

# ICS News *and Prayer Diary*

'HE IS THE IMAGE OF THE INVISIBLE GOD...' COLOSSIANS 1: 15

## From Darwin to Famagusta, making disciples of all nations



The new chaplain of Casablanca being presented to HRH Duke of York, ICS Patron

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*As Ian Watson has left ICS, Council has appointed David as General Manager (acting). Please pray for all the staff as we work together to spread the good news of Jesus Christ.*



David Healey, Editor

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*ICS is an Anglican mission society which makes known the Christ of the Scriptures to people of any nationality who speak English.*

We partner some sixty-five English-speaking, international congregations (especially by recruiting their ministers) in several continents, and help them to spread the gospel through church growth and church planting.

We also reach out to tourists and our web site and *Directory of English-speaking Churches Abroad* enable people to find churches abroad. ■



## A mission base in the Middle East

*ICS recently welcomed Nabil Shehadi as an associate chaplain, and invited him to offer some insight into his work at All Saints', Beirut, to help you pray (1 Timothy 2: 1–4).*



Sarah, Nabil and Sebastian Shehadi

Lebanon has been hitting the headlines in the last three years. The assassination of Prime Minister Hariri in February 2005 occurred as we launched the fundraising campaign for our posting here. This was going to be a more exciting adventure than we had anticipated, although nothing prepared us for the devastating war of summer 2006. Lebanon is caught up in a regional and global stand-off between Iran and the USA, playing itself out in the Israeli/Palestinian conflict and the year-long deadlock between the opposing factions here.

Lebanon is a small country, strategically located at the crossing of three continents. Its coastal cities include Tyre, Sidon, Beirut and Byblos, the latter boasting 7,000 years of continuous settlement. Phoenician traders sailed the seas with their exports, including cedars and the first alphabet! The mountains (rising over 3000 metres) have been a refuge for persecuted communities, such as the Maronites and the Druze, for centuries. Lebanon's present borders arose under a French mandate out of the ruins of the Ottoman Empire post-WWI. It gained full independence in 1943, in a fragile power-sharing arrangement between seventeen communities (so multiply the 'Northern Ireland problem' eight-fold!). The creation of the state of Israel in 1948 ensured continued conflict in the region and now we are at the frontline of another global conflict, the so-called 'war' on terror.



The first Arabic Alpha course in Lebanon



A cedar of Lebanon

‘Lebanon is more than a country, it is a message’ said Pope John Paul II, on his visit here in 1997, pointing to its role as an example of multi-faith coexistence and reconciliation. Lebanon has also been a base for Christian mission to the Middle East. It is the only Arab country with a substantial Christian population and culture, where the day off is Sunday and people are legally allowed to convert from one religion to another. There are no restrictions on Christian presence and witness.

All Saints’ was the first building to be restored in the destroyed centre of the city after the civil war of 1975–90, and is now in the midst of a showpiece urban reconstruction programme. It is home to the All Saints’ International Congregation (ASIC), and shares the building with an Arabic-speaking one, under the Anglican Diocese of Jerusalem. ASIC is a vibrant community of around 250 people, with Sunday attendance between 100 and 150.

Our vision statement is derived from our name: *Reconciliation* [from ‘All’] and *transformation* [from ‘Saints’], or *Sharing Jesus, Changing Lives*. We express this by being, firstly, a ‘bridge church’, attracting people from a wide variety of Protestant backgrounds as well as Catholic, Orthodox and non-Christian. Secondly we are a diverse community, attracting thirty nationalities, everyone from migrant workers to university lecturers and diplomats, people from all over the world, and English-speaking Arabs. Thirdly, we are a ‘mission base’, providing spiritual support for many missionaries in various areas including: refugees,



All Saints’ in the reconstructed Central District



All Saints’ Church



All Saints' Day international pot luck lunch

**TO PRAY** see day 25

**TO GIVE**

call ICS or donate via our website

conservation, education, development, prison work, medical and literacy work in Beirut's slums. Finally, we are a 'resourcing church' for the Alpha course (in English and Arabic), a tool in mission which bridges denominations and has great potential for growth in the Middle East. Too, our team ministry ('equipping the saints for the work of ministry' from Ephesians 4: 12) is a foundational value. We had a ten-strong team before the summer 2006 war. After the war the congregation fell to fifty, and it took a year to recover numerically. The team is still down to four, and we pray that new members will be added. We are also advertising for new staff to join the team.

It is a joy and a privilege to be here at this time. Please pray for stability in Lebanon, the mission of All Saints', and the furtherance of the Kingdom in this troubled region. ■





# What is an ‘emerging church’?

*General Synod’s Mission-shaped church has been widely read and adopted by many dioceses. Other ideas are abroad about how to engage in mission. Richard Tiplady analyses one:*



Richard Tiplady

A movement of new thinking and practices regarding the shape of the church in the West has well and truly ‘emerged’. It is a diverse and fluid movement, still taking and changing shape, one which has been given a variety of names— ‘missional church’<sup>1</sup> and ‘mission-shaped church’ are but two, although the phrase used in the title, ‘emerging church’, is the one most widely in use.

Why ‘emerging’? Because the ideas and practices are nowhere near fully-formed, the concept is imprecise (allowing room for experimentation and avoiding the restrictions of tight definitions), and because emerging church ideas and experiments have sprung up or ‘emerged’ in a variety of different contexts, more or less spontaneously and simultaneously. The movement has its roots in the northern and western European cultural spheres, but not just the Anglo-Saxon one. While emerging church ideas and practices are present in the UK and USA, they occur also in the Netherlands and Scandinavia, and significant early practitioners and thinkers emerged in Australia and spread elsewhere. It is probably wrong to describe it as a movement as it is not that coherent. Emerging church has ‘emerged’ through the confluence of four currents, social (1), missiological (2), theological (3), ecclesiological (4), which I will now outline.



