programmes in Tajikistan, the focus of the Diocesan Lent Appeal – more on page 9

MARTYRS, WITNESSES AND UNITY

Edited excerpts from a sermon by the Bishop of Gibraltar in Europe to mark the Week of Christian Unity in January 2007 at Tyburn Convent, London



Towards the end of last year Father Matta the Poor, one of the outstanding monastic leaders of the Coptic Church died. He was the spiritual father of the desert Monastery of St Macarius in the Wadi al-Natroun just off the desert road between Cairo and Alexandria. Fr Matta and the monastery were deeply committed to Christian unity, and there is a story of how a group of theologians coming to the monastery for an ecumenical meeting

were greeted by Fr Matta. He welcomed them, and then said: 'How many of you are prepared to die for Christian unity? For, if you are not prepared to die for it, then there is no point in coming here to talk about it.' There was an awful silence. Then one of the ecumenical delegation said, 'You are very hard, Father.' There was another silence, and then another member of the delegation spoke quietly: 'But he is quite right'.

*"Jesus Christ the faithful witness, the first-born of the dead, and the ruler of the kings of the earth."
(Revelation 1.5)*

'Martyr' and 'witness' are we know the same word in Greek. So the Risen Lord in his commission to his disciples, opening their minds to understand the scriptures, speaks of the paschal mystery of crucifixion and resurrection, of Good Friday and Easter, and of that mystery as the source of repentance and forgiveness, the life of the new creation, which is the Gospel the Church is called to proclaim and preach and live. *You are witness of these things* – you are the martyrs of this truth. But that is because Jesus Christ is the *faithful witness, the enduring martyr*, who because he is victorious over death, *the first-born of the dead is ruler of the kings of the earth*, the kings, the political powers of this world. And the martyrs of the church, who so often suffered at the hands of persecuting rulers, share in that victory over death and in Christ's rule over the kings of the earth. In early Christian mosaics depicting Christ in glory it is often the white-robed army of martyrs carrying palms of victory who are shown flanking the throne of the Lord of glory.

I recently visited Lyon a city with a history of martyrs and witnesses to Christ in the earliest centuries of the Church. It is also a city where the church has a particular vocation to the unity of Christians, for it was there that Abbé Paul Couturier in 1934, touched by the spirituality of Russian refugees whom he had met, built on the octave of prayer for Christian Unity dating back to 1908 initiated by two Anglicans, to establish this week of prayer for the unity of all baptised Christians. I was privileged to take part not only in a great ecumenical service together with Cardinal Phillippe Barbarin and many other church leaders, but in a children's workshop with 180 children asking questions about the

churches and their quest for unity, all gathered up in a short service with prayers written by the children themselves. Couturier reminded us 'that the walls of division do not reach to heaven.'

Early in my ministry as Bishop in Europe I went to Antwerp for a meeting of the Tyndale Society which coincided with a major printing exhibition supported by the city of Antwerp. William Tyndale, the great translator of the Bible into English, was burnt at Vilvorde just outside Antwerp. We began, through the generosity of Bishop Paul van den Berghe of Antwerp, with an Anglican Evensong in the cathedral. There was a large congregation. Before we began Bishop Paul said he wanted to say words of welcome, and then went on that what was done to Tyndale was a crime, for which he asked forgiveness on behalf of his church, and as a sign of that penitence, and because we needed to honour each others martyrs, he invited me to take his Episcopal throne and sat on a stool beside me. It was a wonderful, moving and humbling gesture – an embrace of love which surely contributed to the healing of memories which is so necessary. When we remember that so many of the fault-lines of Europe have their origins in division between Christians all of us need to come in penitence. The sacking of Constantinople by the Fourth Crusade still scars memories between Orthodox and Catholics, just as the memory of what was done here is a wound which needs constantly to be transfigured by the grace of God – for all wounds can either fester or be transfigured – we have no other choices.

"Then he opened their minds to understand the scriptures, and said to them, 'Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. You are witnesses of these things.'" (Luke 24.45-48)

Martyrdom is not a thing of the past, it is here and now. A Syrian Orthodox priest, Father Boulos – Father Paul – who, when religious passions had been raised among radical Muslims in Mosul, by reports of the Holy Father's words quoting a Byzantine Emperor in an academic lecture in Regensburg, was seized by extremists, who demanded he convert to Islam, and on his refusing, they cut off his arms and legs, disembowelled and beheaded him. A friend of mine in the Syrian Orthodox community here in London comes from Mosul, and his family knew Father Boulos well. He was, he said, a simple and gentle priest, and what happened was terrible. Another of the great army of martyrs, another life showing forth crucifixion and resurrection. Another life fulfilling what the Risen Lord told his disciples, *You are witnesses – you are martyrs – of these things.*

None of us knows how in similar circumstances we would behave. We all know that we need the grace of Christ to live the life of Christ. We all know that for the following of Christ there must always be repentance, the renewing of our hearts and minds and the transfiguring and transforming of our memories. Lady Julian of Norwich wrote that the *goodness of God is our highest prayer, and it comes down to the lowest part of our need.* That is true for each one of us, for the martyrs at their dying, and for the churches on their pilgrimage to unity in Christ – Christ who is the pattern of both our dying and our living, *the faithful witness – the true martyr – the first-born of the dead and the ruler of the kings of the earth.*

REMEMBERING FOR THE FUTURE 1927–2007

Canon Ray Jones, Chaplain at St George's Memorial Church the Belgian town of Ypres, understands the painful history of the locality as a front line site during World War 1 and writes about the opportunities for education, co-operation and ministry today.



The standard of St George hangs outside the Ypres church which carries his name.

LEST WE FORGET

At the end of the First World War a decision was made by the British Government to create a memorial to the many thousands of soldiers who had died in the three Battles of the Ypres Salient and associated battlefields in that area. After much heated argument a site for a memorial church was located and funding raised for the building of St George's Memorial Church in the town of Ypres. The foundation stone was laid in July 1927 and the Church completed and consecrated by the then Bishop of Fulham in 1929.

