“Brexit Means Brexit”
Diocese Hopes and Fears

In the Valley of Shadows
With Prayer and Comfort

The Pattern of their Calling
Deacons Ordained

Training the Trainers
Bringing Safeguarding Nearer to Home

Focus on the Friends
Autumn Service Invitation

europe.anglican.org

No. 71
Autumn 2016
"People Across the Deeply Concerned"

A European Anglican interview with Bishop Robert about the effects of the EU referendum vote.

Now that the British government, with a new Prime Minister, is actively pursuing the detail to put into practice the referendum vote to leave the European Union what reaction are you finding around the Diocese as people try to come to terms with the decision?

With some decisions you get an initial shock and then life goes back to normal. The Brexit vote is not like that. The initial reactions I encountered were mainly disbelief, anger and shame — with a few people expressing pleasure at the result. The strength of those emotions is beginning to fade, of course, but people across the diocese are still deeply concerned.

You are based in Brussels. How are you finding relations with officials at the EU headquarters in your additional role as Archbishop’s Representative?

At the moment relationships remain courteous. The hope is for an ‘amicable divorce’. But divorces rarely prove to be amicable, and the hard bargaining is yet to begin. From my perspective there seem at the outset to be some fundamental incompatibilities between what the UK government apparently wants (namely free access to EU markets but restrictions on the free movement of peoples) and what the EU is currently able to deliver. I can only see these being overcome if the EU changes its stance on the free movement of peoples. That’s unlikely, but with elections coming up in both France and Germany it is just possible that the EU will reimagine itself in such a way that makes British aspirations easier to accommodate.

Is your office or home likely to move from Brussels as a result of the vote?

No – and to be honest, an episcopal base firmly within the EU has never felt to me more necessary.

What are the major fears for the Diocese in the medium and longer term?

To put this in a wider context, Europe is feeling less safe. Instability in Turkey, growing pressure on the Baltic states from Russia, and the Syrian refugee crisis are serious threats. In the terrible atrocity in Nice, some of our people could easily have lost their lives. My major concern has to be for the safety and wellbeing of our people and our continent.

The Brexit vote adds additional challenges and changes. British pensioners that for a few days many individuals and organisations began to realise new ways in which a vote to leave would affect daily life.

Friends in a church in mainland Spain were asking if their reciprocal healthcare would continue or if the vote would affect the ownership of their property. In Gibraltar, where there was a massive majority voting to stay in the EU, congregations of Holy Trinity Cathedral were considering the impact on the political status of their rocky (literally) outpost of Britain.

It is claimed that Noah Webster, the compiler of the dictionary which bears his name and a stickler for the proper use of language was once discovered by his wife, when she returned home early, in the arms of his secretary. “I am surprised,” said Mrs. Webster. And Noah, punctilious to the core, replied “No, my dear, I am surprised—you are astonished!”

Both surprise and astonishment were in evidence in Britain and across Europe after the result of the EU referendum in June. Such was the shock at the outcome
on fixed incomes are vulnerable and fearful. On the other hand, international, English-speaking businesses might now be more likely to open offices on the continent rather than in the UK. It may become more complicated for clergy to move from Britain to the continent. On the other hand, I am sensing more UK clergy keen to work in Europe. So there are swings and roundabouts. But if you or your chaplaincy have special concerns do tell me: I am keen to hear.

As a diocese, I think our stance has to be watchful, responsive and flexible. These are changing times and we may have to adapt in ways that are not yet evident.

**How will our ecumenical relationships be affected?**

I have certainly encountered disappointment. But most European Christians have been surprisingly understanding. The social divisions and fears about migration that have come to the surface in the UK exist in other European countries too. There is a general sense that the EU must connect more effectively with all sectors of European society.

**Is your role as Bishop to give reassurance and help with finding new directions in Europe?**

The work of preaching the gospel, sharing the good news and building up the body of Christ continues. Many of us in this diocese know well about the fragility of finances, relationships, life itself. These realities are more vivid when you live away from your country of origin. God alone is the source of ultimate purpose, security, love, hope, healing and salvation.

This God in whom we trust is the One who holds the destiny of the nations in his hands. That proper Christian trust in God does not, of course, relieve politicians and people of good will from seeking the best for our common European home. I have been invited to meet Lord Bridges, the peer at the head of 'The Department for Exiting the European Union' and I'll be glad to share whatever wisdom I have with him, as well as doing what I can in Brussels to contributing to a new narrative for the European endeavour.