In many European cities, church attendance is at an historic low

## 1 Changing cultural, religious and social realities in Europe

‘Emerging churches are communities that practise the way of Jesus within postmodern cultures’<sup>2</sup> This is a key assumption behind the emerging church. Just as the ‘gathered congregation’ form of the church emerged most definitively in the eighteenth and nineteenth centuries, when the parish system proved inadequate to service the spiritual needs of urban industrial Europe, so new forms of the church will be needed to reach post-industrial, postmodern European people. Emerging church tries to avoid the secular-spiritual divide imposed on the Christian faith by the Enlightenment, emphasising church as the people of God, not a place to meet. If there is no secular-spiritual divide, then there can be no

'holy' or 'profane' places. Churches are being intentionally planted in cafés, pubs and houses, not just in special buildings.

'In Christendom, the Sunday meeting was the centre of corporate spiritual expression for the community. In a post-Christendom context, a church-meeting focus is no longer indigenous to the culture or necessary to be faithful to the gospel. Instead, the practice of community foundation itself is more central than the church meeting'.<sup>3</sup>



The church is encouraged to be out in the market place

## 2 New approaches to missionary outreach in Europe

Michael Moynagh describes emerging church as a mindset rather than a model, a way of thinking about church, rather than simply a way of doing church. This mindset is 'we'll come to you', not 'you come to us': as it were, incarnational rather than attractional, the latter being the more familiar mode of church (i.e. bringing people to the church building or meeting place). In the incarnational approach, we model ourselves on the example of Jesus by going among people and embodying the life of the Spirit in their midst. This is central to emerging church's ideas about evangelism: existing forms of Christian worship and community do not attract outsiders (and may even repel them). There should be no offence except the cross of Christ.

## 3 A renewed emphasis on the kingdom of God—the in-breaking reign of God

An emphasis on the kingdom of God is central for many emerging church writers. Mark Scandrette of ReIMAGINE in San Francisco said of his attempts to establish a church for Generation X,<sup>4</sup> 'We got the questions wrong. We started out thinking about what form the church should take, as opposed to what the life of Jesus means in this time and place. Now, instead of being preoccupied with new forms of church, we focus on seeking the kingdom as the people of God'. The in-breaking kingdom of God scandalizes the wealthy, the comfortable and the religious, and lifts up the outcast, the immoral and the rejected. At least, it did in Jesus' day, so why should we expect it to be any different now?

## 4 Not 'What is the church?', but 'What is the church for?'

The quote from Scandrette shows that emerging church is as much about the purpose of the church as it is about the shape



Regardless of cultural change, the message of the Cross is unchanging

of the church. The thinkers argue that form should follow function. Emerging church challenges us to rethink our fundamental assumptions about what it means to be the church as well as how we 'do church'. Only thereafter should we create new wineskins, doing things in an entirely new way, for the sake of the spread of the good news of Jesus Christ in Europe. For example, Latin American missiologist Orlando Costas described church planting as 'penultimate', i.e. it is not the goal and purpose of mission. The purpose of church planting is to create living communities of Christians who will work for personal and social transformation in their locality. If this is true, then how does this affect the way we plant churches?

### So what does an 'emerging church' look like?

The above elements may describe the ethos and driving forces behind emerging church, but missionaries, church leaders and others rightly ask, 'So what does it look like?'. Two examples are Urban Expression<sup>5</sup> and The Crowded House.<sup>6</sup> The former is a church-planting enterprise that began in the urban, deprived, socially and ethnically very mixed, multicultural and multi-religious East End of London. The Crowded House is a network of missional communities in Sheffield and Loughborough with a commitment to church planting and most of their churches meet in homes. Their web sites are worth consulting, and the books give other examples.

In conclusion, it is my view that emerging church is no panacea for the challenges facing the church in Europe today. But as an ethos, an idea and a movement, it offers us much to consider. I would like to pose these questions in closing: first, how then should we learn from emerging church? Secondly, how can we participate in the discussions, understand the experiments, learn from the mistakes and success of others, and incorporate them into our own mission strategies and practices? Finally, can we encourage and resource our missionaries with these ideas and practices, and can we contribute to and support the work of others without trying to make it our own?

*Richard is the British Director of European Christian Mission. ■*



Pray for churches to be full again

## Bibliography

Good overall introductions include:

Michael Frost and Alan Hirsch, *The Shaping of Things to Come: innovation and mission for the 21st-century church* (Hendrickson, 2003)

Eddie Gibbs and Ryan K Bolger, *Emerging Churches: creating Christian community in postmodern cultures* (SPCK, 2006)

*Mission-shaped Church* (Church House Publishing, 2004)

For further reading I suggest:

Tim Chester and Steve Timmis, *Total Church: a radical reshaping around gospel and community* (IVP, 2007)

Ray S Anderson, *An Emergent Theology for Emerging Churches* (Bible Reading Fellowship, 2007)

Leonard Sweet (ed.), *The Church in Emerging Culture: Five Perspectives* (Zondervan, 2003)

Stuart Murray, *Post-Christendom* (Paternoster, 2004) and *Church after Christendom* (Paternoster, 2004)

Don Carson, *Becoming Conversant with the Emerging Church* (Zondervan, 2005)

Pete Ward, *Liquid Church* (Hendrickson/Paternoster, 2002)

Michael Moynagh, *Emergingchurch.intro* (Monarch, 2004)

Possibly the most inspiring and challenging book is Erwin Raphael McManus' *An Unstoppable Force: daring to become the church God had in mind* (Group Publishing, 2001)

<sup>1</sup> Editor's note: 'missional', according to online encyclopaedia Wikipedia, 'has rapidly entered the lexicon of the growing emerging church movement whose participants have popularized the term . . . as essentially a postmodern alternative to the ecclesiology and missiology of evangelical Christians. The practical outworking of emergent "missional living" does not coincide with the emphases on propositional evangelism, teaching, and holiness found in historic Christianity'.

<sup>2</sup> Gibbs and Bolger, p 44

<sup>3</sup> Gibbs and Bolger, p 44

<sup>4</sup> the generation born after that of the baby-boomers i.e. in the early 1960s to mid-1970s, perceived as disaffected and directionless.