ECUMENISM IN PRACTICE

From 1927 when the door of the Church was opened and Chaplains appointed, St George's has welcomed church people and their clergy of all denominations to offer worship, prayer, thanksgiving and reflection on the meaning of war, the sacrifices made in the hope of peace and to look forward in hope to a world where war is no more.

It is from this firm base of ecumenical outreach that clergy and congregations of Anglican, Roman Catholic, Orthodox and the United Protestant Church of Belgium work and worship together on a regular basis, sharing services in Holy Week, Easter, Christmas and at the many international, national and civic ceremonies at the Menin Gate Memorial.



Not just any graveside. Canon Ray Jones offers prayers for victims of battle 90 years ago.

A PLACE OF PILGRIMAGE

St George's has been a place of pilgrimage and remembrance ever since. In 2006, over 140,000 people (veterans, RBL members, Regimental Associations and individuals) from the UK and across the world, visited the Church and a further 38,000 school students from UK, Australia, New Zealand, South Africa, India, Pakistan and from all corners of Europe came in organised school groups. Many schools come to share in services of Remembrance and the Dedication of a memorial plaque to their former pupils who gave their lives in the Great War.



Remembrance ceremonies have a particular poignance here.

A WIDER MINISTRY

The present Chaplain, Canon Ray Jones, who is a former Army officer and Chaplain travels far and wide with his ministry at St George's. The Commonwealth War Graves Commission calls on him to conduct burial services for the recovered remains of WW1 soldiers found in the former battlefields. Canon Jones says "The burial service is simple – an act of Christian love and respect for the dead. Quite often the remains are unidentified, others may have an identity disc, a regimental badge or button. They are buried in simple wooden boxes. Occasionally the soldier is identified by name and Regiment- the Ministry of Defence take enormous care and effort in tracing relatives – and where possible a funeral service with full military honours is arranged and relatives attend. All burial services are conducted in a military cemetery and are deeply moving occasions. They are an important part of my ministry here in Belgium" Canon Jones is also asked to conduct

THE LOST BOYS

By Matt Eglinton

Your sacrifice has long gone by
But our remembrance of you shall never die.
Today your memory's quietly kept.
No words are needed; we shall never forget,
We each of us in our own way
Commemorate your lives today

These poems are from an anthology of modern poetry produced by the students of Queen Elisabeth's Grammar School, Horncastle Lincoln "From the Trenches". Sold in aid of The Royal Naval Benevolent Trust, The Army Benevolent Fund and the RAF Benevolent Trust,

CEMETERY

By Sarah Browne

Unearthly silence
Broken only by soft words from those paying their last respects.
Shadows loom behind the headstones,
Symbolising the dark occurrences from the past.
Close your eyes and listen,
And in the distance you can hear them, Laughing
Or maybe crying.
Each headstone tells the story of a soldier
All were brave, fearless
They fought for us And we owe them everything

their own age (or younger!) and wondering what had happened the soldier "known only unto God". It is an experience which some students reflect in poetry or prose and which will be with them for the rest of their lives".



"In the midst of life." The graphic message of St George's ministry challenges people all over the world.



Annual Services of Remembrance for the Royal British Legion, the Belgian Sections of the Royal Air Force and South African Air Force, the Brigade Peron (Belgian Army) and other organisations who served with the British Forces in World Two. In 2006 Canon Jones travelled to Dorchester in England to conduct a service for members of the Dorset Regiment. This year they will have their service in St George's.

The highlight of the year is the annual services in St George's for British Schools and Colleges. "I regard these services- and the visits from so many school students – as a major part of our ministry here. This is very much where the young people are fully engaged in "Remembering for the Future" Their battlefield journeys, tracing the battles fought by their ancestors, walking the fields, seeing the lines where the trenches were dug, standing quietly in the cemeteries with the rows of headstones, reading the names of soldiers of

EASTER ACROSS EUROPE

CALAHONDA (SPAIN)

On the Costa del Sol, Easter Sunday in Calahonda brings an increased congregation as holidaymakers arrive for the Holy week celebrations. This, in turn, provides an encouraging increase in the number of children at Sunday school on Palm Sunday and Easter day. The youngsters join the start of the main service then go off for their own activities – which may include individual Easter gardens or a huge mosaic cross. The younger children paint hard boiled eggs and decorate cakes. All their work is shown to the congregation in a procession during the last hymn.

Then while adults enjoy coffee (and decorated cakes) after the service the children are let loose into the garden at the back of the church



for the grand Easter egg hunt. Also hidden are painted eggs which the excited finders can exchange for a bigger prize.

SWEDISH EASTER

In her Easter Day sermon last year, the newly arrived Gothenburg chaplain Barbara Moss quoted from a local newspaper advertisement for one of Sweden's most famous companies, IKEA. "Take Easter seriously! It's high time that Easter had the same status as Christmas!" After various suggestions about what you can buy to enhance your Easter celebrations, the copywriter concluded: "Påskén är gul, påskén är

"Long Live Easter" says canny Swedish firm

kul! Länge leve påskén!" (Easter is yellow, Easter is cool, Long live Easter) then she added "Even if I don't see much connection between celebrating the resurrection of Jesus and buying a cheese grater or a pie dish, I have to agree with the last sentence. But we can say it in just one word: "Alleluia!"



ATHENS EASTER

In Athens, on the eve of Easter the holy fire is lit, as it has been for many centuries and the Easter candle is blessed before the congregation join in the glorious strains of Χριστός Ανέστη – Christ is Risen.



EASTER SNIPPETS

The Easter tree is an old custom in Germany, Holland and some other European countries. Unlike the evergreen Christmas tree this has bare branches and is in a pot filled with earth. Children decorate them with empty eggs which have been dyed and tied with ribbons. The bare branches symbolize death while the eggs are a symbol of life.

