



Dear Friends,

This year, even more than in previous years, I have been tempted to give up religion for Lent.

The temptation is not difficult to explain. Religion, in all its many varieties, is hitting the headlines all over the world, even here in Luxembourg. But what hits the headlines is nearly always negative, abusive or horribly violent. (Fortunately the Luxembourg headlines are a happy exception.)

It would be good to be able to argue that this kind of negative religion is somehow inauthentic, but unfortunately every major religion comes in a diversity of forms, all of which are as ‘valid’ as each other in their own terms, which cannot be conveniently dismissed as inauthentic by their critics.

So it’s difficult, but not impossible, to counter the arguments of those who claim that religion is deeply inimical to human flourishing and ought to be denied any support by intelligent and right-thinking people such as ourselves.

However, when we look at examples of human flourishing, by individuals or societies, then we notice some interesting things.

It doesn’t just ‘happen’ that people flourish. Human flourishing is not a matter of luck, nor is it a result of some magic formula. Of course there may be elements of chance or a conjunction of happy circumstances. But long-term flourishing requires courage, discipline, imagination, reflection, resilience, openness to the unknown and sustained conscious commitment. If we define successful flourishing as something which individuals achieve in a way which benefits not only themselves but their whole community and the wider world, then we can see that truly successful individuals are not only deeply aware of themselves, of their own strengths and needs, but are fully aware of others too. And they know that they know. They are intentional about their awareness and intentional about seeking happiness for themselves and with others.

Unsurprisingly, this combination — of moral virtues, personal and social awareness, and sustained intentionality — which makes for the kind of happiness that the whole world can celebrate, is also at the spiritual heart of the world's great religions.

Why, then, is religion so toxic so often?

One answer is because religion is about many different things, only some of which are 'spiritual'.

Religion is a human artefact, it's a medium, it is not itself the message. Just as listening to old-fashioned radio at night — trying to find the right signal amongst the jumble of languages, strange music, hissing and crackling — can be very difficult, so too the 'noise-to-signal' ratio in any religion can make picking out a truly life-affirming message very challenging. God generally broadcasts as a still, small voice of calm, barely audible amongst the cacophony of raw emotion which we hear from every corner of the world ... to say nothing of the chaos, or sometimes the numbness, within our own hearts which always impedes our listening.

So, thank God for God, whose Spirit is not at all confined to religious tradition. Thank God, too, for Jesus, whose intentional commitment to the way of truth and love is as relevant to our own time as it was 2000 years ago. His grisly execution by a combination of religious and political power was as horrific as anything in an IS video. (And let us not forget that in every century since his death Christians have committed similar atrocities, very often in the name of God.)

Studying religious history could be almost as depressing as watching contemporary world events. But what saves me from the temptation to despair is that joy and new life keep breaking through. The God of life, who raised Jesus from the dead, according to Christian belief, keeps on bringing into being new hope, new possibilities, new life. Never quite in the way we expect.

My hope is that, whatever the state of your mind or your heart, and whatever your religion, or lack of it, you might open yourself to the possibility of being surprised in the depth of your being so that you can live your life more intentionally, with a fresh awareness of yourself and others. Then maybe our lives, and the lives of those with whom we live and work, might flourish in new ways.

God bless you this Easter,

Chris Lyon.

The Bishop's Lent Appeal

Dear Brothers and Sisters in Christ,

Earlier this month I travelled to Athens. During my stay I had the opportunity to visit two detention centres on the outskirts of the city where irregular migrants are held. One of the centres is a dedicated facility for unaccompanied minors. The other is an adult prison, with a sector set aside for unaccompanied minors. The young people I met were mainly from Afghanistan and Pakistan; some were from the Middle East and a few were from Africa.

What these youngsters have in common is that they have all fled, for good reason, from their home countries. They are not criminals. But they are being held in prison conditions, for periods of 18 months or more. The conditions, particularly at the adult prison, were appalling. The children were kept in containers surrounded by gravel and razor wire. They lacked proper shoes. They had no entertainment – not even a football. They looked thin and some were evidently traumatised. I was truly shocked that, in modern Europe, children are being kept in these kinds of conditions.

This situation contravenes the basic rights of the child. But, of course, Greece has no money and migrants are at the bottom of the pile. Children are put in detention centres because there is nowhere else for them to go.

The Greek Orthodox Church is doing what it can to provide assistance. In particular, they have set up and are operating a reception centre for unaccompanied refugee minors.