<sup>5</sup> [www.urbanexpression.org.uk](http://www.urbanexpression.org.uk)

<sup>6</sup> [www.thecrowdedhouse.org](http://www.thecrowdedhouse.org)



## Did you choose to come here?

*The only ICS-linked church in an English-speaking country is Christ Church, Stanley, in the Falkland Islands. New Rector Richard Hines gives us his first impressions.*



Richard and Jennifer Hines

It was a little unnerving to be asked by several people during our first few weeks, ‘Did you *have* to come here, or did you *choose* to come?’ and to see looks of surprise when we explained that I had *applied* for the post of Rector of the Parish of the Falkland Islands. Why did that seem strange, we wondered?

These windswept Islands in the South Atlantic, to which some think we have been banished, are home—temporarily or permanently—to over 2,500 people with diverse and fascinating backgrounds. Some born and bred Falkland Islanders are proud to trace their forebears back through several generations and to reveal that they themselves have yet to leave the Islands and venture further afield. Other Islanders are widely-travelled, studying or working abroad, and regularly taking holidays throughout North and South America, in Europe and in Australasia. And members of the Falkland Islands Government frequently fly to London or Brussels for important meetings with Foreign Office or with European Union officials, or they fly to New York to meet United Nations personnel to debate the ongoing territorial dispute with Argentina and other matters of international concern. What with the coming and going of military personnel, those of Chilean and St. Helenian nationality who currently make up some fifteen per cent of the Islands’



The Cathedral



The Islands' Government funds some flights for ministers

population, and the regular stream of scientists, bird-watchers and other tourists, en route to or from Antarctica, the Falkland Islands are far from being a remote land of exile. All life, it seems, is here.

And yet, beyond the Islands' capital town of Stanley, where our southern-most Anglican Cathedral Church in the world is located, are 4,700 square miles of rugged, mountainous and stunningly beautiful countryside or 'camp', surrounded and buffeted by the untamed Southern Atlantic Ocean—a breezy tonic for any jaded spirit. Beauty is, of course, in the eye of the beholder and the eye of the beholder needs time to adjust to the lack of trees, the presence of so much lichen-covered grey rock and coarse grass, of so much boggy peat, of so many inland lagoons, and of such vast expanses of sky. The same eye needs time to learn to spot the red-backed hawk and the fabulous black-necked swans, the delightful black-chinned siskins and the amazing seven-foot wing-spanned southern great petrels. Too, the eye of the newcomer certainly needs time to adjust to the intense brightness of light here under the rather thin ozone layer that sits above this part of the globe. In fact, the Parish of the Falkland Islands extends far beyond even this grand panorama, to include the Islands of South Georgia, the South Sandwich Islands, and the British Antarctic Territory—about which more on another occasion.

Consider then the challenge of reimbursing the rector for his parish travel expenses! Consider too the challenge which ordained Anglican ministers accept wherever they are appointed—'to proclaim afresh in each generation . . . the grace and truth of Christ . . . as it is uniquely revealed in the Holy Scriptures'—and how that challenge presents itself in these unique Islands. During these early months I am acutely conscious of having entered into the labours of those who have faithfully gone before me in the service of the gospel. Also, that I am called to share this present pastoral charge with my ordained colleague Kathy, with Betty as Reader, and with the wardens, council and regular congregation members of the parish.

Yes, Jennifer and I trustingly chose to come here, to the Falkland Islands, in obedience to God's call. And to him we trustingly now all look, day by day, to make us fruitful in his service. ■

TO PRAY see day 28



## Failure, success, or obedience?

*ICS is supporting a church-plant in the Turkish Republic of Northern Cyprus (TRNC), a country that (technically!) does not exist. Chaplain Robin Brookes reports on progress.*

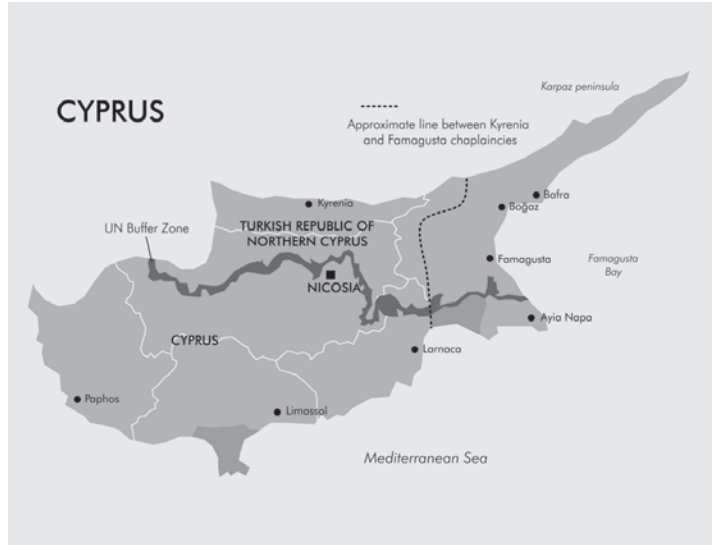


Robin and Val Brookes

I recall vividly a dear, saintly woman who returned to Ireland after years in India, labouring hard for the Lord, being asked at a rally, 'And how many people have you brought to the Lord?' Shamefacedly, she replied simply, 'None that I know of'. Those of us who served on her mission's council, and were intimately acquainted with the work of individuals overseas, knew the hard work and labour she had undertaken. But in our 'show us what you have achieved' driven culture the people in the pew expect to hear about 'results', 'successes' and 'triumphs'.

Like good news in the media, hard slog for little apparent success is not a good news story in the church. Looked at through the lens of the world's expectations the mission of Jesus in his lifetime was a spectacular failure, culminating in his death upon a cross. But we, as Christians and as ICS supporters, know differently; we know there was a resurrection that continues to bring about a resurrection in people and we ought to know about the ups and downs of chaplaincy life, which actually is not so very much different from the hard slog of parish life in the UK, especially when it comes to mission and ministry amongst the native English!