A unique Danish Easter tradition is to send a teasing letter – known as a Gækkebrev – a few weeks before Easter. It contains a paper clipping of some sort, a snowdrop, and a verse (home made!) and usually ends with a sentence like: "mit navn det står med prikker, pas på det ikke sticker" (my name is with dots, beware of the spots). The sender signs with dots, equalling the number of letters in their name. If the recipient cannot guess the sender, they have to give you an Easter chocolate egg, but if the sender is guessed, you buy them an egg.

In many parts of Europe people meet in the open air, often on the summits of hills to watch the sunrise on Easter Day. In some places, including the Alpine regions of Austria the moment is marked by the shooting of cannon and the ringing of bells. Bands and choirs used to greet the rising

sun as a symbol of the Risen Christ with Easter hymns and alleluia songs.

In the island of Malta on Easter Day a group of men carry a statue of Christ from their church to a hilltop nearby, although not as a slow and solemn procession. They run uphill as fast as they can to symbolise His rising from death.

In much of Central Europe on Easter Monday men would go from house to house symbolically beating women with a whip made from a few twigs of willow. They may also pour water or perfume on them. It's supposed to bring women good health throughout the year and women are expected to thank the men with an Easter egg, some food, drink, or a coin.

The custom of wearing new clothes, especially something white is associated with the early tradition of baptisms taking place on the eve of Easter. People baptized in previous years would try to wear something new to renew their own vows.



COSTA BLANCA EASTER

On the Costa Blanca in Spain, visitor numbers are increased by many children and grandchildren coming for Easter. Craft projects occupy Holy Week and the youngsters share in making a contribution to the festival. In 2006 they created this tableau of the Last Supper.

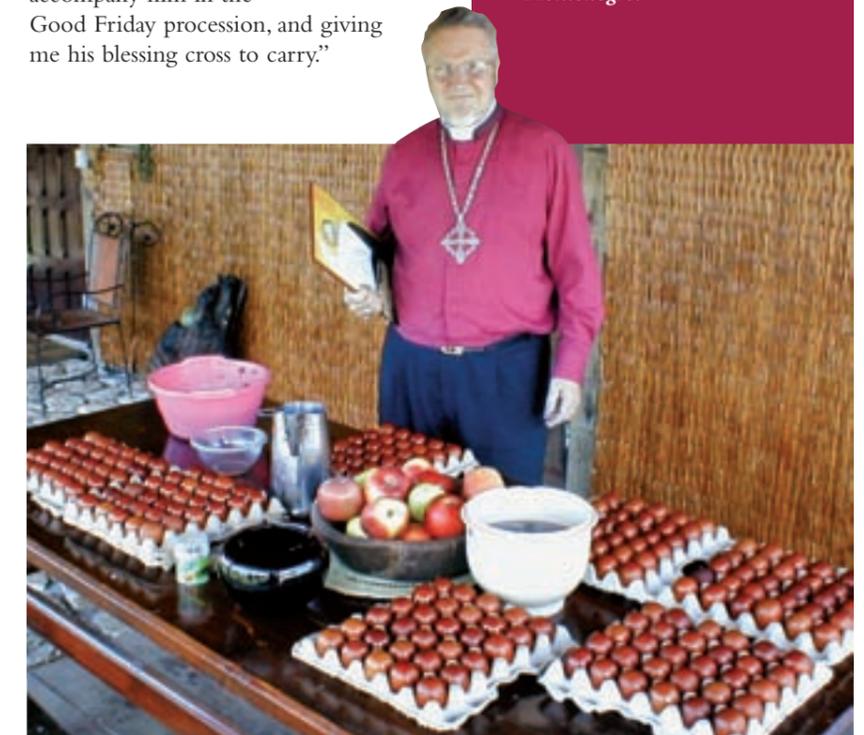


MONTENEGRO EASTER

Our diocesan bishop enjoys the variety of visits Easter celebrations across the diocese and last year managed to celebrate the Festival twice, first in Naples then travelling via Bari and Belgrade the following Sunday (which is the Orthodox Church's Easter) found him in Montenegro. Bishop Geoffrey says "I was very warmly received and Metropolitan Amfilochije was particularly kind, inviting me to accompany him in the Good Friday procession, and giving me his blessing cross to carry."



Bishop Geoffrey in solemn Easter procession and facing an "eggstra" special feast in Montenegro.



CHORAL WORK IN TWO MOVEMENTS

How two choirs from the Costas got a new name and acquired a taste for travel

The Choir of St George's, Torre del Mar headed south down the Costa del Sol to lead a Taize service at the Cathedral Church of the Holy Trinity, Gibraltar, and to celebrate their new identity. Under the direction of its organist and choir-master Brian Patey they had previously led a Taize service at the Cathedral in February last year and were invited back later in the year to open a ten day 'Arts Credo' in the Cathedral – a series of events including concerts, organ recitals, painting and art exhibitions.

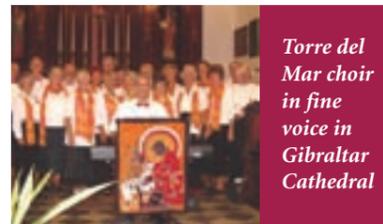
Over a hundred people attended the service, including members of the choir's own church from Torre del Mar and other Taize supporters from Spain. Several Gibraltar clergy participated including the Roman Catholic Bishop of Gibraltar and the

Very Revd Alan Woods, the Dean of Gibraltar. The Dean, who is also the Archdeacon of Gibraltar, has been acting as the Chaplain of St George, Malaga while they were without a chaplain. He began the service by reading a proclamation from the Bishop announcing a new identity for the Congregation from Torre del Mar; who from that day on were to be known as 'The Anglican Congregation of the Good Shepherd', within the Chaplaincy of St George, Malaga.

The Taize choir have since made a return visit to the Cathedral for a third time, to open the week of Prayer for Christian Unity in January.