**Do you feel that, as part of the Church of England, the Diocese in Europe Christians in the UK are supportive and interested in our unique situation?**

Very much so. After my speech on the Referendum Result in General Synod I received many expressions of support. The Archbishop of Canterbury is personally supportive of the mission of our diocese. And I was recently invited to meet The Rt. Hon. Caroline Spelman MP, the Second Church Estates Commissioner, who represents the Church of England in the House of Commons. Mrs. Spelman used to worship at St. Michael’s Paris and knows our diocese well. She especially sends her greetings and conveys her willingness to represent the concerns of the people of our diocese in the Westminster parliament.

Four days after the result a journey to Brussels, for a routine meeting of the Bishop’s staff, in casual conversations it was plain that Belgians like so many other Europeans were baffled and bruised by what they felt was a rejection.

The meeting considered the possible effect of “Brexit” on appointments in the diocese, on our relations with governments in countries where we serve – not least the relationship with Brussels and the many aspects of the European Union. Since then those considerations have become a little clearer, although at the time of writing, there is still huge uncertainty.

The discussions led by our Bishop were agreed that the Diocese in Europe, as a key part of the Church of England is here to stay. We will be outward looking, inclusive and continue to work at local level with fellow Christians.

With that in mind we went to Holy Trinity Pro-Cathedral in Brussels where high above the chancel is a cross – the symbol of our faith – protected at each corner by an anchor, with the assurance that we are grounded in Christ and secure in him whatever the future brings.

I do not know what lies ahead, the way I cannot see, But one stands near to be my guide, He’ll show the way to me.

**Rev Paul Needle**

Editor, The European Anglican
“Brexit” Lessons from History?

What has been will be again, what has been done will be done again; there is nothing new under the sun. Is there anything of which one can say, “Look! This is something new”? It was here already, long ago; it was here before our time. Ecclesiastes 1:9–10

The UK vote to leave the European Union coincided with warm reviews for a recently published book on “Basel and the Church in England”. In the introduction, Bryan Stone, a former Churchwarden of the Anglican Church in Basel, writes about European awareness and strikes a chord between 600 years of history and the Euro-politics of 2016.

There is an Anglican Chaplaincy in the Swiss city of Basel. That distinguished and historic city had over several hundred years a sometimes decisive place in Anglican history. How that happened, and how the statements relate, is this story. It is a story of people as much as of institutions. Those were sometimes great and dignified, sometimes less so. Some would fail. Triumph and disaster, Kipling’s ‘two impostors’, went sometimes side-by-side.

Nietzsche (also a one-time resident in Basel) wrote, history may be Monumental, Antiquarian and Critical. Restricting historical discussion to the Monumental leads into nationalistic, patriotic, exclusive dead-ends. The journalist Walt Lippmann, suggested that his art was to ensure that people were never surprised. We might feel that history too should make present events not surprising, but better understood. An amateur and lay historian, as I am, must also question the accepted antiquarian history, and be critical in drawing conclusions.

A common pitfall is to see history as isolated events or sequences in time and space. To focus only on our own stories is to exclude dynamic factors which exercise critical influences, often discontinuously, in different ways at different times. Local history happens locally, but responds to many impulses. Revolutions, as our story will show, start somewhere. Theology, reformation, persecution and diplomacy were happening everywhere, and determine the overall story. Writing, however, to suggest how Basel fitted into the wider picture, gives a surprising and rewarding insight.

I became aware, while writing, how much the story gives a European dimension to themes which are usually handled, at least in lay circles, as national history. If so, it is surely timely, at a point where in many places a European awareness, culturally and politically, is constantly being challenged, not always very thoughtfully, by sectional and national interests.

The story of British Christians in Basel starts in the Roman period. The legend of St Ursula makes a good start. Celtic monks, preachers and teachers travelled. Much later, in the 15th century, we find, attending the Council of Basel, 1431-1449, which was convened at the request of an English King, English Bishops and dignitaries in Basel. Two of them died and are buried in the city. Only a hundred years later, an extraordinary focus of humanist thinking attracts Erasmus of Rotterdam. Soon Basel adopts the Reformation, and we will find that Anglican reformed practice owes much to the Swiss Reformers. We will read of the ‘Marian exiles’ in Basel, after 1553, and find Basel’s paper and printing industry supporting the Protestant restoration of Queen Elizabeth I’s time. There are Huguenot connections, and there are visitors. Even Bonnie Prince Charlie spent two years in Basel. By the early 19th century, Basel’s Mission Society supplied trained missionaries to the Church Missionary Society in London. By 1850, ‘Pious Basel’ was a leading European city, and Britain its principal trading, moral and diplomatic partner. How an Anglican Chaplaincy came about in Basel, despite many adversities, is a fascinating concluding consequence in the 19th and 20th centuries. It will give surprising insights into great lives and courageous efforts of individuals, often forgotten, also through World War II, with a threatening enemy just kilometres away.

