

Contacting ICS

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DONATIONS

ICS's mission depends entirely on the gifts of individuals, churches and trusts.

FOR CONVENIENCE

You may use the order form attached to receive your own quarterly *ICS News and Prayer Diary* (suggested minimum donation £16.00/€18.00/CHF22.00), or donate to further the Society's work. Thank you.

STAMPS AND COINS



Donations to 'Intercontinental Church Society' may be made by:

- sending a cheque, draft (£, € or CHF*) or charity voucher;
- transfer to our bank account: e-mail Maggie for details of our sterling, euro or Swiss account;
- our web site: click on 'Make a donation';
- telephone using your charity card, MasterCard, or Visa credit or debit cards;
- a gift of shares or property: call David;
- US taxpayers via CAFAmerica (over \$500): call Maggie or see our web site;
- asking for any UK self-assessment tax refund to be given to ICS, charity reference number LAA67QG;
- a gift to ICS in your will: call us for a legacy pack or see our web site under 'Make a donation'.

Thank you.

*Indicative exchange rates as of June 2011: £1 = €1.12 = CHF1.40

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ICS News and Prayer Diary

'O LORD, OUR LORD, HOW MAJESTIC IS YOUR NAME IN ALL THE EARTH!' PSALM 8: 1



'The ICS story is essentially a story of gospel pioneering stretching back to the days of lay men and women teachers in Newfoundland schools who pioneered churches in the 1820s, or the laymen who established congregations along the Swan River in Western Australia in the 1830s. From these origins a worldwide movement of pioneering mission began.' (Continued on page 3) Above: sub-Antarctic Whaler's Church

Inside: a pastoral visit to South Georgia (see page 18)



David Healey,
General Manager

ICS is an Anglican mission society which makes known the Christ of the Scriptures to people of any nationality who speak English, mainly in countries where English is not the first language.

Welcome to the second edition of the expanded *ICS News and Prayer Diary*. Thank you to those readers who have sent in comments; the bringing together of news, photos and the quarter's prayer points for each chaplaincy has been particularly welcomed. Now, the new monthly 'Events for prayer' section has the place names highlighted. On the opposite page Brian Underwood has written a guest editorial reflecting on the pioneering nature of the Society's work, while on page 18 Richard Hines reports on a visit to South Georgia.

As a *mission*, ICS enables the planting of new international Anglican churches and other mission initiatives, and spreads the gospel through seasonal outreach to tourists.

As a *patronage society* we recruit and nominate ministers for Anglican churches abroad and own many church buildings.

Our web site and *Directory of English-speaking Churches Abroad* enable people to find churches away from home.

Our 2011 *Prayer Calendar* (ideal for intercessions or compiling prayer diaries) and a list of *ICS projects* can be found at www.ics-uk.org/about/articles.shtml

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Object ICS is established to advance the Christian gospel by evangelical mission and ministry to English-speaking people throughout the world.

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Biblical quotations are from the NIV unless otherwise indicated.

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

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ICS prayer and support groups

- BEXHILL/COODEN** Thursday 8 September, 10.30 am at 197 Coodensea Road, Cooden TN39 4TR Contact: Liz Wilkins (01424 – 848 048)
- BRISTOL** Friday 16 September, at 2 Jockey Lane, St. George, BS5 8NZ Contact: Michael and Jo Selman (0117 – 904 2830)
- CAMBRIDGE** Wednesdays 5 October and 7 December, 8 pm at Impington Church Hall Contact: Dennis Sadler (01223 – 232 194)
- CHELTENHAM** Monday 15 August, 3.30 pm at 39 Moorend Street, GL53 0EH Contact: Audrey Martin-Doyle (01242 – 510 352)
- COPTHORNE** At 52 The Meadow, RH10 3RQ Contact: Alan Mathers (01342 – 713 325)
- EMSWORTH** Tuesdays 12 July and 11 October, 3 pm at 16 Brent Court, Emsworth PO10 7JA Contact: Tony Turner (023 – 92 465 881) or Richard Thomas (01243 – 430 613)
- EXETER** At 8 Hanover Gardens, Cullompton EX15 1XA Contact: Brian Bradley (01395 – 263 969)
- KEIGHLEY** Thursday 18 August and Friday 25 November, 10.30 am–12 noon at 42 Hollins Lane, BD20 6LT Contact: Michael Savage (01535 – 606 790)
- KING'S LYNN** At 65 Tennyson Avenue, PE30 2QJ Contact: Michael Rees (01553 – 691 982) or John Wallis (01485 – 600 336)
- KNUTSFORD** Contact: Albert Lawless (01565 – 653 803)
- N. IRELAND** At Saintfield Church Upper Room Contact: John Dinnen (028 – 44 811 148)
- NORWICH** At Holy Trinity, 110 Trinity Street, NR2 2BJ Contact: Peter Carroll (01603 – 6 64 864)
- POOLE** The last Thursday of September and December, 3–4 pm at 3 Panorama Road, BH22 7RA Contact: David Hutchinson (01202 – 707 180)
- ROMFORD** At St. James's Vicarage, 24 Lower Bedfords Road, RM1 4DG Contact: Angela Marshall (01708 – 746 614)
- SEVENOAKS/OTFORD** At 52 High Street, Otford, TN14 5PQ Contact: David Casiot (01959 – 522 588)
- STOCKPORT** At The Rectory, Gorsey Mount Street, SK1 4DU Contact: Roger Scoones (0161 – 429 6564)
- SUTTON COLDFIELD** At 24 Clarence Road, B74 4AE Contact: David Healey (0121 – 308 5042)
- WARE** At 5 Chauncy Close, SG12 0RP Contact: Mary Dow (01920 – 487 746)
- WARWICK** Thursday 15 September, 7.30 pm Contact: Anna Hopkins (07745 – 223 580)
- THE WIRRAL** Monday 19 September, 7.30 pm at 11 Stanford Avenue, Wallasey, CH45 5AP Contact: Peter Jordan (0151 – 639 7860)
- WOKING** Tuesday 12 July, 8 pm at Fosters, Pyrford Heath, GU22 8SS Contact: Paul Bond (01932 – 351 137)
- WORTHING** Tuesday 20 September, 2.30 pm at Ramsay Hall, BN11 3HN Contact: ICS Office (01926 – 430 347)