Meanwhile the former Former Chaplain of St George's, Dr. Raymond Taylor, was facing a problem when he arrived as a locum Chaplain at St Andrew's in Tangier. Christmas was imminent and they had no organist and no choir, a major problem for the seasonal service of lessons and carols. So he contacted his friends in Málaga where Dr David Harrison, St George's musical director,

had just chosen the music for Málaga's service and had started rehearsals. It was just a matter of securing sufficient volunteers to make the journey to Tangier and there was no shortage of these. On Tuesday 19th December a party of 21 left Málaga for Tangier where rehearsals continued before the service on Wednesday evening. It was an outstanding success that was greeted with warm appreciation by the congregation of St Andrew's. The following day, it was a hasty trip back to Spain where they performed the same repertoire at St George's on Friday 22nd December. After that candlelit service in the crowded church the mulled wine and mince pies seemed to taste all the better after this musical exercise in co-operation.



Torre del Mar choir in fine voice in Gibraltar Cathedral

NEW BEGINNINGS IN GIBRALTAR

A visit to the Cathedral in Gibraltar by Suffragan Bishop David Hamid turned into a glorious family celebration when he confirmed Michael Barrett and at the same time shared with the Dean in the baptism of Mike's grand-daughter Teagan.

Meanwhile the beginnings of change at the Cathedral continue with the Steering Committee and Campaign Director of the Rock of Ages Appeal busy preparing the fundraising plans for 2007. The Business Taskforce is in the process of approaching companies and businessmen in Gibraltar. A list of

possible donors and contacts has also been drawn up. Further afield a number of other Taskforces are also drawing up their plans for 2007

pointing to the fact that everyone involved in the Rock of Ages Appeal will be very busy indeed. To date £100,000 has been received with promises for more than £50,000 in addition.



A golden day for Teagan baptized by the Dean during her grand-father's confirmation.

FORTY DAYS TO COUNT YOUR BLESSING

Jill Smith, Christian Aid's church Liaison Manager for Europe writes...

Tucked away among the former Soviet Union countries in Central Asia, you will find Tajikistan, a country with stunning scenery, breathtaking mountains and a colourful culture. Look a little closer and you will see a country struggling to cope with the after-effects of a civil war, an inadequate health service, an under-funded education system and run-down housing. Tajikistan is a country where 64% of the population live on less than €1.80 a day and more than one third of children are chronically malnourished.

In the light of this paradox of beauty and bleakness, the Diocese in Europe Lent Appeal for 2007 is supporting the work of a Christian Aid partner in Tajikistan. Zumrad, a local organisation, works with orphans and vulnerable young people. In a society where many children have been abandoned by their parents through alcohol or drug abuse or because they have gone to Russia to look for work, Zumrad is playing a vital role in these damaged lives.

Zumrad runs youth clubs which give these young people the opportunity to learn new skills, such as computer classes or English, which will improve their chances of getting a job. They also take the young people on camping expeditions in the mountain to broaden their horizons. In preparation for the trip, they have to learn to sew and cook as they have to make their own rucksacks and tents and prepare their own meals. The club coordinators

and teachers also provide the parenting and role models missing from the children's difficult daily lives.

Sayohat is one of 8 children in her family and lived for several years in the 'internat' (state orphanage providing some schooling). Having come from a broken home, she had limited opportunities, but is now studying Textiles at college. She says "I like coming to Zumrad; I hope to gain new skills for my future life. I want to make dresses and be a fashion designer."

Zarina Davlyatova manages Christian Aid's programmes in Tajikistan and told Bishop Geoffrey "We are really pleased that you are supporting the work of Zumrad. Many of these vulnerable children would end up in prison or on the streets without Zumrad, so your support is invaluable and really appreciated."

When we think of the hard life that these children have had, it helps us to appreciate our own lifestyles. Lent is a time to reflect and take stock; a time to fast or make other sacrifices. The Diocesan Lent Appeal gives the opportunity to do this.

New resources have been produced including a Churches sheet, a *Count Your Blessings* sheet (for adults) and a *Lent Countdown* sheet (for children). These can be downloaded from the website www.europe.anglican.org and photocopied. Each church should also have received a colour poster.

The Churches sheet is packed with information about Tajikistan and



Count Your Blessings – using the entertaining leaflet for Lent can raise money for Christian Aid's work in Tajikistan.

Zumrad, ideas for a service and tells the story of Christina Mirkhtanov who features on the poster.

A wonderful fundraising idea for Lent is to use *Count Your Blessings*. This is a simple way of reflecting daily on all that we have and of thinking about the people who have so much less. It then makes a suggestion of giving money to 'count your blessings'. For example "Only 53% of people in Tajikistan have access to proper sanitation and toilets. Give 15c for every time you flush today!"

So, support the Lent Appeal and Count Your Blessings!

NEWS IN BRIEF

IN SHORT

Churchgoers in **San Pedro and Sotogrande on the Costa del Sol** in Spain are getting used to calling their Chaplain something different. In December Alan Maude was honoured by Chris Patton, Chancellor of the University of Newcastle with an honorary Doctorate for his chaplaincy services over many years to the city's Royal Victoria Infirmary. His correct technical term of address is now the Reverend Canon Doctor Alan Maude, although he says he's happy to be known by his Christian name..

An experiment in opening **Holy Trinity Geneva's** building to the public during the Summer of 2006 drew 1,900 visitors during the two months. Guides were trained and briefed on a range of subjects including the history of the English church in Switzerland. A report into what was learned describes it as a public relations success and a similar scheme is being considered for the future with slightly amended afternoon opening hours.

The chaplaincy of **Aquitaine in France** is reaching a wider audience thanks to a series of broadcasts by Madeleine Holmes on Radio Liberté 96.1 FM. Her news, views and updates on the churches in the Chaplaincy of Aquitaine plus interviews with church members are becoming so popular each monthly programme is being repeated several times. During February Madeleine highlighted Israel and was joined on the programme by two members of the congregation who have visited the Holy Land. Avid listeners can even follow her broadcasts on the internet!