Royalty Recognition for Our Man in Athens

Canon Malcolm’s Day at the Palace

Canon Malcolm Bradshaw, Chaplain of Greater Athens recalls his impressions of the day he went to Buckingham Palace, supported by his family, to receive the MBE from the Princess Royal.

At 10:45am on Wednesday 22nd June with my wife, daughter, sister and mother, all suitably attired in hats, stood with other recipients outside Buckingham Place awaiting the opening of the South entrance gate. We were regaled with questions from tourists enquiring as to what was happening. Mobiles were to the fore and generous congratulations offered.

Once through the gates and into the main entrance hall the Palace staff took over. Recipients went one way, guests another and my mother in the wheelchair was taken off in a third direction accompanied by her own personal assistant. Eventually we all met up in the grand ballroom. Meanwhile the recipients, eighty in all, were closeted in a substantial but richly decorated and much mirrored reception room. We were instructed as to what lay before us and how we were to respond.

I was placed into the next to last cohort which gave an opportunity to converse with others - a person who had longed served with Save the Children Fund, a Royal Navy cook and a successful business man from Yorkshire. What a fund of good stories must have existed among the eighty gathered. Then the moment came. Led down through the corridors decked with royal portraits we approached the entrance door to the ballroom. ‘Yes, sir, your turn. Please move to the centre,’ an official whispered. So I did extending a nervous smile to my mother and family seated in prime position in the front row. A small bow to the Princess Royal and three steps forward. Immediately her Royal Highness approached, attached the insignia to a clip previously placed on my jacket and immediately said, ‘So we meet again’. I was taken aback and slightly slow to recall our meeting when she visited the religious centre for the athletes at the Olympic Games in Athens in 2004 – a centre for which I had some responsibility. There was the occasion when she came to collect the Olympic Flame for the London games in 2012. She had requested prayers while laying a wreath at the war cemetery in Athens for the fallen of Allied Forces in WW II. Our conversation moved onto difficulties in Greece regarding austerity and the refugee crisis. A shake of the hand, three steps back, a bow and smartly off to the right.

The attentiveness and alertness The Princess Royal showed to each recipient as well as the occasional joke was exceptional. I was taken to a seat at the back of the ballroom with those who had preceded me as we watched the last recipients being honoured. The National Anthem drew things to a close and the Princess Royal, with members of the Yeoman of the Guard, two Gurkhas, the Lord Chamberlain and other Palace officials took their leave. I eventually joined the family at the entrance hall of the Palace. It was one of those proud family moments.
I was licensed as a Reader in Belgrade in 2007 and since then I have enjoyed a rich and diverse Reader ministry in Athens and beyond. Friends and colleagues used to ask me about ordination with one clergy friend saying “you will know if God is calling you to ordained ministry.”

I had certainly felt a “holy prod or niggle” before being selected for reader training but I could not discern the same feeling then. Then in 2012 events in Athens and the continuing economic and humanitarian crisis in Greece forced me to take another look at the direction in which God was calling me. With hindsight I think this sense of calling to ordained ministry had been growing within me for a while but I had only confided in one Christian friend so my incumbent was quite surprised when all these feelings poured out of me one day.

After discussion with the Diocesan Director of Ordinands we agreed that this vocation needed to be tested. I had raised my head above the parapet and could not duck down again or avoid my call. However, I trusted that if this was a true calling through the grace of the Holy Spirit I would take each step one at a time.

First, I needed to understand where God was calling me to serve. A moving and affirming answer came after prayer and reflection at the Diocesan Vocations Enquirers’ Conference in London when I heard a Deacon speak about her own vocation. That diaconal calling has remained with me throughout my ordination training and it has been a steep learning curve. I have had to deal with what I call the “three T’s”, - travel, technology and theology plus a fourth -the tiredness factor.