In 1994, encouraged by Nigerian John Okuru (a Roman Catholic forces chaplain), a group of lecturers at the Eastern Mediterranean University (EMU) and a restaurateur, Carole Quotob, got together with the then Secretary of the Diocese of Cyprus and the Gulf, Bill Schwartz, to form a group which became known as the Famagusta Fellowship. In 1996 the EMU gave permission for a building (the Church of St. George of the Foreigners, still used today) to be used for worship. The rest, as they say, is history, or rather 'his story', a story of the growth in numbers and depth of spirituality, not of British expatriates, but of students, mostly from Nigeria like the man with the vision, Father John. Indeed, the greatest failure has been to attract British people to the church, despite the introduction at Easter 2006 of a traditional morning service; we just lost four who have returned to Britain permanently!



But that does not mean that nothing has been happening and God has not been blessing us! Indeed, the growth since the inception of the church, and our first involvement in autumn 2001 as an adjunct to our ministry in Ayia Napa, has been truly amazing. God has blessed us with growth, not from the British community but through this massive influx of Nigerian students, who are mostly on fire for God and are bringing about a transformation in the EMU and the wider community. Before we moved here and ICS began to link with St. Mark's Chaplaincy, Famagusta (making a financial contribution towards the ministry expenses) there was only a Sunday service. Now there are activities on most days of the week. Sunday morning sees a small, but growing congregation, now up to forty sometimes. The retiming of the Sunday school from the afternoon to the morning and the arrival of two families with small children has increased the number to six and a room, probably originally a side chapel in the building that dates from 1349, has been revamped for this purpose. It is also to become a reading room housing the church library.

The evening main service continues to be very well attended with at times over 150 present. A series of guest preachers visited during the inter-semester period in

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February, broadening the students' understanding of the diversity of the Christian Church. As chaplain I see it as one of my tasks to allow the students not just to pass through university but to allow university to 'pass through' them, and in the realm of the Christian church this means facilitating a wider understanding of how God works in different places and cultures. Our African-style choir, which also has members from Albania and Russia, weekly lifts us up to the heights of heaven in worship.

Monday afternoon sees a fortnightly ladies' meeting, one member of which has been growing and deepening in her knowledge of Jesus by leaps and bounds, having not been to church for twenty-seven years after moving to TRNC with her Turkish Cypriot husband. Monday evening's prayer meeting focuses on ministry and mission throughout the world, international affairs and individual needs; in fact if we hear of something that needs praying about, we pray about it, including the specific needs of our partners in ICS. On the first Monday of the month the leaders of the new cell groups meet to plan and prepare for their groups. Tuesday is an opportunity for some time off, but frequently we return to host a meeting where local people can hear the gospel. This had been aided by a couple from the capital, but we now have our own local worker, and a group will meet in her home for the time being. There are plans, somewhere in the future and depending on finance, for a centre to replace the Moonwalker (Carole's restaurant, which also formerly housed the library/reading room but is now closing, with her emigration to the USA).

On Wednesdays the 'staff' meet. We number four, though a reader from the UK should be joining in March, a Baptist youth worker born in Famagusta hopes to visit in March to explore God's will, and a Turkish-speaking Korean minister may come in September . . . and we still hope that a Nigerian minister will join us. Also on Wednesdays at 6 pm there is a student-led praise and prayer meeting within the EMU. Thursday sees midweek fellowship, an opportunity to bring internationally renowned speakers to the students by means of DVD, and the subsequent discussion has often been lively. The new cell groups, having met monthly, are moving to fortnightly, and then weekly in the new semester, with a



Midweek fellowship

‘Cell-Y-Bration’ gathering monthly on the first Thursday at the new chaplaincy house. At the moment Friday is blank—but there is already one request for baptism, so preparation classes will be needed; there were six baptisms on Easter Day last year. On Saturday evening the choir meets to rehearse, and then again on Sunday before the evening service.

And that is where we began! There used to be only a Sunday evening service so maybe ‘failure’ does not have such a bad look after all. But here is a challenge! Christian couples are always retiring to the pretty area around Kyrenia. Is there a couple, or couples, reading this who sense a call to reach their fellow nationals, who would consider putting aside personal preferences and (for the Lord) come and retire outside of Famagusta, up the Karpaz peninsular? Through cell groups or home groups (the name is irrelevant), caring, sharing and opening up the Gospels, I am convinced that the church could grow even among the British! This country does not exist in the eyes of the world, but the people do, and God’s kingdom (the important one) needs to be extended. Maybe you, or someone you know, could be the ones who would turn an area of ‘failure’ into ‘success’? ■



TO GIVE see back cover

TO PRAY see day 3

St. George's, Famagusta

*ICS Associate Mark Cregan has recently moved from Egypt to St. John's, Casablanca, a church with a long association with ICS. Mark gives his first impressions.*



Mark, Juliet and Sophia Cregan

In *The Caliph's House*, an amusing and well written autobiographical account of moving his family from 'life under a drab London sky' to Casablanca, the travel writer Tahir Shah describes Casablanca as being both French and yet intrinsically oriental. The French colonial era is certainly reflected in the architecture and sweeping boulevards, but the city's landmark today is the enormous and ornate Great Mosque of King Hassan II, built in 1993.

Our nine year old daughter has enjoyed visiting the vast *Derb Omar* with its silks of pink and gold, bejewelled tassels for slippers and sacks of sequins and beads. Here the merchants laughingly haggle in Arabic inviting us to sit and drink tea with them while our daughter selects as many glittering jewels as please her. On the other side of town with its palm tree lined pavements and expensive boutiques, French is heard in every conversation as the clientele in the chic restaurants enjoy long lunches. The Anglican Church of St. John the Evangelist, Casablanca (consecrated in 1911) is set in a pretty walled garden in the very centre of this large, industrial city amidst the roar of the traffic and the distant call of the muezzin. It is located on the often gridlocked boulevard, which leads directly to the Hassan II Mosque.