NEVER TOO LATE FOR CONFIRMATION

Although traditionally Confirmation is seen as a service involving mainly young people 85 year old William Smithers was proud to confirm his baptism vows in Calahonda, Spain. William, from the congregation of St Georges Malaga was prepared for the occasion by Kate Morris, a reader in the congregation. Other candidates came from Fuengirola and all described it as a "day to remember"



CHILD PROTECTION OFFICER DIES IN ACCIDENT



It was with shock and sadness that the diocese learned of the death of Tony Sellwood, Child Protection Adviser, in a car accident near his home in Sussex early in January. Tony was originally appointed to the Diocese in Europe in 1998 and was able to deal with the specific intricacies of child protection issues across the many national boundaries where churches are working. Bishop Geoffrey Rowell paid tribute to him saying "We are grateful for his faithful service and willing advice to so many people in the Diocese". Tony was 59 and served as a deacon and elder at his local Baptist church in Littlehampton. He leaves a wife Felicity and daughters Esther and Katie.



ARTISTS HELP KEEP VENICE CHURCH AFLOAT

A group of talented artists who were invited to St George's Anglican Church in Venice last year have repaid the compliment of their few days' hospitality by producing 64 works of art to be sold to help restoration work on the roof and other areas of the 400 year old church. The creations were displayed in Sotheby's in London during January and drew much media attention as well as an admiring audience. Chaplain, the Revd. John-Henry Bowden says that although the water based city is one of the most painted in the world, these new artistic interpretations offer new insights and are one of many ways to raise funds for the work there. More information and details of how to make donations can be found on www.stgeorgesvenice.com



WARM FELLOWSHIP IN ICELAND



On 28 January Bishop David presided and preached at the a service at Hallgrímskirkja, Reykjavik, and gave a special Permission to Officiate to Revd Bjarni Þor Bjarnason, the Vicar of Grafarvogskirkja, who is responsible for these services. Thus the English service in the Hallgrímskirkja becomes also a service of the Diocese in Europe. The Bishop of Iceland, the Rt Revd Karl Sigurbjörnsson, concelebrated with Bishop David. Also assisting was the Very Revd Jón Darbú Hróbjartsson, the Dean of West Reykjavik. The British Ambassador, HE Alp Mehmet, read the first two lessons. Over 80 attended this eucharist. At present the services are on the last Sunday of the month.

NIGERIAN WELCOME IN ROME

The Archbishop of Canterbury discovered on his recent visit to the "Eternal City" that the Anglican congregation in All Saints, Rome is drawn from many miles away. The large Nigerian congregation in Macerata travelled by bus to attend the service and later enjoyed a meeting with Dr Rowan Williams.



ECUMENISM IN COLOGNE

Preparations are well advanced for what is being hailed as the most significant regular ecumenical church event in Europe. The German Kirchentag (Church Congress) is held every two years and can draw well over 130,000 people, from Germany and all over the world. People come to pray, listen, learn, discuss, debate, argue, enjoy, laugh, sing,.... There is an energy about the Kirchentag which is hard to find anywhere else in such a diverse crowd of people. Most of the 4,000 events take place in the city's Exhibition Centre, but the city churches and the river Rhine will also feature prominently in this Kirchentag. Cologne is predominantly Roman Catholic within Protestant northern Europe. Good cooperation is promised by Cardinal Meissner, and many of the 25 Catholic churches will be open for prayer late into the evening. The event comes a week after the Diocese in Europe's Synod meets in Cologne. The English organiser for the Kirchentag is Rev. Robin Blount – 01303 250028 or robin.blount@virgin.net



In **Amsterdam** the church has launched a new congregation 'Amsterdam South'. Under the guidance of senior chaplain Mark Collinson a team of twelve people helped organise the first major event, a Nativity service on Christmas Eve.

Two ordinands from the Diocese in Europe feature in a Lent Book prepared by students and staff at Ridley Hall in Cambridge. James Hill and Robert Wynford-Harris have contributed to "His journey, Our Journey" based on reading from Luke's gospel. It is the sixth year the theological college has produced these meditations which retail at £4.99

The Altar Guild in **St Boniface Church, Antwerp in Belgium** has been celebrating its 75th anniversary as a group where people lovingly offer their skills and service to keep carpets, linen and decoration within the church at its best. At its foundation meeting in December 1931 repairing and cleaning altar linen was made a priority. The initial group also undertook to make bags for the choir to keep service books neat and clean. The guild still meets every month.

Members of St Paul's Pro-Cathedral in **Malta** are still thanking God for a narrow escape after a lightning strike on the morning of Christmas Eve completely burned out mains fuses. A local electricity repair crew moved swiftly to restore supplies so Christmas services could go ahead, but a number of valuable electrical items including the sound system were ruined. Canon Tom Mendel, Senior Chaplain, says it was a miracle that a fire on the devastating scale of York Minster's was narrowly avoided.

ON THE MOVE

WELCOME TO

The Revd. Nicholas Clarke, Vicar of Fillongley and Corley (Coventry) as Chaplain of The Anglican Church of St Peter, Chantilly, France (Europe) from April.

The Revd. Ann Gillibrand, formerly OLM Deal St Leonard and St Richard and Sholden (Canterbury) as Assistant Chaplain of the Anglican Church of Christ the Good Shepherd, Poitou-Charentes and the Vendée, France.

The Revd. Clive Jones is now Priest-in-Charge of the Anglican Church of St Anna and St Mary, Haarlem, The Netherlands.

The Revd. Philip Mounstephen, Head of Ministry and Deputy General Director of CPAS is the new Chaplain of the Anglican Church of St Michael, Paris, France.

FAREWELL TO

The Revd. John Gooch, Priest-in-Charge of the Anglican Church of St John the Evangelist, Casablanca, Morocco resigns from the end of July.

The Revd. David Houghton, Chaplain of the Anglican Church of St George, Paris, France moves to the Diocese of Southwark with effect from March.

The Revd. Michael Sanders, Chaplain of the Anglican Church of St John and St Philip, The Hague, The Netherlands will move to the Diocese of Gloucester in April.