Studying alongside others in UK, which I had left over thirty five years ago, has been a privilege and gift on this journey with God. My two work placements were in a hospice in Northern England and a parish placement in the South. They were invaluable experiences and ones of deep hospitality.

I have discovered there is no end to the learning and formation. During this time there have been even more changes and political instability in Greece, Europe and the Middle East. The humanitarian and economic crisis in Greece has been further deepened and complicated by the refugee crisis. It a challenge to which the Anglican Church here has directly responded. Visitors, Diocesan colleagues, friends and family came to St Paul’s Athens on 3rd July from all over Europe to celebrate the wonderful and joyous occasion of my ordination to the Distinctive Diaconate, a fulfilling and humbling ministry which I embrace.
ONS IN VIENNA, PARIS AND ATHENS

A MADAGASCAN AMONG MADAGASCANS

Nicolas Razafindratsima writes about his memories of being made a Deacon in St George’s, Paris.

The weeks before the ordination were very intense, as I had to travel to several different places. After my church placement in Norwich in May, I went in early June to Madagascar, my native country, where I received many blessings and prayers from my family, friends and church community there. Then came our last residential training week-end at Ditchingham, England, where the ERMC community gave their blessings to the leavers and said farewell. After that, I had a short trip to Strasbourg, where I preached at a Malagasy ecumenical service organised for the Madagascan Independence Day.

At the end of June came the ordination retreat in Vienna. It was an opportunity to eventually settle down and prepare myself spiritually for the ordination service, with Fr John Wilkinson and the other ordinands of the diocese. For me, it was a time to reflect on the past years, from the times when I started my discernment process to these more recent times, passing through the three years of training at ERMC. I surveyed these so diverse people I encountered, who supported me on my way. In all these times, God’s hands were there, and it was good to contemplate on His love and presence in the different situations I lived, and to praise him.

On the ordination day I left my home early in the morning with my family to take the oath and to rehearse with Bishop Robert and his assistants. I was struck by the presence of a few people of the congregation already, in these early hours. When the Solemn Eucharist began, the church was full, and there were even some people on the stairs. The service was multilingual, in English, Malagasy, and French. I was moved when I felt the strength of the prayers and the support from the Christians, who came in big numbers to join in the celebration.

I am now starting my ministry as assistant curate at St George’s, as a member of a three-person clergy team, with Chaplain Fr Matthew Harrison and Assistant Chaplain Fr Andrew Bigg. My ministry involves taking part in the Sunday Eucharist, with preaching and leading intercession from time to time. I also shall be involved in pastoral ministry, particularly among the Madagascan community. This will include preparation for baptism, confirmation and other sacraments. I will also continue to work in the secular world as statistician and demographer. Finding a balance between professional and church work, as well as family responsibilities will be a major challenge in these coming months. Your prayers will be very helpful.

TWO ORDAINED PRIESTS IN VIENNA’S SUMMER HEAT

At Christ Church, Vienna on July 2nd Mike Waltner was ordained priest to continue as curate in that congregation and Ros Wilkinson was ordained priest to continue to serve at the Church of the Resurrection, in Pera, Istanbul. Both were ordained by Bishop Robert. People had travelled from places including the USA, Yorkshire, Istanbul, Prague and Budapest to offer personal prayers and support for them in their continuing ministry. On a hot Viennese day, the elderflower cordial in the garden following the service was most welcome!

Everything in order as two priests robed in Vienna service

The two newly ordained priests administer the chalice in Vienna
The Queen’s 90th birthday was celebrated across the diocese with special services and great parties – pictured are: a birthday cake in Athens, a display of early photos in Helsinki, Finland, a party in Oporto, an English tea party in Antwerp and in Berne (Switzerland) a member of the British Embassy staff formally opened their Summer Fete with a birthday theme.

A “Chaplaincy Day” in Aquitaine, France, drew 150 people from the widespread chaplaincy for a Eucharist, picnic, and Festival of Praise at the St Avit Sénieur abbey in central Dordogne. Youngsters also joined in the singing and tucked into the food with gusto.
The Diocese in Europe covers 1/6th of the world’s land surface but members of Diocesan Synod in Cologne this Summer may have wondered whether Archdeacon Colin Williams, with responsibility for the Archdeaconries of the East, and for Germany and Northern Europe had more global aspirations. He was, in fact, introducing a session on our strategy, Walking together in faith.