Pioneering mission, in ICS's DNA

The pioneering of the first largely gentile church in Antioch began due to a scattering of Christians among foreign lands within the Roman Empire. Brian Underwood continues:



Brian Underwood

Wherever the first Christian pioneers in Antioch¹ went they told the good news of the gospel of Jesus, and (perhaps to their surprise) they discovered that the presence of God went with them and blessed their witness.

I was recently invited to lead a weekend on the subject of mission for a group of churches on the Isle of Wight. Whilst preparing for this, a small publication dropped into my lap.² Its main thrust was to encourage what it called 'whole life Christianity'. We recognise, of course, that mission is the responsibility of the whole church and, like the first Christians in Antioch, we recognise also that this means telling the story of Jesus. But are we prepared to do so in the place where we spend most of our time—and, incidentally, where we alone may have influence? This may amount to up to 65 per cent of our waking life.³ The booklet challenged me when it said, 'globally, 98 per cent of Christians are neither envisioned nor equipped for mission in 95 per cent of their waking lives. But just imagine if they were . . .'.⁴ A young woman resisted coming to faith in Christ for some time because she said that she did not want to tell other people—it didn't fit her personality. The speaker pointed out that this was not a requirement of trusting Christ. A little later she came to faith and then surprised herself when she realised she had told three people in the first twenty-four hours!

The Antioch church was established because of the bold witness of persecuted Christians in the third city of the Roman Empire, one that became the launch pad of St. Paul's three missionary journeys. The telling led to believing by a great number of people, and Barnabas and Paul spent a year there consolidating the advance. Pioneering is still the business of the church today, but it is not travelling overseas that makes a missionary, rather seeing the Cross! When we Christians truly become 'whole life Christians' and make ourselves available to God and to others, then we find that opportunities present themselves to tell the good news.

Are we happy to stand in the tradition of our forebears in ICS and as far back as the Antiochene Christians? ■

¹Acts 11: 19–26

²Mark Green, *The Great Divide*, (London Institute of Contemporary Christianity, 2010)

³Ibid, p.12

⁴Ibid, p.2

'Rocky's Plaice' at Maisons-Laffitte

Trevor Whitfield shares his passion for children's ministry and describes the provision for children and young people at Holy Trinity, Maisons-Laffitte.



Trevor Whitfield

Pat Burkhard, still actively involved in chaplaincy life at eighty-five, remembers when there were twelve people attending Holy Trinity—and six of those were members of her own family. Now, on any given Sunday, we may have up to eighty children (babies, toddlers, school-age children and teenagers) along with a similar number of adults. We are an English-speaking community but many of our children come from bilingual homes.

Little Fishes is for English-speaking mums, dads or nannies with pre-school babies and children, and provides contacts and friendship for newly arrived English-speakers, very few of whom are Christians. Each week it has an average attendance of fifteen adults and twenty children from a variety of backgrounds: UK, Australia, New Zealand, Ireland, Germany, Poland, Bulgaria, Mexico, and many more French nationals than a few years ago.

Trinity Tots Playgroup and Reading Group, a separate association under French law, has over eighty children, and concentrates on developing English language and literacy skills for children within the French education system. Each Wednesday morning our halls and rooms are full to overflowing, and all the groups have a waiting list.

Sunday School meets every week during the 10.30 Eucharist, except on the first Sunday of the month when everyone stays in church for All-age Worship, which allows families to worship together, especially those with children who have been admitted to receive Communion before confirmation. Our registers have over a hundred children but approximately eighty attend week by week in four different age groups.

Pathfinders have dropped in numbers this year and now meet two Sundays a month. The monthly club night offers a social evening, with a meal, to which the children can invite non-church friends.

Youth: what this group lacks in numbers it makes up for in creativity and enthusiasm under the care of our youth worker, Joseph Mackay, a future maths teacher and possible



At Holiday Club each group has its own base

ICS family news

Dennis Sadler has gleaned the following news items, in the absence of the Editor's encyclopaedic knowledge; forgive any omissions. Also see page 49 for news of office staff.

Long service recognised

The Diocese in Europe participated in the Maundy Thursday Service at Westminster Abbey this year, for the first time ever. Among recipients of the Maundy money were John Hall of St. Michael's, Paris and Basil Bloodworth of Château d'Oex.

Rosemary Bradley

The death occurred on 19 May in Exmouth, Devon of Rosemary Bradley wife of Revd Brian Bradley, a former ICS chaplain in Amsterdam, Lyon and Grenoble, Dubai and Sharjah. They had also served with the Missions to Seamen on Teeside and in Ceylon as it was then.

Rosemary was born in 1924 in India where her father was a sugar planter. Back in England from the age of seven she completed her schooling in time for the outbreak of war which saw her working on the land and in the Bank of England, and then enlisting as a Wren (torpedoes and depth charges). Her marriage to a naval officer ended with his death in 1954 by which time she had two daughters. She had also come to rejoice in a strong and lively faith developed at Christ Church, Orpington, Kent. Ten years later as a member of St. Stephen's, East Twickenham she met and married the handsome curate, Brian Bradley. There followed a life of travel in the Lord's service. She particularly appreciated the many Asian members of their churches in Ceylon and Dubai and Sharjah.