Life has not been dull since we arrived in September! Grappling with the Moroccan dialect of Arabic, together with Berber and French, attempting to retrieve our shipping (last seen in Alexandria) setting up home in a new country and getting to know our large, international congregation have left little energy for reminiscing about our previous chaplaincy! Soon after we arrived, we were confidentially informed of the imminent visit of the Duke of York (Patron of ICS) for a business dinner at which the British Chaplain was to be presented! This was followed by invitation to participate in an inter-faith Armistice Day ceremony. With leaders of the other two monotheistic faiths standing next to me and a large gathering of diplomats and civic dignitaries present, I was permitted to read from the Gospel of Matthew and to pray.



St. John's



Mark and Peter Luson of ICS

Advent found us en route to the Middle Atlas mountains, in order to participate in a carol service led by the American chaplain of the only English-speaking university in Morocco. On leaving the relative warmth of the grimy, coastal city and driving through breathtakingly beautiful mountain scenery, we learnt that Morocco is in many ways a land of contrasts. As the carol service ended we stood outside, 610 metres above sea level under a star spangled velvet sky gratefully accepting steaming cups of Harrira, a delicious local soup. Later we met shepherds from a Berber village and had to be restrained from buying every cloak, rug and blanket they were selling! Staying overnight in this Middle Atlas region, we shivered our way through in  $-4^{\circ}$  C without heating!

The four services at St. John's over Christmas Eve and Christmas Day drew a wide variety of people including those from the English-speaking community who do not usually attend church. Unlike other places where we have lived in the Arab world, there is no indigenous Anglican church in Morocco and so it seemed strange to us not to hear any of the Christmas songs or prayers in Arabic. On Christmas Eve, as our first three hectic months in Casablanca drew to a close, we believed we had begun to understand something of the context in which we at St. John's have been called to serve. Forthtelling the coming of the light of the world to those who knew him not, the ancient words of the prophet Isaiah warmed our hearts and reminded us afresh of the bountiful love and mercy of the Father, 'The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined'. ■



Mark's licensing

TO PRAY see day 2



## Christmas: evangelism in Zermatt

*College chaplain Moray Thomas, with his family and a team of volunteer helpers, shared in ICS's seasonal ministry at St. Peter's, Zermatt over Christmas.*



Moray Thomas

It is such a privilege to follow up the work done so faithfully over many years and to begin to see new fruit beginning to show. Hazel, the churchwarden, has done a great job with the young mums and a group came to Family Carols. One young mum has started attending church regularly. Perhaps we should consider providing a midweek tea in church for mums and young children. We had the largest crowds I have experienced on Christmas Eve; the two carol services had a combined attendance of just over 400, the midnight communion drew about 230 and, sadly, many others just could not be fitted in. Total church attendance over the Christmas period was over 750.

By God's grace we managed to meet up with many people with whom we have had interesting talks in previous years. One contact lives in London and we are planning to meet together there. Two skiers with an apartment in the valley regularly joined us for prayer; members of the Ski Club of Great Britain, they are looking for every opportunity to serve God. I met Alistair Scott (freelance ski journalist who writes for the *Evening Standard* and other publications) and his wife who are both good friends of St. Peter's. They were married there twenty years ago and are planning to have an anniversary service in September.

Blessings of weddings (after civil ceremonies) at St. Peter's also seem to build a lot of goodwill; we had four enquiries during our two week stay, including one from a former Ski Club of Great Britain leader who had previous contact with chaplains. On that note, two members of our team also became engaged in Zermatt over Christmas! I had a strong feeling from people of how ICS's ministry in Zermatt is respected and appreciated, remembered from years of good experiences of attending church. ■

The Editor writes: it has been ICS's consistent experience that people away from home are more open to think about God than when at home. Our seasonal church services provide less regular churchgoers the opportunity to attend church and (in the other six days of the week) give chaplains many chances to share Christ with those who encounter few Christians. One 'chance' conversation, far from home, has on numerous occasions helped someone hear Christ's call to 'follow me'.

**TO PRAY** see day 24



## Summer 2008: outreach on Ibiza

*Bob Short, permanent chaplain to Ibiza and Formentera, has again invited a team of ICS seasonal chaplains to return to Ibiza to build on the work commenced in 2007.*



Bob and Clare Short

With nearly twenty-five per cent of the two million holidaymakers visiting the island each summer being British, the chaplains and spouses will not be short of opportunities. Continuity will be provided by the fact that the 2008 team will comprise three of the chaplaincy couples who served there last year. This year each couple will serve a period covering eight Sundays in resort.

Two services will be held on Sundays in the pretty little coastal resort of Es Canar: one in the morning in the Roman Catholic chapel on the edge of the town, and one in the afternoon in a popular sea-front hotel. A third Sunday service will take place in a hotel in the nearby town of Santa Eulalia, and on Saturdays one will be held (to be confirmed) in a third hotel in the beautiful seaside resort of Cala Llonga. In addition to holding services of public worship, the chaplains will also be available to offer prayers and readings for guests celebrating special wedding anniversaries. Such occasions were greatly appreciated last summer by those celebrating silver, ruby or golden weddings.



One of the hotels on Ibiza where seasonal chaplains held services in 2007.

Chaplaincy couples will also be on hand to talk and pray with guests who have problems or worries over health or family matters. Hotel staff and tour company reps are kept very busy and work long, hard hours and again the chaplain and spouse can lend a listening ear and perhaps even help out with the occasional troublesome guest. A calm approach and a quiet word can often pour oil upon troubled waters.

The work done by seasonal chaplains among holidaymakers on Ibiza mirrors the work being done by Bob Short and his team among the permanent local residents; that of encouraging the faithful and sowing the seeds of the gospel, bringing hope and healing, to others. We look forward to another fruitful season in the sun. Please pray that the new hotel managers will welcome the seasonal chaplains and support their work. **Bob Short and Trevor Letchford. ■**

**TO PRAY see day 21**



# News from the chaplaincies

*Further information for praise and prayer can be found on the relevant day of the Prayer Diary each month, which begins on page 25.*

## ETHIOPIA

TO PRAY see day 1

**Addis Ababa** Alpha Ethiopia is now established, headed by Pastor Shiferaw, an Ethiopian leader with a vision for how Alpha can be used in a church context in all denominations. A launch conference was held in February, with 150 leaders from over ten denominations and para-church organisations. The office for the national coordinator is on the St. Matthew's compound. Resources are available in English and Amharic. Praise God for this development.