The St Edmunds congregation in Oslo is drawn from 33 different countries. The six young people and two adults confirmed by Rt Rev Paul Ferguson, Bishop of Whitby in June all represent international families and links, some sporting traditional Norwegian dress.

No woolly theology here! Some knitters in the island chaplaincy of Tenerife South heard an appeal from the Missions to Seafarers chaplain in Gibraltar for knitted hats and set needles clacking to produce twenty hats and at the last count had produced sixty more!

In the Latvian capital of Riga a large team of volunteers run a soup kitchen every Saturday morning for poor, hungry and homeless people. The Chaplain, Rt Rev’d Jāna Jēruma-Grīnberga, says it they love to put the gospel into practice and offer a warm and friendly welcome to everyone.
150 years ago, at Lambeth Palace on Ascension Day, 3 archbishops and 17 bishops (from Southern Africa, West Africa, England, Ireland, Wales and the Isle of Man) met to re-establish the ministry of Reader. These early Lay Readers (all men in those days) worked on the boundaries between church and world, extending the work of the traditional parochial system, as teachers of the faith and preachers. That ministry continues to flourish today, with over 10,000 serving the Church of England today.

To mark that great event in the life of the Church, Readers from all over the Churches of England and Wales came to All Souls, Langham Place in London on Ascension Day this year to celebrate in a festive Eucharist of Thanksgiving. Seven Readers from the Diocese in Europe attended, with over 10,000 serving the Church of England today.

To mark that great event in the life of the Church, Readers from all over the Churches of England and Wales came to All Souls, Langham Place in London on Ascension Day this year to celebrate in a festive Eucharist of Thanksgiving. Seven Readers from the Diocese in Europe attended, from Finland, Belgium, Italy, Spain, France, the Netherlands and Greece. The Archbishop of York presided and the Bishop of Sodor and Man was the preacher and the Duke of Edinburgh, Patron of the Central Readers’ Council, was in attendance.

In his sermon, the Rt Revd Robert Paterson, reminded the Readers that their ministry has “a distinct potential and a clear integrity, helping other people to hear and make sense of what God is saying to them in their unique place and time. You are trained in theology; God talk is your specialism, which is why the training is tough and demanding. It’s about being a person who can bring God into the conversation with people who are searching and with those who have lost their way. Being a theologian in a secular culture is, in the words of Archbishop Michael Ramsey, ‘to be exposed to the vision of heaven and to the tragedies of mankind.’”

The Eucharist included an act of dedication for the Readers present, during which they prayed, “Give us vision, give us courage, and give us joy”.

The blue cake and white dove underlined the message as Angela Fall was licensed as a new Reader at Christ Church Lausanne. She has worshipped there for the past 35 years and been fully involved in church life. Her experience of Pastoral work led to the calling to Reader ministry.

At this year’s French Archdeaconry Synod in Brittany, Patrick Sturges was admitted to the office of Reader for ministry in the parish of Aquitaine. The service was on the Feast of St Alcuin of York, very aptly as Alcuin, a deacon, was himself a theologian, preacher, teacher and scholar of the liturgy. Some of the Readers present at the Synod robed and accompanied Patrick (3rd from left in the picture).

St Christopher’s Church on Spain’s Costa Azahar is celebrating its 10th anniversary since it formally became a “parish” within the Diocese. Another milestone was celebrated when Bishop David visited Vinaros to formally licence Jennifer Hoskins as a Reader. She is pictured with Paul Turner who is also training to be a Reader.
Paul Needle writes; When the Friends of the Diocese in Europe was formed 21 years ago it was to serve a very different Diocese boasting fewer congregations and working in a Europe which was also very different. Now, with over three hundred congregations and some 160 licensed clergy, many retired clergy and a willing army of Readers there are quite as many challenges (not to mention the aftermath of a certain EU referendum).

Most of what I knew about the Friends came from my regular visits to their annual Eucharist each Autumn. Then came an invitation for the Diocesan Communications Officer to join the Friends’ Committee and I was amazed at the scope of their good works. Under the chairmanship of Mark Pellew CVO and with Secretary, Jeanne French they normally meet twice a year so the agenda is packed with information, planning and considering requests for assistance. A brief sample of the discussion and activity in July includes:

- Generous support for development of the newly designed website to be launched this Autumn
- Purchase of the distinctive blue scarf for every newly licensed Reader in the Diocese
- Grants for language training courses for recently appointed Chaplains
- The Diocese has been allocated 6 places on a wider Church of England Ministry Experience Scheme and potential candidates have been found to work in different locations across Europe. They will gain a practical insight into the work of ministry and test their vocations. The Friends have helped to fund an initial training course for the candidates, their mentors and chaplains.
- £500 was given for a pilot scheme in St Andrew’s, Moscow, for an innovative outreach project to the city’s community.