Those who knew and loved her will remember her smile and sense of fun, her faith and graciousness. We rejoice in the blessings their marriage brought to many and we pray for Brian as he comes to terms with his great loss. *John Philpott*

David Werner

Another member of the Exeter prayer group, David Werner who formerly was the leader, died recently at the age of 78. He served the Society on several occasions as a locum and led many seasonal chaplaincies, including those for Thomson *Young at Heart* members. ■



ICS notelet of Old Zermatt painted by Miriam Ogle-Nelson, who died recently



A contemplative space

St. Mary's, Rotterdam, having recently made important adaptations to their buildings, now send an invitation to share in the finishing touches.



Above and below: the courtyard in its present barren, unused state



Dear friends: On 5 January 2011 St. Mary's handed the Seamen's Institute over to the *Gemeente Rotterdam* [the city council]. This completed two and a half years of negotiations with the *Gemeente*, who gave us the land and buildings between the Institute and the church. A new Hall was built from the Round Room, MtS¹ office and storeroom. We now have a spacious, attractive, welcoming hall with all facilities.

So all that needs to be done is the courtyard. We would like to make this into a quiet spiritual, contemplative space. Plans have been drawn up, consisting of shade-loving plants, colour scheme green and white, three benches, two large terracotta pots, raised beds: an easily maintainable garden.

However, as always with this type of project, we are looking for financial support. We kindly ask you if you could possibly give a donation.

UK taxpayers may wish to increase the value of their gift by giving through ICS, a registered charity, using Gift Aid. You can use Gift Aid if (during a tax year) you pay an amount of UK income or capital gains tax at least equal to the amount of tax ICS will reclaim on your gift. Please indicate that you are a UK tax payer, and that it is for the St. Mary's Rotterdam Church Garden Fund when sending in your gift (payable to 'Intercontinental Church Society') to ICS.

For more information please contact Maggie Winham or Andrew Rice at: Intercontinental Church Society, 1 Athena Drive, Tachbrook Park, Warwick, CV34 6NL, United Kingdom (telephone: 01926 - 430 347; fax 01926 - 888 092; IDD code: +44 1926, e-mail: mawinham@ics-uk.org). If making bank transfers please make sure you tell ICS or St. Mary's on info@stmarys.nl to expect your gift.

For gifts to ICS, please use Barclays Bank plc (20-31-52) 114 Fenchurch Street, London EC3P 3HY, Intercontinental Church Society (account 90517968), re 'St. Mary's Rotterdam Church Garden Fund'. ICS is a registered charity no.: 1072584

For gifts direct to St. Mary's, use NL ABN Amro Bank number 48.02.15.529, re 'Garden Fund'.

Thank you: *Jennifer Thomas, Anneke Barends, David Rainey.* ■

¹Mission to Seafarers

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ordinand. He leads the Sunday sessions and also helps with the monthly All-age Worship Service, which has enjoyed a new lease of life by moving from 9.30 to 10.30.

Summer Holiday Club. Based on a Biblical theme, all kinds of activities take place in the first week of the school holidays (see the photos), both inside the halls and church, and outside in our best facility, the field. Last year Holy Trinity was transformed into 'Rocky's Plaice' for the best, most fun—but also the most tiring—week! We enjoyed 'Chip Shop Church' thanks to Scripture Union's excellent materials, which could be used by any church Sunday school and not just one with large numbers.

In 1979 as a newly ordained deacon I was given special responsibility for children's and youth work . . . thirty years later I'm still passionate about children's ministry. It is a joy and a delight—and it is jolly hard work! We have a core group of dedicated teachers and, to help equip and encourage them, we organise various training events, both in-house and with visiting speakers: drama workshops; Godly Play; All-age Worship; a workshop with Margaret Withers, author of *Come to the Lord's Table*, the first Communion course our seven-year-olds follow. All this comes at a cost which Holy Trinity gladly bears, remembering the words of Deuteronomy 6: 7 'and you shall teach [these words] diligently to your children' (RSV). ■



We were seventy children!



All ready for the potato race

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Time for some 'quiet' crafts done in 'faith, hope and love'



The day lies open before us . . .

'Why don't you leave?'—a question Mike and Helen Parker have been asked many times during the uprising in Egypt. They share some of the lessons learnt by staying in Cairo.



Mike and Helen Parker

Most days in the Cathedral we pray 'the day lies open . . .'. Transitions have begun in Tunisia, Algeria, Egypt, Bahrain, Libya, Yemen and Syria, with the Saudis and Gulf States looking on.

Living in a transition is a heady mixture of excitement, edginess and sheer exhaustion. Most of our time we talked and prayed with people about what to do. Some left, pulled out by agencies or companies, a few spooked by insecurity. Many stayed, to the deep gratitude of Egyptian neighbours and colleagues. Our work is more than ever the biblical ministry of the fixed point when all around is fluid, as now the country struggles to find its way forward.

We lived mornings, especially when the curfew was at 3 pm. While numbers dropped, English-speaking congregations managed not to miss a beat. We kept ringing that old Loughborough bell so they knew we were here and praying. The best bit was hearing Egyptian Christians pour out their hearts for the nation at midday prayers, holding on to the Bible's assurances that our Father God is in control. Now we are seeing churches slowly emerge into the political process, after decades—even centuries—of isolation and disillusion.

So what did we learn?