ORDINATIONS

Amos Morris Yorobama Manga was ordained deacon by the Suffragan Bishop in Europe on 3 December 2006 in St Stephen with St Paul, Hyson Green and Forest Fields, Nottingham to serve as Assistant Curate in the Anglican Church of St Nicholas, Helsinki, Finland.

Engin Yildirim was ordained deacon by the Diocesan Bishop on 5 January 2007 in St Mary Le Strand, London to serve as Pioneer Minister in the congregation of Beyoğlu Church, Istanbul

NEW HONOURS

The Revd. Canon Professor Paul Bradshaw, Professor The Notre Dame University; Honorary Canon N Indiana; PV Westminster Abbey has been appointed Diocesan Liturgical Officer.

The Revd. Canon Kenneth Letts, Chaplain of the Anglican Church of the Holy Trinity, Nice, France has become Archdeacon of France.

CHANGING ROLES

The Revd. Caroline Gordon-Walker, Assistant Curate, The Anglican Church of the Aquitaine, France has become Assistant Chaplain.

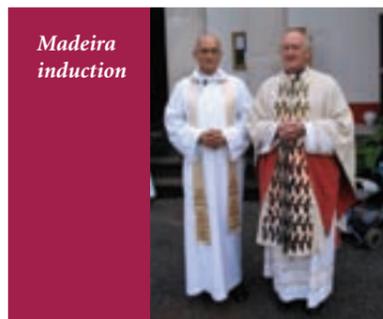
The Revd. Erika Anders, Assistant Curate, The Anglican Church of St Thomas à Becket, Hamburg, Germany has become Assistant Chaplain.

When ordinands in training and people considering vocations within the diocese got together for their annual conference in London in January they were privileged to witness the Ordination of Engin Yildirim on 5th January in St Mary Le Strand. Engin has been licensed to minister to an existing Turkish congregation in Istanbul.



Engin Yildirim's ordination

160 people were at the Induction service in Madeira on the Feast of Christ the King in November when Archdeacon Alan Woods, dean of Gibraltar, welcomed The Revd. Neil Dawson to ministry on the island.

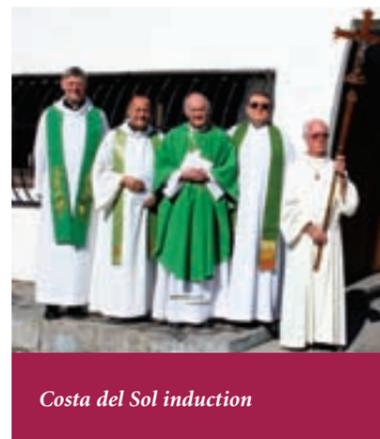


Madeira induction

Bishop David Hamid, Suffragan Bishop in Europe, enjoyed the hospitality of Archbishop Matta Roham, Archbishop of Jazirah and Euphrates at a dinner following the Constantinople Lecture given by Archbishop Roham in St Paul's Cathedral, London. The lecture entitled Syriac-Aramaic Heritage, Past and Present was arranged by the Fellowship of St Alban and St Sergius.



Bishop David's dinner



Costa del Sol induction

A collection of clergy following the cross! The Costa Blanca Chaplaincy in Spain has welcomed a new Priest, the Revd. Paul Rolfe from St Nicholas, Burnage, Manchester. He was Licensed by the Archdeacon of Gibraltar at the Ermita De San Jose Fustera on Thursday 1st February. His arrival now gives us three full time Priests to cover eight Churches in the north of the Costa Blanca with the extra assistance of various retired and visiting Priests.



Charlotte Methuen's new title

Congratulations to Charlotte Methuen, who was until recently Director of Training in the Diocese in Europe on her appointment as the first Canon Theologian of the Diocese of Gloucester. Charlotte currently divides her time between Oxford where she lectures during term time and Germany where she lives with her husband Robert and assists in the local Old Catholic parish. Between all her travelling and work commitments she also manages to find time to write books including a book of reflections for Lent and Easter, 'If you love something let it go' which is a best seller!

Recently ordained clergy enjoyed a 4-day conference in historic and picturesque Annecy, France in November with the theme "Preaching in Today's World". The guest speaker was the Revd. Dave Tomlinson, Vicar of St. Luke's Church, West Holloway, London – seen here on the front row with the Revd. Ulla Monberg, Director of Training. The Revd. Trevor Whitfield, Chaplain of Holy Trinity Church Maisons-Laffitte led the worship sessions.



Annecy conference

Dusseldorf congregation recently welcomed their new chaplain, the Revd. Stephen Seamer who moved to Germany from a church in Tonbridge, Kent. The Induction was led by the Right Reverend Edward Holland (one of the Assistant Bishops in the Diocese in Europe) with the Archdeacon Mark Oakley. Also present at the Induction was the Revd. Canon Michael Walters (Chairman of the Church Society Trust) and well wishing clergy from German Churches in Duesseldorf. During Stephen's first Sunday service at Christ Church Duesseldorf, he and his wife Julia were interviewed by two members of our congregation as a different way of making an introduction to his new work.



Dusseldorf induction

ANGLICANS IN ROME



The past twelve months has seen a series of high profile Anglican visitors in Rome, not least our own Bishop in Europe who shared with the Archbishop of Canterbury's

historic visit to Pope Benedict XVI. Their visits attracted interest in All Saints church and its work, under Chaplain Jonathan Boardman, as well as the unique Anglican Centre.

To mark the Centre's 40th anniversary in Rome, a history edited by Frederick Bliss has been published by Canterbury Press, who observe "Until forty years ago, Anglicans and Catholics, wherever they co-existed, viewed each other in a way that was determined by centuries of separation. Although there had been various attempts at building bridges, such as the Anglican Papalist movement and the Malines Conversations, it was not until the 1960s, in the wake of the groundbreaking Second Vatican Council, that the ice began to thaw. The seeds sown by such early pioneers of unity such as Gregory Dix, William Temple and Yves Congar began to bear fruit as the Anglican Centre in Rome was opened and the Anglican Roman Catholic International Commission (ARCIC) was created."