As the meeting ended I recalled the classic Monty Python joke asking “What have the Romans ever done for us?” The Friends are doing lots of pioneering work and would value more members to share in vision and opportunities. Discover more on the website and consider coming to their annual Autumn service.

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**The Friends of the Diocese in Europe**

**INVITATION**

The Annual Friends’ Service is
Wednesday, 19 October 2016 at 6pm

St Matthew’s Church, 20, Great Peter Street,
Westminster. London SW1P 2BU

Celebrant: Rt Rev Robert Innes, Bishop of the Diocese in Europe

Guest Preacher: Canon Malcolm Bradshaw, MBE

Service followed by Refreshments

Members of the Friends and prospective members are most welcome
12 SAFEGUARDING STILL HIGH ON OUR AGENDA

TRAINING THE SAFEGUARDING TRAINERS

Mark Gregory writes;
“Whoever becomes humble like this child is the greatest in the kingdom of heaven. Whoever welcomes one such child in my name welcomes me.”

These words of Christ from the Gospel resonated amongst the congregation of two dozen safeguarding trainers, gathered in the peace and stillness of a small chapel in Cologne to celebrate the Eucharist and to prepare themselves for the pioneering work ahead of them.

They came from the tip of Norway to southern Spain, from the west of Germany to very Eastern Europe - men and women who had volunteered to attend a ground-breaking series of lectures and lessons, designed by the Diocesan Safeguarding Team to equip them to deliver high quality safeguarding training to Anglican congregations throughout the Diocese.

This ‘Level 2’ training was aimed at increasing awareness of safeguarding, promoting the concept of safer recruitment in Churches, and educating chaplaincies in risk mitigation and the management of concerns, so that the Church can be a sanctuary for all, young or old, strong or vulnerable.

In the beautiful setting of Kardinal Schulte-Haus and led by training facilitators Ian Carter and Susan Verkerk, our trainers studied the content that they themselves would soon be delivering, learning about the diocesan safeguarding policy, the signs and symptoms of abuse, and the appropriate responses required in addressing safeguarding concerns. They not only gained an increased awareness of what is involved in safeguarding, but also of how safeguarding itself relates to the Church’s mission, and how it practises those very values that are at the heart of the Christian faith; love, justice and the care and protection of those made in the image of God.

After three testing days our trainers emerged enthused and strengthened by what they had learned, fully prepared to venture out into their Archdeaconries and deliver the training necessary to make our churches safer places for all.

The Level 2 safeguarding training programme is currently being rolled out across the Diocese, and will consist of a one-day event split into two sessions.

For more information on the programme, and for details on how to contact your local safeguarding trainer, please contact the Diocesan Safeguarding Team:

Diocesan Safeguarding Manager – ian.carter@churchofengland.org
Diocesan Assistant Safeguarding Manager – tota.hummel@churchofengland.org
Safeguarding Administrator – mark.gregory@churchofengland.org

60 Seconds with a trainer - Daphne Power (Pas-De-Calais)

Hello Daphne, thank you for your time. First things first, tell me a little about yourself.

Hello Mark, well I came from a Church of Ireland background and was a regular church goer with my parents.

I went to live in London in 1968 and trained as a nurse and then went on to do a few other things including working in social services and teaching health and social care.

How did you come to live in Europe?

When our children were little we bought a holiday home in France and we always loved the way of life, so in 2007 we moved there permanently to a small picturesque village in Picardie called Argoules.

That sounds lovely, are there many sights to see in Argoules?

Absolutely, it’s a lovely little village and appears in many guide books as there is a beautiful Abbey nearby called Abbaye De Valtories.

How did you become involved in Safeguarding for the Church?

We started attending the local Anglican Church and were made to feel very welcome, and after a year or so we became involved in the committee and I became the secretary, which was a job I really enjoyed.

I was later approached by the President of the Chaplaincy, who offered me the role of Safeguarding Officer for the Chaplaincy.

Do you think your previous safeguarding experience has prepared you for delivering the Level 2 training?