First, every crisis is different. There is always something you did not bargain for: this time, the taking down of the internet and mobiles exposed how many of us do not use landlines. The infrastructure you rely on is gone, like that astonishing Saturday night when our police state simply evaporated, revealing the power of the old regime.

Second, it's really hard to concentrate. Fending off cabin fever, the flat was never so clean. The relentless rumour mill kept us guessing. Where's Mubarak? Doing what? Even when he finally appeared on TV, was it live or in the can? Who's demonstrating? Who's been shot, what buildings burned? Foreigners have no easy way to verify rumours, and we're totally in the hands of our hosts—but even they can't always agree what the story is.



Summer ministry in Ibiza

An experienced volunteer seasonal chaplain with ICS, David Rouch, with his wife Jenny, illustrates what our seasonal outreach each summer in Ibiza involves.



Cala Llonga open air chapel



'Simply listening'



'Blessings of Marriage or Renewal of Marriage Vows'

¹Thomson's former Young at Heart holidays

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Talking with the holiday companies we are told that, because of the situation in the whole of the Mediterranean, the bookings for Ibiza are higher than they have been for many years. This means that the opportunity for a spiritual work amongst the holidaymakers is greater than when we first came out to Ibiza four years ago. Although our contact points will be the same—the hotels in San Eulalia, Cala Llonga and Es Cana—the potential for meeting people will be greater.

It was interesting to remember the comments that were made to us when we first began this ministry: 'Ibiza, that place of drugs and loud and noisy parties', the image that is popularly sold by the media. But that is only one small part of the island. We work amongst the older holidaymakers on the east side of the island, as well as the holiday advisers, the hotel staff and entertainers.

Our ministry has moved away from the *Young at Heart* ministry¹ of some years ago and is very much a stand-alone work, making our own contacts with the holiday companies, the hotel management and staff to secure a contact point with the holidaymaker. These folk can make or break the ministry.

So what do we do? We lead services in three hotels and in a local chapel; we offer Blessings of Marriage or Renewal of Marriage Vows; and we make ourselves available for counselling or simply listening to people's problems.

Our main aim is seeking to find out where God is working in people's lives and taking them further on. We can't evangelise thousands of holidaymakers but we can bring some of them nearer to God. ■



New Wine Europe

Several chaplains from ICS-supported chaplaincies are busy preparing for New Wine Europe. Sophie MacDonald tells more about what is planned.



Sophie and Alastair
MacDonald

This summer the first English-speaking New Wine summer conference will be held in mainland Europe. The conference is taking place from 8–12 August at a campsite near Brussels in Belgium. Barbara Noordanus, the conference co-ordinator from Trinity Church, Eindhoven says: 'We expect this conference will gather people from international churches all over Europe. We are excited about what God will do in Europe through us worshipping and growing together as God's word is preached and God's Holy Spirit ministers among us.'

John and Anne Coles, along with Rich Johnson, are heading up the speaking team and volunteers are coming from all over Europe to fill the many roles required to make the conference happen. Sophie MacDonald from Christ Church, Amsterdam says: 'It has been encouraging to see people becoming excited about the vision and theme of the conference, and volunteering to work with kids, youth or help with practical tasks. This conference is shaping up to be a fun time where Christians from many different places come together to seek God and serve him.'

The theme for the week is 'Changing Nations'. This was chosen for the double meaning as everyone in our churches wants to see God at work in our nations and many churches have experienced what it is like to change nations themselves. Paul Kenchington from St. Mark's, Versailles¹ says: 'I pray and believe God will use this conference to prepare his people to make a difference wherever they live and by so doing to change nations one person at a time.'

This conference is the beginning of something new: an adventure with God that we hope will feed into our churches and thus into our communities, cities and nations. Can you join us? Will you pray for us? For further details or to book please visit our website (www.new-wine.eu). ■

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¹*It was at the first New Wine Europe Leaders' Network meeting that Paul received the vision for St. Mark's, Versailles to be a 'Storehouse' church for the Kingdom, hence the REACH project.*



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Third, the value of disciplined TV watching. Twenty-four-hour channels are hungry beasts, recycling images so you think fighting and flames are everywhere. They're not. Some of our eighteen crisis days we prowled around the block urging people to switch off. Watch TV three times a day, for no more than half an hour, and with others: that way you keep some kind of perspective. But TV medicine is hard to take when you might just miss a development . . .

Fourth, let's work on our theology of risk and suffering. With the internet off, we were glad to miss the shouting e-mails ('WHY DON'T YOU LEAVE?'). If national colleagues can no longer cover us—in our case, the Bishop—then we will leave. Our winter Bible studies in 1 Peter, with his steady eye on witness to Christ under constant pressure, helped prepare us. As John Wimber famously said, faith is spelt R-I-S-K.

For Egypt, the process of change has just begun; the days lie open before us. Constitutions, demonstrations, elections, economic struggles will be ours for years to come. But people stood together in Tahrir, they protected their neighbourhoods together, and others are now talking who never met before. Change is here to stay. Whatever version of democracy we go for, majority Islam is likely to remain in the driving seat. Yet our prayer is that one day all will have the chance to consider the gospel for themselves. Now that day would *really* be open.

All Saints'—prayer for all nations, peace for all people. ■





Beirut challenge

Debbie Lovatt, churchwarden at All Saints', Beirut shares her story. Previously, she lectured in Political Science at a university in Turkey, where her husband was also lecturing.



After New Wine: girls still wearing their wrist bands

After making lots of excuses about why I was going to church on a regular basis, I realised it was because I actually wanted to be there. I'd never been in a church where the preaching was more like teaching, and where people really seemed to be there by choice.