The book offers a comprehensive history of the Anglican presence and influence in Rome and the growth of dialogue and mutual understanding between the two communions, including a valuable insight into life in the Vatican under Pope Benedict.

ISBN 1-85311-745-5
Anglicans in Rome, Canterbury Press, £16. 99p



ENCOURAGEMENT FROM EASTERN CHURCHES

Edward Lucas has been a foreign correspondent in Eastern Europe since 1988 (chiefly in Moscow, Berlin and the Baltic states) and is currently Central and Eastern Europe correspondent for The Economist. In a recently published book of essays "Why I am still an Anglican" edited by Caroline Chartres, Edward recalls his experience of some Diocese in Europe congregations with gratitude.

St Saviour's Anglican church is built of brick and it stands on British soil. But it is hundreds of miles from Britain, in the Latvian capital, Riga; the earth below its foundations was brought there by patriotic English merchants in the nineteenth century. St Andrew's has similar Victorian church architecture – but it's in Moscow. In my nearly twenty years as a foreign correspondent in Eastern Europe, these and other Anglican churches of the European continent have provided the spiritual landscape for my life, and my education in Anglicanism.



A royal visit to Riga by the Duke of Edinburgh underlines the importance of these Eastern churches.

My own Anglican faith has veered so sharply between all points of the ecclesiological compass. I grew up in a family where churchgoing was an unquestioned part of life. My father, a philosophy don, advised the Church on doctrine; my mother has a theology degree. As a teenager, I was an evangelical; as a student, a right-on modernist, combining ultra-liberal theology and ultra-liberal politics. As a busy young journalist, I found my faith stretched and resorted to habit and tradition, joining the Prayer Book Society and going to church mainly to sing hymns and make good resolutions.

It was only when I was travelling abroad that I began to feel at ease with the Church. As a student in Cracow in 1986 (with no Anglican church nearer than Berlin), I sought out the tiny Methodist congregation and tingled to the sound of familiar hymns sung in Polish ('Abide with me' was a local favourite). It was an experience that both prompted homesickness and cured it.

Working as a Western journalist in Eastern Europe before the collapse of Communism was a lonely, sometimes scary experience. The outside world was largely uninterested – the Berlin Wall seemed a permanent fixture

– and friends and colleagues were thin on the ground. Every contact with a local brought an ethical dilemma. Was the nice girl I met at a lecture in East Berlin truly a secret dissident eager to pass information to a friend from the free world, or a Stasi plant trying to embarrass me (and worse, the BBC)?

As I wrestled, in my callow way, with these problems, I found the Anglican congregations in West Berlin and, later, Prague, Riga, Vienna and Moscow, became a central part of my life. There were big contrasts: the Berlin services were in a splendidly fitted-out military chapel; the Prague ones, until the collapse of communism, were celebrated in the basement recreation room at the British embassy by a visiting priest from Vienna. But for me the effect was always the same – and even stronger.

Of course there were plenty of services in local languages, and I attended them when there was no alternative. But I found nothing to match the pull of a familiar liturgy, of fellowship with like-minded believers

and those beloved hymns. The effect on the soul was similar to that of Marmite on the tastebuds. Admittedly, analogies like that make ex-pat congregations easy to caricature. People who would never darken a church's doors in England start coming, because they are bored and lonely. There is a sometimes ridiculously self-conscious Englishness, not always confined to the English members of the congregation. I remember after one service in Berlin, hearing an elderly German woman hissing reproachfully to the (also German) intercessor, 'You forgot to pray for our Queen'.

But behind the absurdities are huge pluses. An Anglican church abroad can play a role which is muffled at home. In Eastern Europe, it represents the triumph of good over evil. St Saviour's in Riga was closed by the Soviets in 1940 and turned into a youth club. St Andrew's in Moscow was confiscated by the Bolsheviks after the Russian Revolution, and clumsily converted into a recording studio. Even then, the architecture was a mute witness to happier days and local Anglophile believers would offer a silent cheer as they passed. But regaining and reconsecrating the buildings after the collapse of communism was a symbolic triumph: atheistic, xenophobic intolerance was vanquished and a precious historical and spiritual feature of both cities was restored to its rightful use.

In communist Czechoslovakia, where atheism was the state ideology and the church leadership had to a large extent been bullied and suborned into making shameful compromises with the system, the existence of a 'real' Church, however tiny, was of symbolic importance. And, peripheral as the Anglican services were, they made me feel that I was doing something in my spiritual life to stand alongside the underground priests and dissident pastors whom I met in my journalistic life.

In Berlin, the Anglican Church also had symbolic value. One strand, as in Prague, was fighting the good fight of the Cold War. Many members of the congregation were officials (actually spies) and soldiers from what was then the huge British official presence in Berlin. They were clever, brave and friendly – and I found the atmosphere

in the congregation a refreshing contrast to the ignorant peace-nikery of much of the Church back home. Another, contrasting but complementary, element of the congregation was reconciliation between old foes. The congregation also included elderly couples consisting of British servicemen who had been posted to Berlin (in the days when part of the job was to keep a vanquished enemy subdued), and local girls they had met and married.

In the new conditions of freedom, the Church remained a protagonist, but this time in another culture war: between the spiritual values of Western civilization and the brash, avaricious ways of post-communist capitalism. The end of totalitarianism left a moral vacuum, where greed was elevated to a virtue and brutality overlooked. Many expatriates found the temptations overwhelming: compared to life in respectable Western countries, the money was far better and the fleshpots far fleshier. One (bachelor) journalistic colleague of mine in Moscow confided that, in his first six months in town, he had never gone to bed alone or sober. For Westerners living and working in a city where swindling, promiscuity, drugs and drink were everyday pursuits, church was a place that refreshed and inspired.