Absolutely, I originally accepted the position of Safeguarding Trainer as I saw it as a chance to put to use my hard earned skills that I have developed throughout my career. The training will also be a fantastic opportunity to keep in touch with what is going on in the wider world of safeguarding and how this can be promoted within the church.

Daphne, thank you so much for your time and best of luck as a trainer!
Earth Overshoot Day—August 8th!

Earth Overshoot Day marks the date when humanity’s demand for ecological resources and services in a given year exceeds what Earth can regenerate in that year.

The first global Earth Overshoot day in 2006 fell in October! This year on August 8th we used as much from nature as our planet can renew in the whole year. We use more ecological resources and services than nature can regenerate through overfishing, overharvesting forests and emitting more carbon dioxide into the atmosphere than forests can sequester. The consequences of this ‘overshoot’ include shrinking biodiversity, collapsed fisheries, eroded topsoil and climate change.

Achieving sustainability will enable the Earth to continue supporting human life.

SUSTAINABILITY: This word jumps out at us from all directions. “In ecology, sustainability is the capacity to endure. It is how biological systems remain diverse and productive indefinitely. In more general terms, sustainability is the endurance of systems and processes. The organizing principle for sustainability is sustainable development, which includes the four interconnected domains: ecology, economics, politics and culture.” (Wikipedia)

Sustainability…… A modern concept? No! Here we can learn from the indigenous people all over the world. For example, the land is ‘mother’ – the source of nourishment, survival and indeed life. It should be reverenced. Creation is regarded as interconnected, humankind being an integral part of it. Indigenous people have an excellent knowledge of their environment, not over-exploiting its wide range of resources.

A sign of their harmonious existence with the environment and judicious exploitation of it is that they can remain for generations, over thousands of years, in the same area. People collected from the environment only as much as they needed. Hunting was solely for food and other basic needs, not for sport or fun. Agriculturists practised mixed cropping, which was similar to the natural ecosystems in having a diversity of species. Communal spirit and kinship bonds were very strong; negative individualism, selfishness and greed were very much discouraged. Thus these cultures promoted harmony between humankind and the environment and a healthy concept of how to relate to it.

M. Adebisi Sowunmi wrote in ‘Ecotheology, Voices from South and North’ edited by David G Hallman: “A radically new global political and economic order, informed by Christian ethics and Christian perspectives on creation and by values from indigenous cultures – both of which promote sustainability and justice for all creation – is urgently needed. And the indigenous people must be fully involved in formulating this.

Furthermore, a fundamental change is required in the life-style, mentality and attitudes of the rich and powerful in both industrialized and industrializing countries, so as to enhance the renewal and sustainability of creation. How are recommendations such as these to be practically realized? Are we prepared to be personally involved? If not, we should stop pretending to be interested in the renewal of creation. But if we are sincere, we should be receptive to the Holy Spirit and be ready to be part of the answer to our own prayer, ‘Giver of life – sustain your creation.’” Here’s some good news: The world is on the cusp of positive change.

Last December, the Paris Climate Agreement was signed by 195 nations and the European Union. Last September, the United Nations launched global goals to achieve humanity’s collective dream—sustainable development.

If there ever was a time to roll up our sleeves and take action...that time is now. Let’s do all we can to reverse the trend of overshooting our planet’s resources and producing more carbon than nature can absorb. More information at: www.footprintnetwork.org; www.overshootday.org; and on the Anglican European website page on the Environment in September!
In 1966 on Trinity Sunday David Evan Cross Wright was ordained a priest by the Bishop of Newcastle in St Nicholas Cathedral. After parish ministry in Northumberland, Hertfordshire and Kent, in his retirement he served a further five years as Chaplain at St Andrew’s Costa del Sol, East. Fifty years on, Father David celebrated the anniversary with a service led by the present Costa del Sol chaplain, Father Alaric Lewis, followed by lunch with a special cake in the shape of a cross.

At Evensong on Sunday 29 May, The Anglican Centre in Rome marked its 50th anniversary with the blessing of a Lampedusa Cross made from the boats of refugees who have risked their lives crossing the Mediterranean Sea. It was presented to Centre Director, Archbishop David Moxon, by Francesco Tuccio, a local carpenter.

Canon Alan Strange and his wife Nathalie were welcomed to his new role as Chaplain of the four churches that make up the chaplaincy of Christ Church Amsterdam with a song from a Ugandan choir. After the service the 300 strong congregation enjoyed a huge African culinary feast.