## MOROCCO

TO PRAY see day 2

**Casablanca** Mark writes: it was wonderful to have the opportunity to meet HRH The Duke of York (Patron of ICS) during his recent visit to Casablanca and to talk about the ministry of ICS (see photo on front cover).

## NORTHERN CYPRUS

**Famagusta** God answered an impossible prayer—in March the chaplaincy house moves to the house next door. We asked for a larger house and a cheaper rent; he provided both.

## BELGIUM

TO PRAY see days 4–5

**Brussels** Bishop Geoffrey has appointed Dr Gary Wilton to be the Church of England's Representative to the European Institutions and an assistant on the staff team at Holy Trinity. We give thanks for this strategic appointment. Do pray for the Wilton family as they prepare to move to Brussels.

## FRANCE

TO PRAY see days 7–13

**Aquitaine** We have now established regular prayer ministry after services at three of our worship centres, and hope to expand this to cover others. The authorised members all attended a couple of training days, and we will be holding further ones as need and opportunity arise.

**Brittany** At the suggestion of a couple of mothers who brought children for baptism last year, we have formed a mums and toddlers' group, open to both French and English-speakers, which will be a support group for new mothers.

**Chantilly** It has been wonderful to welcome new families into the congregation and, through the Alpha course, begin to establish a structure for sharing faith. The huge challenge of the restoration project is beginning to take shape and the search for generous donations will form part of our campaign, alongside fundraising events.

### TO GIVE

You can help make possible the restoration by giving to ICS, indicating that you wish us to use the gift for restoring St. Peter's, Chantilly: see the back cover for details.



**Grenoble** The ecumenical centre we share with Catholic and Reformed churches was built for the winter Olympics. At the end of March we celebrate with the local residents' association. May this be a good witness.

**Lille** So much is happening that we are continually excited and blessed by God and each other. We are grateful for the numbers of people ready to participate in the life of this chaplaincy: please keep praying for growth in all its forms.

**Lyon** We give thanks for the new chapel where we have worshipped since Advent Sunday and for the work done on the new constitution. The priorities in the coming year are likely to be prayer, nurture, and church growth.

**Maisons-Lafitte** Thanks be to God for the very encouraging response to our planned giving appeal, the target of which has been exceeded by €20,000!

**Paris** Give thanks for healthy finances in 2007. Pray for the process of discerning God's vision for the next phase of our life together and our current sermon series on 'Spiritual fitness', that we will be fitter as a result.

## GERMANY

TO PRAY see day 14–15

**Düsseldorf** Last year we decided to perform, this February, Roger Jones's 'Greater Than Gold'. We praise God for how much it has encouraged us all, our friends and fringe contacts.

## GREECE

TO PRAY see day 15

**Corfu** The course 'Saints Alive', Anglican Renewal Ministries' version of the original 'Life in the Spirit' seminars, which was recently resurrected by one of Holy Trinity's groups and was completed successfully. That group will now continue as a permanent house group.

## THE NETHERLANDS

TO PRAY see days 16–20

**Amsterdam South** A few lines from a church member who was with us for two and a half years and has just moved back to London: 'I realized that God was what was missing from my life, though I cannot say that I knew that I was missing anything. I am very fortunate to be able to live a privileged life and before this day I thought I had everything I wanted. I was not aware that, although all my material needs and wants were satisfied, my soul was thirsting for something more. That was God.'

**Amsterdam Central** Our kids' church leader, Eda, is stepping down after many years. May God bless her and may other people sense God calling them to this work.



**The Hague** Following a weekend of teaching and ministry with David and Hannah Strutt (Acorn Christian Healing), we thank the Lord for healings and the fresh vision received.

**Utrecht** On 16 February, clergy and lay representatives from chaplaincies all over the Benelux were present to pray for John as he started his new ministry as Archdeacon.

## SPAIN

FOR NEWS see page 19

**Ibiza** We start our second year of summer chaplaincy in Es Canar. Last year was a very successful beginning with four retired couples doing a lot of good work. One of the hotels in which they are working had three managers during last year and will probably have another new manager this year. We trust the management and Tui Thomson reps will be open to the presence of the chaplains working in the hotel.

## SWITZERLAND

TO PRAY see days 22-24

**Vevey and Château d'Oex** Christmas Eve at St. Peter's in Château d'Oex was once again an amazing experience with the church crammed to capacity. Despite extra seats many young people sat on the red carpet in the chancel to make room for even more visitors. What a special event and what a wonderful opportunity to share the gospel.

## CHILE

TO PRAY see day 27

**Viña del Mar** It has been a joy to be warmly welcomed and find spirituality and commitment in the small, 'mature' congregation. This is the only English-speaking church in the area, so there is a real challenge.

## FALKLAND ISLANDS

TO PRAY see day 28

**Stanley** The current worldwide interest in the Southern Oceans and Antarctic regions, of which the Falkland Islands is a part, means that scientists and conservationists are among our many visitors. May they recognise and follow the Creator, Sustainer and Redeemer of the universe.

## AUSTRALIA

TO PRAY see day 31

**Bush Church Aid Society** Scratch any Australian city slicker and you will find someone yearning to get out. Many urban people are making the move into the country for life style options and e-commuting to their old work place. This phenomenon is putting huge pressure on small rural communities. The pressure to change, while maintaining social cohesion in the fragile community, is a challenge for many church congregations and the clergy are not immune. BCA is implementing a programme to help rural ministers cope with the change and be effective agents of change in the rural towns, on farm properties and in congregations. ■



## A reflection for Lent

*'The Son of Man must undergo great suffering, and be rejected by the elders, chief priests, and scribes, and be killed, and on the third day be raised.'* Luke 9: 22 (NRSV)



David Healey

Wally Olins, a leader in the advertising industry, writes in his book *on Brands*:

[That] 'people all over the world, from virtually every country in every continent, drape themselves from head to foot in clothing bearing the names and symbols of fizzy drinks, running shoes, cell phones, universities, football teams, skis, construction equipment or anything else with which they feel an affiliation. This is a unique manifestation of our time.'