A friend, who spent hours several nights a week listening to my questions and opinions about faith and tolerating my somewhat homemade theology, suggested I attend the Alpha course the next time it was running. I was a bit wary and didn't know what to expect, but by this stage I trusted Nabil and Sarah Shehadi and seeing as they would be there, I felt safe. Gradually the combination of Alpha, the Shehadis and a straight-talking Ghanaian lady led to a reappraisal of this whole God thing! Nabil and Sarah agreed to continue our group post-Alpha and we became a home group in spring 2008.

Nabil was always quick to respond to e-mails and text messages about faith matters, and to lend or recommend books. Nowadays, he spends time discussing and guiding in a more tutorial-like manner and still lends me lots of books. Sarah and I meet regularly too as we have maintained our post-Alpha home group in its various shapes and sizes.

All Saints' International Congregation in Beirut is made up of people who, for the most part, are not Lebanese and are not settled here for a long time; many people are here for a year of study or on a three-year contract, for example. I'm here because my husband took up a post at the American University of Beirut. This can be a challenging part of the world and the need for a stable spiritual base is intense. Yet in all the madness lives the peace that surpasses all understanding, a peace that is nurtured through faith development (sermon series, courses, home groups), prayer (prayer chain, prayer ministry during services), fellowship (either side of services, home groups, courses) and meals together (international potlucks, Passover suppers).

With no let-up in my questions about faith and church, Nabil suggested I stand for the church council—to get a



national students and researchers each year. Our fortnightly Bible studies in Nijmegen are a cross-cultural witness to the richness of the world church.

Arnhem, location of the bridge ('A Bridge Too Far') where the Allies' Operation Market Garden of September 1944 stalled, is capital of Gelderland, and a main port of entry for trade from Germany. Many bilingual families have settled here and connect with our chaplaincy. Arnhem and nearby Oosterbeek play host to the annual Battle of Arnhem commemorations, bringing thousands of Brits and others here every year. The 'Old Church' in Oosterbeek, which sheltered British paratroopers in the heat of the battle, hosts our annual memorial Evensong with the local Dutch Protestant church.

Twente Chaplaincy encompasses some eight towns and cities on the eastern edge of the country; also the major technical University of Twente and many international businesses like Grolsch, Thales, and Ten Cate. The Netherlands is often seen to be overpopulated and hurried but Twente, sprinkled with woodlands, farms, country houses and castles, defies the stereotype. The atmospheric country chapel of St. Mary's, where the chaplaincy worships, is available thanks to the generosity of Count Alfred Solms, himself an Anglican schooled in Scotland. The chaplaincy draws many native English-speakers, but also quite a few Dutch, many of whom have had international experience or have worked in English. In recent years, the chaplaincy has been growing at a steady pace, for which we praise God's goodness.

Both chaplaincies are poised for the future and, with strong faith and commitment, they will go from strength to strength. Their growth, in spiritual depth, in pastoral caring, and in numerical membership, has been a privilege to see. It has been a short, but fruitful and inspiring time. ■



St. Mary's, Twente



Christmas at St. Mary's, Twente

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Ascension picnic

Sam Van Leer reflects on the past six years as Chaplain to the East Netherlands Group of Chaplaincies, as he and his family prepare to move north to Groningen.



Coretta with Stephanie after her baptism



Advent All-age Service



Arnhem-Nijmegen congregation

Come the end of July, I will have completed six years of service here: unimaginable. Francisca (ten years old) and Nicolas (seven years old) have really shot up, and Stephanie (now two and a half years old) is walking, talking and occasionally running. So the evidence of time passing is irrefutable, but we still feel amazed and greatly blessed.

When we arrived in the East Netherlands in 2005, we did not know exactly what to expect. For Coretta, returning to the Netherlands after fifteen years away was like a homecoming. She had moved to Belgium to study medicine, and to the north-east of England to practise while I trained at Durham; she had then done a PhD in Bern while I was in my curacy there. But this part of the Netherlands, with its towns, rivers, hills and forests, was relatively new to her. And of course Dutch society, like any, had moved on in lots of ways.

The Netherlands was to be my fourth European country of residence. My last name is Dutch in origin, but my forebears departed these shores for America over three centuries ago, so the natives can be forgiven for expecting my Dutch to be better. I have taken to explaining that I am the first in the family to come back in three hundred years, 'and things have changed!' I usually add.

Ministering in the East Netherlands has been a challenge and a delight. Geographically, the two chaplaincies cover some six thousand square kilometres, including the provinces of Gelderland and Overijssel and a bit of North Brabant. Serving here has given me an inkling of the challenges facing our Bishops whose Diocese covers a sixth of the earth's land mass. The Holy Spirit alone can attend to such vast spaces, I know, but by the Spirit and God's grace, we do our part.

The Arnhem-Nijmegen Chaplaincy couples the two largest cities in Gelderland. It is home to the largest Catholic university in the country (Radboud in Nijmegen) and Wageningen, a major technical and agricultural university. Almost all higher degrees in Dutch universities are now taught in English, and both Radboud, former base of theologian Schillebeeckx, and Wageningen draw many inter-



Work on the hall at All Saints'

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close-up. I served for the 2008–9 year and since then have served as churchwarden. I also joined the ministry leadership team last autumn, and love being part of the prayer ministry team on Sundays. At the start of this year I began studying part-time at NEST, the Near East School of Theology.

So, if we look chronologically, things are moving pretty quickly! Since arriving in Beirut in 2004 I've moved from having a somewhat blasé approach to religion, to experiencing a deepening Christian faith that involves service to the church community and now some further study. It looks like God has a bit of a plan going on!