In 1966 on Trinity Sunday David Evan Cross Wright was ordained a priest by the Bishop of Newcastle in St Nicholas Cathedral. After parish ministry in Northumberland, Hertfordshire and Kent, in his retirement he served a further five years as Chaplain at St Andrew’s Costa del Sol, East. Fifty years on, Father David celebrated the anniversary with a service led by the present Costa del Sol chaplain, Father Alaric Lewis, followed by lunch with a special cake in the shape of a cross.

The Venerable Ian Naylor announced his retirement as he chaired his final French Archdeaconry Synod in May.

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In the Pro-Cathedral of the Holy Trinity in Brussels Canon Adele Kelham was formally licensed by the Bishop and Diocesan Registrar for her duties as Acting Archdeacon of Switzerland. Ven Colin Williams, Archdeacon of the East with Germany and Northern Europe, was placed in his Canon’s stall in the Cathedral, appropriately the stall of St Willibrord who is one of Northern Europe’s best known saints.

In the last induction by Ven Peter Potter before he retired as Archdeacon of Switzerland Rev Nigel Gibson was welcomed as Priest-in-Charge of St Edward’s Church in the Swiss city of Lugano. Fr Nigel is no stranger to the Diocese in Europe as he served as chaplain at All Saints’ Church, Milan for six years from 2004. He says “So in more ways than one Lugano feels like a homecoming.”

Two bearded Archdeacons, now retired, exchange tales at the Synod final dinner.

Rev Stephen Murray, Area Dean of Belgium and Natalie Jones introduce a workshop on the diocesan strategy

DBF finances is always late on the agenda but at least it left Chairman Michael Hart smiling afterwards.

Walking together in Faith - the strategy workshop relied on sharing ideas using multi-coloured notepads

After reports on facilitated conversations about human sexuality discussion groups drew up their priorities on flip charts.
Swahili Songs and Arabic Baptism Service in Finland

Tuomas Mäkipää writes; In a memorable service for the Anglican Church in Finland five children from two Sudanese families were baptized in St Nicholas’, Espoo, a small congregation which meets fortnightly in a small room in a Lutheran church.

Songs in Swahili are a regular feature at this service but on this day the room was filled with songs in Arabic as Rev Amos Manga baptised the youngsters. Muntase, Mawahib and Manar arrived in Finland last winter; Muntaser and Mawahib were born in Khartoum before the family had to flee to a refugee camp in Cairo. Ten years later they have arrived in Finland and received pastoral support from Fr Amos. Other candidates were Yasme, born in Khartoum in 2001, and her sister Fairuz, born in Cairo in 2006.

The baptism service was in Arabic demonstrating how the Church of England’s liturgical texts must (and indeed can!) be adopted for various kinds of situations. At the end of the service the newly baptized were given a lighted candle depicting the patron saint of the Helsinki Chaplaincy, St Nicholas the Wondermaker. Among other patronages, he is the patron of children. He is depicted on the candle with children in a tub and his hand raised for a blessing. Those fleeing from their homes know the reality of blessing as they are able to offer their children better chances in life and restore what has been lost.

Artists Reflect All Human Life in Italy

Between Ash Wednesday and Pentecost, St Mark’s Church in Florence was working with the Catholic Archdiocese and the Opera di Santa Maria del Fiore to produce an art exhibition by local artists reflecting those in community who “would normally have no voice … recognising the full human dignity we share with those who we might otherwise regard as an object of our charitable work.”

Rev William Lister from St Mark’s says the display which featured 26 individuals or interpretations of modern life was not intended to answer the big questions of life but to challenge visitors to find dignity through art.

More Than a Memorial – Real Life (and Death) Stories

Events and commemorations are still being held across Europe to mark the long years and carnage of World War One (1914 – 1918). Christ Church, Lausanne in Switzerland has produced a small booklet to mark the Centenary.

Although the vast Thiepval Memorial near the Somme lists over 72,000 names of those who died, the memorial in the Nave at Lausanne mentions 19 casualties. Researches by members of Christ Church has revealed many of the surprising stories of the men who died. They include a Swiss cowboy from Canada (see picture panel), a young man whose parents were prominent mathematicians, a boy just 17 years old, an inventor and the son of a famous footballer.

These real-life stories bring home the true cost of the Great War and they make our remembrance so much more effective.