For many of us the brand we buy, drive or wear defines us. Of course the season of Lent is not about consumption but sacrifice—ours and Christ's. Capitalism seeks to define us by what we consume. Jesus was defined by what he sacrificed. Easter begs the question 'Why did this have to happen?' The answer is, primarily, because sin has devastating consequences, and Jesus had to die in our place to make atonement. It was the only way, that 'the Son of Man must undergo great suffering . . . and be killed.' His sacrifice should be our main focus. But the focus is also on us (v. 23):

'If any want to become my followers, let them deny themselves and take up their cross daily and follow me.'

To follow Christ we have to want to become his follower—an act of the will, a matter of choice. We must deny ourselves—a lifetime of saying, 'I no longer run my own life, but am instead accountable to God' for he is Lord. We have to take up our cross daily, consistently saying, 'not my will but yours', and we have to follow—full-time, not part-time.

'For those who want to save their life will lose it, and those who lose their life for my sake will save it.'

says Jesus in Luke 9: 24. As we approach Easter, may we focus again and again on him who died and was raised on the third day. ■

## News from the office



Sir Timothy Hoare

**It is with sadness** that we learnt of the death of Sir Timothy Hoare on 18 January, after a long illness. Sir Timothy (with Lady Felicity, who survives him) significantly contributed to the work of ICS over many years, especially as a trustee and then as Chairman of Council until 1997. A Service of Thanksgiving will be held at St. Helen's, Bishopsgate at 2.30 pm on Friday 4 April. We also give thanks for the lives and friendship of long-standing supporters Doris Moynihan, Eileen Conlin, Dorothy Mellows and Evelyn Riddoch, and of Anthony Creery-Hill (ex-chaplain in Chantilly) who died recently.

**We congratulate** the following on their recent appointments: Lille's chaplain Debbie Flach as a Canon; John de Wit as Archdeacon of North-West Europe; Robert Innes as Chairman of the Central Committee of the Anglican Church in Belgium; Howie Adan (formerly at Schiphol) as a Ministry Development Officer working in Ostend and Brugge; and Gary Wilton who will be joining the staff team at Holy Trinity Brussels and serving as the Church of England's Representative to the EU Institutions. Do pray for them all in these new and strategic roles. We also say farewell to John Philpott (and Margaret) and Peter Jordan (and Barbara), both retiring in April, and Gerald Brulotte (Jane and family) who have moved from Tunis. We have valued all their varied contributions immensely and pray for God's blessing to be upon them. Pray too for Peter, staying on in the Diocese to work in the wider Catalan region.

**Future plans:** we are exploring new areas for seasonal outreach, and will provide enhanced information, resources and practical assistance for chaplaincies planning and engaging in outreach and discipleship. As part of this, April's Chaplains and Families' Conference will include a range of seminars on outreach, Fresh Expressions of church and planning local mission strategy.

**Finally, a reminder!** From 6 April Gift-aided charitable giving will be more beneficial for higher rate UK taxpayers as your additional relief will rise from 18 to 20 per cent. However, ICS's tax reclaim will fall as the basic rate drops to 20 per cent. Please consider increasing your giving to ICS to offset our loss of income. Thank you. **David Healey.** ■

TO GIVE see back cover



## Church web sites (where operational)

|                       |  |
|-----------------------|--|
| <b>ETHIOPIA</b>       | <b>Addis Ababa</b> <a href="http://www.stmatthews-addis.org">www.stmatthews-addis.org</a>  |
| <b>NORTH CYPRUS</b>   | <b>Famagusta</b> <a href="http://www.angfam.org">www.angfam.org</a>  |
| <b>BELGIUM</b>        | <b>Brussels</b> <a href="http://www.htbrussels.com">www.htbrussels.com</a>   |
|                       | <b>Liège</b> <a href="http://netministries.org/see/churches/ch00654">http://netministries.org/see/churches/ch00654</a>   |
|                       | <b>Tervuren</b> <a href="http://www.stpaulstervuren.be">www.stpaulstervuren.be</a>   |
| <b>CZECH REPUBLIC</b> | <b>Prague</b> <a href="http://www.anglican.cz">www.anglican.cz</a>   |
| <b>FRANCE</b>         | <b>Aquitaine</b> <a href="http://www.chapaq.org">www.chapaq.org</a>  |
|                       | <b>Brittany</b> <a href="http://www.christchurchbrittany.org.uk">www.christchurchbrittany.org.uk</a>   |
|                       | <b>Cannes</b> <a href="http://www.holytrinitycannes.org">www.holytrinitycannes.org</a>   |
|                       | <b>Chantilly</b> <a href="http://www.stpeterschantilly.info">www.stpeterschantilly.info</a>  |
|                       | <b>Fontainebleau</b> <a href="http://www.fontainebleauchurch.org">www.fontainebleauchurch.org</a>  |
|                       | <b>Grenoble</b> <a href="http://www.grenoblechurch.org">www.grenoblechurch.org</a>   |
|                       | <b>Lille</b> <a href="http://www.christchurchlille.com">www.christchurchlille.com</a>  |
|                       | <b>Lyon</b> <a href="http://www.lyonchurch.org">www.lyonchurch.org</a>   |
|                       | <b>Maisons-Laffitte</b> <a href="http://www.htcm.com">www.htcm.com</a>   |
|                       | <b>Paris</b> <a href="http://www.saintmichaelsparis.org">www.saintmichaelsparis.org</a>  |
|                       | <b>Poitou-Charentes and la Vendée</b> <a href="http://www.church-in-france.com">www.church-in-france.com</a>   |
|                       | <b>St. Raphaël</b> <a href="http://www.sjevar.com">www.sjevar.com</a>  |
|                       | <b>Versailles and Chevry</b> <a href="http://www.stmarksversailles.org">www.stmarksversailles.org</a>  |
| <b>GERMANY</b>        | <b>Düsseldorf</b> <a href="http://www.christchurchanglican.de">www.christchurchanglican.de</a>   |
|                       | <b>Freiburg</b> <a href="http://www.anglicans-fr.org">www.anglicans-fr.org</a>   |
|                       | <b>Leipzig</b> <a href="http://www.leipzig-english-church.de">www.leipzig-english-church.de</a>  |
| <b>GREECE</b>         | <b>Corfu</b> <a href="http://www.holytrinitycorfu.net">www.holytrinitycorfu.net</a>  |
| <b>NETHERLANDS</b>    | <b>Amsterdam</b> <a href="http://www.christchurch.nl">www.christchurch.nl</a>  |
|                       | <b>Heiloo</b> <a href="http://www.christchurch-heiloo.nl">www.christchurch-heiloo.nl</a>   |
|                       | <b>Schiphol Airport</b> <a href="http://www.aam-schiphol.nl">www.aam-schiphol.nl</a>   |
|                       | <b>East Netherlands</b> <a href="http://www.anglicanchurchtwente.nl">www.anglicanchurchtwente.nl</a><br><a href="http://www.rvkarnhem.nl/content2/rvkarnhem.cgi?Anglican_church">www.rvkarnhem.nl/content2/rvkarnhem.cgi?Anglican_church</a> |
|                       | <b>The Hague</b> <a href="http://www.stjohn-stphilip.org">www.stjohn-stphilip.org</a>  |
|                       | <b>Rotterdam</b> <a href="http://www.stmarys.nl">www.stmarys.nl</a>  |
|                       | <b>Utrecht</b> <a href="http://www.holytrinityutrecht.nl">www.holytrinityutrecht.nl</a>  |
|                       | <b>Voorschoten</b> <a href="http://www.stjames.nl">www.stjames.nl</a>  |
| <b>SPAIN</b>          | <b>Barcelona</b> <a href="http://www.st-georges-church.com">www.st-georges-church.com</a>  |
|                       | <b>Ibiza</b> <a href="http://www.ibizachurch.com">www.ibizachurch.com</a>  |
| <b>SWITZERLAND</b>    | <b>Basle</b> <a href="http://www.anglicanbasel.ch">www.anglicanbasel.ch</a>  |
|                       | <b>Vevey and Château d'Oex</b> <a href="http://www.allsaints.ch">www.allsaints.ch</a>  |
| <b>LEBANON</b>        | <b>Beirut</b> <a href="http://www.allsaintsbeirut.com">www.allsaintsbeirut.com</a>   |
| <b>BRAZIL</b>         | <b>Rio de Janeiro</b> <a href="http://www.christchurch.anglicanarj.org">www.christchurch.anglicanarj.org</a>   |