Through their ministry here, Nabil and Sarah have been, and continue to be, central to the evolution of my service to the Lord. I love and admire them and enjoy their ability to make me and everyone else feel welcome, safe, and a vital member of God's spiritual family. ■

Nabil Shehadi has contributed the photos of All Saints'. He writes: *the photos show the current building work on our hall, our newly completed bell-tower and a view towards All Saints' from across the Beirut Marina which includes all the new buildings that have come up around us in the last four years. All Saints' will be celebrating its centenary in 2012.*



All Saints' tower



Gary Wilton shares some of his many opportunities as the Archbishop of Canterbury's Representative to the EU and Canon of the Pro-Cathedral of Holy Trinity, Brussels.



Church House and entrance to Holy Trinity



Church entrance as glimpsed from road



Courtyard between Church House and the Pro-Cathedral

An invitation to write an article for ICS is an invitation to reflect on what God has been doing in our midst. As I write I am so aware of our lack of spiritual imagination. Yet our gracious God chooses to be at work in ways that far exceed the sum of what we are, or what we offer to him. He is undoubtedly the one 'who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us . . .'¹

During the last few years, the 7 pm Community at Holy Trinity has grown significantly with many of the new members not quite sure of what they believe. With such a mobile international group of people, midweek nurture or discipleship courses do not work for us. Last November we began planning a ten-week sermon series entitled 'Questions of Life' which would draw upon material from the Alpha course. Those people who wanted to explore the evening's theme further would be invited to join a discussion group over coffee and cake after the service.

To our delight and amazement, attendance at the 7 pm Community from January to March was between sixty-five and seventy-five people. James Christie Brown, our ICS Intern, co-hosted each of the post service discussions with Sue Bird. Many Sundays the group exceeded twenty and divided into two. Participants were new to church or de-churched; wanting to explore questions they had never been able to ask, or established Christians longing for their faith to be renewed. The series ended with the invitation to attend a Saturday to learn more about the Holy Spirit. Some twenty people at all stages in their faith journey took part. I was thrilled by the numerous e-mails and messages expressing just how helpful and important the 'Questions of Life' series had been.

Just as God has been stretching our imagination through the 7 pm Community, he has also been stretching our imagination through my work in the European Community. In 2009 Micklethwait and Wooldridge published *God is Back*. They wrote: *On the street and in the corridors of power, religion is surging worldwide. From Russia to Turkey to India, nations that swore off faith in the last century are now run by avowedly religious*

sparkled against a piercingly blue sub-Antarctic sky. The pale turquoise water teemed with seals; tussock grass waved in the breeze on the rocky promontories: we had arrived. For ever hereafter, South Georgia would often be on our minds.

A greeting at the quayside, kind and generous hospitality at the home of Government officers, supper with current members of the British Antarctic Survey team (followed by long conversations with them about God and Christian faith and science and death and love); and time spent at the excellent Grytviken museum, which nestles beside the rusting remains of the whaling station itself: all wonderful opportunities to meet parishioners and learn more about life in this most extraordinary node of human habitation, a speck in the vast southern ocean.

Such a setting only served to heighten the sense of privilege that was ours, to invite all at Grytviken who were free and able to gather in the Whaler's Church, for Holy Communion. The bell was rung heartily; the congregation gathered; and the Gospel was read. The command of our Lord Jesus, 'Go therefore . . .'¹ and his promise, 'I am with you always', never seemed more real as the life of our parish, the hopes and concerns, the joys and the sorrows of the South Georgia community, were all gathered up in prayer to the same eternal God and heavenly Father, to whom the Norwegian whalers, in their brave days, offered their prayers and praises. ■

¹Matthew 28: 19-20

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Entrance to Cumberland Bay



Richard Hines, Rector of the Falkland Islands, reports on a rare visit to an outlying part of his parish—as he says, on the doorstep of the last great white wilderness of our planet.



Richard and Jen Hines pause for reflection

When in 1960 the American musician and blues singer Ray Charles first let the world know that ‘Georgia’ was on his mind, he most definitely was not thinking of the remote and hauntingly beautiful island located some 850 miles south-east of the Falkland Islands, deep in the South Atlantic. In those days, as now, if anyone had actually heard of South Georgia Island it might well have been from reading tales of intrepid Norwegian whalers who in the early twentieth century established a thriving community, complete with local church and herds of reindeer, at Grytviken. If not the whalers, then it would doubtless have been news of the astonishing Antarctic exploits in 1915–6 of Ernest Shackleton that was responsible for registering South Georgia in the minds and imaginations of all who like to gaze at maps of distant places and wonder.

How privileged am I then, as the Anglican Rector of the Falkland Islands, to have South Georgia, with its twenty-five or so semi-permanent residents, together with countless seals, penguins, albatross (yes, and the reindeer, too), as part of my extensive parish? And how challenging a task it is to plan for a parish visit. But, thanks be to God, I recently made the trip, together with my wife Jen, courtesy of the UK’s Ministry of Defence. The ten-day visit was made aboard a Royal Fleet Auxiliary tanker ship *Black Rover*, when we accompanied the warship HMS *Gloucester* on her South Atlantic patrol of the region. Three days and three nights in sea state eight to nine, with a heavy swell on the starboard stern (note my newly-acquired familiarity with nautical terms), provided a novel and lively experience for us both. Wandering albatross, giant petrels, fur seals and hump-backed whales joined in the fun as *Black Rover* attempted to transfer 300 tonnes of fuel to her thirsty grey-hulled voyage companion whilst maintaining just forty metres’ distance at twelve knots of speed.