My appeal for Lent 2015 is therefore devoted to Hestia (meaning 'home'), a hostel for unaccompanied minor refugees in Athens.

'Apostoli', a social action charity operating under the auspices of the Greek Orthodox Church, offers Hestia as a safe place for unaccompanied children and young adolescents. The hostel can accommodate up to 20 residents. Since its foundation, in 2012, it has supported more than 100 children and young people. It currently looks after children from Syria, Palestine, Afghanistan, Pakistan, Gambia and Guinea.

As well as food and lodging, the Hostel provides basic social and health care services. Young refugees also benefit from activities aimed at their social integration, such as schooling, occupational therapy, participation in several educational and cultural activities and basic training in the Greek language.

The cost of running the hostel is €25 000 per month. The hostel is supported by various partners and by an EU programme. However, there are difficulties in sustaining the continuity of some funding streams. So extra funding is urgently needed.

The Greek Orthodox Church greatly values its partnership with the Anglican Church. I hope we can make this partnership real, through offering some sponsorship of Apostoli's Hestia hostel. This is a very practical way in which our diocese can come to the aid of some of the most vulnerable children in Europe.

With every blessing,
+ *Robert Gibraltar in Europe*

Special Services for Lent and Easter 2015

Sunday, 15 March (Mothering Sunday)

9.30 am Holy Communion (said)

11.00 am Family Service

Sunday, 29 March (Palm Sunday)

9.30 am Holy Communion (said)

11.00 am Holy Communion (sung)

Thursday, 2 April (Maundy Thursday)

7.00 pm Holy Communion (sung)

Friday, 3 April (Good Friday)

12 noon Meditation on the Cross

8.30 pm Meditation on the Burial of the Lord
(Church of St Alphonse, Rue des Capucins, Luxembourg City)

Saturday, 4 April (Easter Saturday)

9.00 pm Easter Vigil
(Church of St Alphonse, Rue des Capucins, Luxembourg City)

Sunday, 5 April (Easter Day)

6.45 am Easter Sunrise Service
(Munsbach, Commune of Schuttrange)

9.30 am Holy Communion (said)

11.00 am Holy Communion (sung)

All events will be held in the Konvikt Chapel, 5 avenue Marie-Thérèse, Luxembourg except Good Friday 8.30 pm Service, Easter Vigil and Easter Sunrise Service.

For further details, please visit www.anglican.lu, email office@anglican.lu or phone 43 95 93.

Easter Sunrise Service

According to some accounts, Easter sunrise services originated in medieval times. Other sources maintain that these services were a Christian development of earlier pagan rituals: worshipping the sun as it came into its fullness at the spring equinox. Whatever the truth, the Easter sunrise services celebrated in the modern era originate from the first recorded Easter Sunrise Service, which took place in 1732 in the Moravian congregation at Herrnhut in the Upper Lusatian hills of Saxony, to the east of Dresden. After the traditional all-night prayer vigil, the unmarried men of the community, known as the Single Brethren, went to a place called God's Acre. This was the town graveyard, set on the hill above the town. There they sang hymns of praise to Jesus, commemorating the empty tomb and the resurrection. In the centuries that followed, this Service spread across northern Europe and around the world.

Our Sunrise Service follows a similar pattern. We meet on a hillside overlooking Munsbach shortly before sunrise on Easter day. There we light the Easter fire and listen to the Gospel account of the empty tomb and the encounter with the resurrected Jesus. As the sun rises in front of us we sing a mix of worship songs and Taizé chants. As it continues to rise we light the Paschal candle for the first time that Easter. We then join in an act of commitment—each of us lighting a candle to symbolise that we will carry the light of Christ and the joy of the resurrection with us in the world.

After a short break and a short journey by car, we meet again for breakfast. Gathering once again around the Paschal candle, we hear the risen Jesus invite his disciples to breakfast on the sea shore, before tucking in, with plenty of food and fellowship. This keeps us happily occupied until it is time for the final part of our journey—meeting with the rest of the congregation at the 11 am Easter Eucharist.

At the beginning of the service a number of those who first gathered before the first light of Easter Sunday bring forward the Paschal candle. It is placed next to the altar, a space it will occupy throughout the Easter season. We then celebrate, with the whole congregation, the Easter Eucharist. This is the culmination of our Easter morning journey. A journey that began in darkness and continued into the light. Through fire and flame, through food and fellowship, we carry the joy of the resurrection from the hillside to the church.