# ICS Prayer Groups

- BECKENHAM** Next meetings: Tuesdays 18 March and 6 May at 2 pm at 26 Greenways, Beckenham.  
Contact: Madge Olby (020 – 86 503 844).
- POOLE** Quarterly on the last Thursday of the month. Next meeting: 30 April from 3 pm to 4 pm at 3 Panorama Road, Poole.  
Contact: David Hutchinson (01202 – 707 180).
- CAMBRIDGE** Next meeting: Wednesday 4 June at 8 pm, at Impington Church Hall. Contact: Dennis Sadler (01223 – 232 194).
- COPTHORNE** Next meeting: Saturday 10 May from 12.30 pm to 2.30 pm at 52 The Meadow, Copthorne.  
Contact: Alan Mathers (01342 – 713 325).
- DUBLIN** Contact: Michael Heaney (01 – 493 1167 or mheaney@iol.ie).
- EAST DEAN** Contact: Brian and Gill Lea (01323 – 423 226).
- EXETER** Next meeting: Saturday 5 April at 10.30 am at the home of Brian Ardill, The Rectory, Essington, North Tawton, Okehampton (01837 – 82 645).  
Contact: David Werner (01647 – 61 253).
- KNUTSFORD** Four main meetings a year (plus fundraising and social meetings). Next meeting: Tuesday 1 April at 7.30 pm.  
Contact: Albert Lawless (01565 – 653 803).
- STOCKPORT** Meetings at The Rectory, Gorseley Mount Street.  
Contact: Roger Scoones (0161 – 429 6564).
- SUTTON COLDFIELD** Next meetings: Thursdays 13 March and 15 May at 8 pm at 24 Clarence Road. Contact: David Healey (0121 – 308 5042).
- WORTHING** Contact: Daphne Sims (01903 – 504 975).

## Objects

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Our thanks to those who have provided articles and photos for us to use.

## Appointments

are announced subject, on occasions, to the usual clearances.

## Photo credits

- 1, 10, 11 Richard Hines
- 3 Nabil Shehadi
- 6 European Christian Mission
- 1, 14, 15 Robin Brookes
- 1, 16, 17 Mark Cregan

Map on page 5 courtesy of the University of Texas Libraries, The University of Texas at Austin

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# Contacting ICS

## EXPLAINING ICS TO YOUR CHURCH

If you would like someone to speak about ICS at your church or group please contact one of our Deputation Secretaries

Great Britain:  
Dennis Sadler  
01223 – 232 194

NI or Ireland:  
John Bond  
028 – 25 861 215;  
(from Ireland: 048 –)

## DONATIONS CAN BE MADE BY:

- sending a cheque or draft (£, € or CHF), CAF or charity voucher payable to 'Intercontinental Church Society'.
- our web site – click on 'Make a donation'.
- telephone using your CAF card, or MasterCard or Visa credit cards.
- asking for any UK self-assessment tax refund to be given to ICS, charity reference number LAA67QG

Thank you.

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All stamps (except British ones with only the Queen's head on) can be sold to raise funds for ICS. Simply cut off the corner of the envelope where the stamp is attached, leaving a border around the stamp, and post an envelope-full to Mrs Sylvia Leyton, South Parsonage Barn, Bunstead Lane, Hursley, Winchester SO21 2LQ, United Kingdom. Contact: 01962–775 850 (IDD: +44 1962 – ) or sylvia@leytons.co.uk. Albums and larger collections are also gratefully received.

To request envelopes and an A4 poster to advertise the scheme to your church, please call ICS.



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