Warning not yawning

At the break of Day 4 we approached the becalmed entrance of Cumberland Bay. The bridge went quiet. No one spoke, not even the captain seated in his chair, as the morning mist lifted, and as the stunningly beautiful sight of ancient glaciers and twelve thousand foot ice-covered mountains



Inside Holy Trinity, home of the 7 pm Community

leaders The global rise of faith will have a dramatic and far-reaching impact on our century. Not surprisingly the EU and all the governments of Europe are realising that Religion is an important part of the twenty-first century and they are struggling to know how to respond.

After the Second World War, Winston Churchill recognised a need for governments, diplomats and experts to discuss the difficult issues of the day. He wanted to create a safe place where conversations would be ‘non-attributable’ and confidential. So in 1946 Wilton Park was established by the Foreign Office, and over the years it has hosted literally hundreds of officials, ambassadors, ministers and prime ministers.

I first found myself at Wilton Park late in 2009 at a conference entitled ‘Muslims in EU cities’. I was delighted to be part of such an important conversation in such a wonderful setting. The successful integration of longstanding and new Muslim communities within democratic society is a major concern. My contribution was to point out that interfaith dialogue really does help people to integrate. It needs to be researched more!

Little could I have imagined that from 2011 I would visit Wilton Park on a regular basis to lead three international conferences a year on ‘Faith, Religion and the International Public Sphere’. And my first conference will be concerned with religious minorities and freedom of religion. Its purpose will be to explore the practical ways in which governments can promote freedom of religion across the globe, including the Middle East and Far East.

I feel excited and daunted by this new challenge. I know that I need to pray that God will continue to keep expanding my spiritual imagination ‘that he might have glory in the church and in Christ Jesus throughout all generations for ever and ever! Amen.’¹ ■

¹Ephesians 3: 20–21

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Opportunities and challenges

We asked the chaplain of Leipzig English Church (which ICS helped found in 1995) to explain how the church is witnessing to Christ in this prominent German city.



Martin Reakes-Williams

An article on what we are doing in outreach? A testimony from someone who has recently come to faith? Hmm, that could be tricky, embarrassing even. Where is my bargepole? So my first reaction is that it would be nice to write that we have an outreach team up and running, keeping evangelism on our agenda and coordinating outreach initiatives at all levels. That we run regular guest services to which people invite their friends. That we run Christianity Explored on a regular basis, and the whole church family is on board in seeking to invite people along. That we are training people up so that they are confident and competent to share their faith naturally. That we are exploiting to the full the opportunities through our many links at the International School and in the wider international community. That we run an annual Kids' Club.

We have talked about all these things over the years, but never had the right 'middle management' sort of people who have both the ability and spare capacity to give a lead. Our natural evangelists seem to be overloaded with other commitments or else weighed down with their own struggles. A missionary couple looked as if they would run with the ball a few years ago, only to depart for another church, the ball in mid-air on its way to them. And the pastor is famously incapable of running with more than one ball at a time. All in all, the headwind has been rather stronger than the tailwind in recent years.

So what can I say? We had a mission team from Moore College Sydney with us over Easter last year. We'd said yes with some trepidation: they would be paying a lot of money to come all this way, and could we offer a programme that would be profitable to them? We had never done anything like this before, and many in the church had no experience of a 'parish mission', so would they get on board? And how do you run a 'parish mission' in a context where most people don't speak the language, so cold evangelism ('walk-up evangelism' in the Sydney jargon) is out? As it turned out, the Lord helped us get past most of these obstacles, lives were touched, it certainly



From little acorns . . .

'The Chaplaincy of Aquitaine and ICS: a prime example of sustainable development!' writes Lindsay Mégraud as an assistant chaplain begins to serve in Bordeaux.



Lighting the fire at dawn



'Resurrection'



. . . and 'the confusion of the disciples'

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For a close-up, see the chaplaincy web site: www.churchinaquitaine.org

Ecumenical Easter celebration with liturgical dance in the Parc Bordelais, in which Bramwell and the chaplaincy played a full part

The Chaplaincy of Aquitaine and ICS (indeed, at the time, the original Colonial and Continental Church Society) have something important in common: their longevity! A church was started in 1825 in Bordeaux, thanks to the faith and funding of wine and shipping merchants located in the famous wine producing region in south-west France. ICS came into the picture in 1864 and has seen the chaplaincy through thick and thin over the years, ensuring a chaplain and necessary funds to minister to an ever-growing English-speaking population living in the vast region of Aquitaine.

Fast forward to 2011 and meet the Revd Bramwell Bearcroft, with his wife Jennifer, who has accepted the house-for-duty Assistant Chaplain's position in Bordeaux, thanks to the generous offer of an ICS-owned property on the outskirts of the city. Bramwell is part of the Chaplaincy of Aquitaine ministry team. The proximity of a part-time minister and the precious time that Bramwell and Jennifer will be able to consecrate to city ministry have been received with gratefulness and joy. Please pray for this ICS-supported ministry in a very international, ecumenical and recently rejuvenated city with important numbers of English-speakers arriving daily. ■





Conjuring up a picture of Carnac

Set amongst Brittany's standing stones, Carnac is one of ICS's centres for seasonal ministry. The talks by one chaplain serving there, Lee Townend, took some surprising turns.



Lee and Elizabeth Townend

The chaplaincy began with the usual preparation of prayer, sermons, music choices and kids' material, all done before we went in order to save time in Carnac. The only thing we continued with was the prayer! In order to gain maximum publicity we put out all the signs around the town from day one, which meant that we were catching visitors' attention all the time and not just the night before.