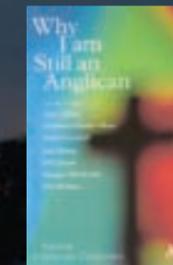
For me, there was an increasingly important extra dimension. My marriage was breaking up. There was a danger that my children would end up living far away and my contact with them would be sharply limited. As my home life deteriorated (and my children were no longer able to come to church), St Andrew's in Moscow kept me from disaster. The shabby, desecrated church fabric, like the wounded body of Christ, matched my own feelings of hurt and despair. Weeks would go by when it was only at services – sometimes the Sunday Eucharist, sometimes the daily said evening prayer – that I felt (rightly as it turned out) that hope of a happy future was not altogether lost.

The miserable physical state of St Andrew's highlighted another powerful way in which a church abroad inspires commitment: through its vulnerability.

For most congregations in Britain, the parish seems a permanent fixture. Even if it closes, or is merged in a team ministry, life will go on. For an expatriate congregation, existence is much more precarious. St Saviour's and St Andrew's are both in advanced states of disrepair – St Andrew's in particular needs millions of pounds to keep the rain out and the roof on. Everything portable was stolen or destroyed under communism and the interiors disfigured by hideous, Soviet-era conversions. Obtaining even the simplest church furniture requires head-scratching and fund-raising.

Solving those problems is made more difficult because of the nature of the congregation. Expats come and go frequently, and it seems a rule of life that the best people are always moving on elsewhere, while the most tiresome seem to stick around indefinitely. But that mixed-bag congregation makes it all the more compelling. There is a sameness to Anglican congregations in Britain. Moscow's included worshippers from all corners of the Anglosphere (Indians, Americans, Australians and the like). That was to be expected. Less so were the many others; Dutch and Germans, Poles and Finns – not to mention a bunch of Russians. All these people had made a conscious, thought-out decision to go to a church of a different tradition, in a different language.

That is humbling and thought-provoking for someone brought up to feel that Anglicanism is as unremarkable as bus services or running water. It demonstrated to me Anglicanism's unique inclusivity. Those from the Orthodox tradition were able to feel at home, just as much as those from a Protestant background (one regular attender was a full-time worker for the Salvation Army), or from no religious affiliation at all.



Edward Lucas's essay can be found in full, with another 14 others by authors including RD. James, Frank Field, Ian Hislop and Fay Weldon in WHY I AM STILL AN ANGLICAN published by Continuum. ISBN 0 8264 8143 4.



**Diocesan
Secretary
Adrian
Mumford
reports**

DIOCESAN LITURGICAL OFFICER

The Bishop has appointed a new Diocesan Liturgical Officer, the **Reverend Professor Paul Bradshaw**. “Professor Bradshaw is available for speaking to archdeaconry synods on liturgical matters; the liturgical reference point for chaplaincies; willing to review or draft liturgies for diocesan or special occasions.”

He may be contacted at:

Notre Dame London Centre,
1 Suffolk Street, London,
SW1Y 4HG

T: +44 (0)20 7484 7811

F: +44 (0)20 7484 7853

E: bradshaw.1@nd.edu

ELECTORAL ROLL

The Church Representation Rules require there to be a full revision of the Electoral Roll this year, ahead of Chaplaincy AGMs. A person who wishes to have his or her name entered on the new roll must apply for entry by completing the form of application for enrolment: copies will be available from Chaplaincy Electoral Roll Officers (using only the diocesan model, published on the

website and in the Diocesan Handbook). Chaplaincy Councils must have taken reasonable steps to inform all those on the existing roll that the new roll is being prepared and that if they wish to be entered on it they must apply for enrolment. The rules governing the arrangements for the preparation of a new roll are detailed in the Church Representation Rules.

DIOCESAN YEARBOOK 2007

The new Yearbook was published during the February session of General Synod as part of presentation to raise awareness of the diocese. Over 180 pages, the new publication combines, for the first time, both the usual Yearbook information with the annual Development Report that looks back at some of the richly diverse life of the diocese in 2006. Copies are available from the Diocesan Office

£3, including P&P.

A new-look ‘Directory of Chaplaincies’ leaflet 2007 is enclosed with this edition of *European Anglican*. These leaflets are intended to be of interest and assistance to visitors and those travelling around the diocese: please do contact the Diocesan Office if you would like to have a stock of these leaflets to hand to visitors.

LAST, BUT NOT LEAST

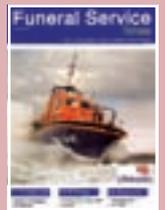
When considering your Chaplaincy Giving for 2007, please remember the Diocesan Development Fund (which helps towards establishing new chaplaincies in the diocese) and the

Ordination Candidates Fund (which provides financial support for those training for the ministry), which are both administered through the Diocesan Office.

AND FINALLY...

A DIFFERENT TIMES ARTICLE FOR THE BISHOP

Readers of the Times enjoy Bishop Geoffrey’s articles in the CREDO column each month, and are not surprised when occasionally he is quoted in news stories of the paper. Recently the bishop was featured in a three page article in *Funeral Service Times*, a publication for everyone in the funeral profession. With the headline “Undertaking the work of God”, the article explained that for the past nine years our bishop has chaired the Churches Funeral Group and has become something of an authority on bereavement services and practical matters such as funerals and crematoria. As well as providing a fascinating insight into his role the piece included a slightly more sensational quotation; “The church should talk less about sex and more about death”, making the serious point that death is inevitable for all, and clergy often find that times of bereavement are a key part of their ministry.



Congratulations to Roland King in Ferno Ferro, Portugal on being the first person to write to the Editor about the caption on page 2 of the Winter issue

which referred to a picture of the rock of Gibraltar as being of Bishop David and some children in Tangier. After attempting the excuse that detailed scrutiny of the picture with a magnifying glass might find the bishop and youngsters in hiding, or that it was intended as “Deliberate mistake” contest, the Ed. admitted all, using his best Latin – Mea Culpa!