We then began to go round the campsites making a judgement call on whether it was worth just leaving leaflets or spending time chatting. The most fruitful place for conversation was on the campsite we stayed on. It's amazing how God just puts you in the right place at the right time. We 'bumped' into people we knew from an old church, a person who had lost their son in an accident, a stressed out worker and others who were just open to talk about faith. Naturally this didn't happen all the time but when we intentionally went out to do ministry, people were genuinely receptive. God was good!

The Sunday services were designed to be a maximum of one hour with something in there for everyone. People said they were blessed by having the chance to worship while on holiday and this in turn blessed us. There were some people in church who I knew had not been to church for quite some time and hopefully they may return to regular worship once back home. A number of the congregation were English-speaking Dutch holidaymakers and their children.

The children particularly liked the magic we did and were intrigued to know how it was, when I spoke of the Scriptures being inspired by the Holy Spirit, that my copy of the Bible had real tongues of flame coming from it. They also couldn't work out how we could get a ten-foot wooden pole (Jacob's staff) out of a small paper bag. All good fun, and biblical too.

All in all the chaplaincy allows for a good evangelistic engagement and an opportunity to relax while still serving the Lord! ■

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moved evangelism higher up our agenda—and our Australian visitors did feel it had been worthwhile.

The main abiding fruit has been the 'Pudding Club'. This began as the mission event put on by the midweek women's Bible study group: a relaxed Friday evening chatting over desserts, with a thought-provoking but not too 'in-your-face' talk from a Christian woman. It went so well that it's become a quarterly feature, largely because of the energy and initiative of that group in pushing it forward.

Apart from that, there's little in our calendar that could really be classified as 'outreach', though there is plenty that has an outreach element without being exclusively so geared. Visitors seem to find our services accessible, and the seasonal ones draw people in quite effectively; there is a lot of loving and caring going on behind the scenes and outsiders sense this even when they do not experience it themselves; home groups have done courses in sharing the faith; games of frisbee and occasional Saturday hikes draw in a fringe.

A headmaster's report might well conclude 'Could do better'. But we should not underestimate the impact of godly living, and there's abundant evidence of that. So let Jesus have the last word: 'Let your light shine before men, that they may see your good deeds and praise your Father in heaven'.¹ ■

¹Matthew 5: 16

Martin Reakes-Williams

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Leipzig's Tenth Anniversary service



Far away and yet so close

Brian Roberts, until recently head of Bush Church Aid Society (BCAS) in Australia, tells the history of ICS's work in Australia, its legacy, and its importance today.



Brian Roberts, National Director, BCAS 1992-2011

The ministry and mission of ICS and BCAS are in a way poles apart, on opposite sides of the globe, but close in ethos and missional intent having evolved from a common endeavour. One infant society had a strong desire to reach its own people on the other side of the world. Known as Western Australian Mission Society it sent out three missionaries in 1835 to bring the services of the church and the message of the gospel to those who had freely migrated to the Swan Colony. This work, the first missionary endeavour to English-speaking people, soon adapted to local customs and opportunities. It spread, not only to all states of Australia, but moved 'off shore' back to Canada and then to other places where ICS continues today, meeting the challenge with ready support for many chaplaincies. In Australia, and after some sixty-five years, the work became too complex to manage from London and so the Colonial and Continental Church Society (now ICS) board decided to form a local Australian expression. After World War I, a corresponding committee formed and this soon morphed into BCAS as we know it today.

The 'Col and Con', as the Society was affectionately known out here, carried on its work under the motto 'The Empire for Christ'. When BCAS came to birth, the geographic descriptor was changed, but the same missional endeavour and determination to reach people with the message of Christ was apparent, and BCAS's new motto was simply 'Australia for Christ'. The significant place 'Col and Con' gave the Australian outreach work is apparent in their centenary logo in 1923, its fields in Canada and Australia sharing equal place.



After nearly two decades in my role as National Director of BCAS I have come to appreciate the common ethos and mission our two Societies share. We each have evolved structures and methods appropriate to the fields in which we work but seeing souls won into God's kingdom remains at the centre of things. This was very apparent when I spoke with the folk at the ICS Chaplains and Families' Conference at Ashburnham in 2008, and when I visited some of the chaplaincies in Holland, Belgium and France a few years earlier, seeing at first hand the way those chaplains responded to the presenting opportunities. On many occasions I needed to remind myself I was visiting, for the scenarios before me were just like those back home, though in a different tongue. The common beginnings and shared ethos have enabled the occasional 'counterpart exchanges' to broaden and enrich our understanding of each other; the shared preliminary interviews and candidature vetting have been most helpful as clergy and workers from Australia seek out opportunities with ICS, and British clergy with BCAS. To have this open and frank exchange on possible workers often saves much expense and frustration for all parties and gives helpful insight on how to make an engagement that brings glory to our Lord and best utilises a candidate's experience, gifts and abilities.

As I leave this leadership role as National Director of BCAS in the next few months and return as it were to the front line of mission, seeking out a ministry somewhere in a rural diocese, Denyse and I will take with us many helpful insights gleaned over the years from our brothers and sisters in ICS today; also something of the determination we have seen in those who have gone before us in both ICS and BCAS to keep the message of Christ alive and outreaching to our fellow beings who are yet to know of the wondrous riches that await in knowing Christ as Lord and Saviour. ■

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We thank BCAS and Brian for fellowship and shared commitment to the gospel of Jesus Christ; we pray that he and Denyse will find new opportunities for service in parish ministry, and for BCAS as it looks for his successor. Our strategic alliance with BCAS is but one example of formal and informal partnerships that ICS has developed in recent years. Our earliest mission was to the British living abroad, but as the global popularity of English has grown, ICS seeks (still using English) to reach people of any nationality. David Healey