If you would like to be part of this journey through the Easter morning you are most welcome. If you would like to know more, please speak to me (andy.markey@anglican.lu).

Andy Markey



Notice of
Annual General Meeting
Wednesday, 22 April 2015
at 7.00 pm

Salle Fëschmaart, Soeurs Franciscaines,
50 avenue Gaston Diderich, L-1420 Belair

All whose names are entered into the Electoral Roll of the Anglican Church of Luxembourg on Wednesday 8 April 2015 are entitled to vote at this AGM. The number of those entitled to vote currently stands at approximately 144. The current Electoral Roll will be available in the Konvikt Chapel from Sunday 22 March 2015; if you are not on it and would like to be, please complete an Electoral Roll Form and return it to the Church Office. This form can be found at the back of the Church or can be downloaded from our website (www.anglican.lu) or requested from the Church Office (office@anglican.lu). If you are on the Electoral Roll and are unable to attend the AGM but would like your vote to count, please complete and return the form for voting by proxy which can be downloaded from our website or requested from the Church Office.

The draft Chaplaincy Accounts to the year end 31 December 2014 and the draft minutes of the 2014 AGM will be available in the Konvikt Chapel from Sunday 12 April 2015; nomination forms for the posts of member of the Chaplaincy Council and Churchwarden will be available in the Konvikt Chapel from Sunday 12 April 2015. Applicants are required to complete and return their signed nomination form to the Vicarage/Church Office by Monday, 20 April 2015.

We are required to elect 2 new members to the Chaplaincy Council and 2 new Churchwardens.

Two members of the Church Council, Cheryl Fisher and Philippa Seymour, will retire by rotation, and are ineligible at this AGM for re-election to the same post. We therefore require 2 new, elected members of Council to serve a three-year term.

The Churchwardens, Chris Vaudrey and Catherine Allen, will come to the end of their tenure. We therefore require 2 new, elected Churchwardens, who will be eligible for re-election annually, serving for up to six years in succession.

The posts of Treasurer and Secretary are appointed by the Church Council. The Church Council may co-opt further members should this be necessary.

The Contact Register & the Electoral Roll

Are you an official member? Is your name on the Electoral Roll?

It is a piece of bureaucracy, but it is important. Within our Congregation we have two main lists of people:

The Contact Register This is a list of everybody who is in some way connected with our Congregation, either as a regular worshipper, or as an occasional participant in our events, or as a friend, or as someone who simply wants to be known to us, in case of any emergency which might arise.

The Electoral Roll This is a list of people who wish to be registered as canonical (church-law) members of our congregation, with the right to vote at our AGM (see p. 6), and to be appointed to any of the official positions within our congregation. Inclusion on the Electoral Roll is free of charge, but requires an official application form to be completed.

Who can be included on the Electoral Roll?

- Those who wish to be included on the Electoral Roll must declare that they are baptised and are aged 16 years or over.

They must also declare that they are:

- a member of the Church of England or of a Church in Communion with the Church of England and resident within the parish (i.e. the Grand Duchy of Luxembourg and the surrounding territory)

OR

- a member of another Church not in communion with the Church of England, which subscribes to the doctrine of the Holy Trinity.

If they are not already on the electoral roll of another Anglican parish, they must state that they have habitually attended public worship in this chaplaincy during the last six months.

'Dual Nationality'

Many people who worship in our congregation are from other Christian traditions, but by making the alternative declaration above they are able to have 'dual nationality' and take a full part in the life of our congregation.

The Contact and Electoral Roll application forms mentioned above may be downloaded from the Anglican Church website (www.anglican.lu). They are also available in the Church and by contacting the Church Office (office@anglican.lu); completed and signed forms should be returned to the Anglican Church Office, 89 rue de Muhlenbach, L-2168.

Christmas fundraising

€2477 was raised by our congregation for the Bishop's Advent Appeal 2014, including €1205 from the *Messiah* concert in December. In addition, €733 was raised from a special collection at the Christingle service for the Church of England's Children's Society.

Church Council meetings December–February

At its 3 December 2014 meeting, the Council welcomed two guests to its midst: firstly, Clive Munn gave a review of last year's Church Fair from his point of view as Fair coordinator and discussed various points with the Council for arranging the 2015 event; secondly, Patrick Granger presented the Church's new website which he had developed. In subsequent meetings John Dimond, the webmaster, briefed the Council on the progress with launching the website, which is now up and running.

On 14 January 2015 the items discussed included the situation regarding a music director for the Church, following Dana Luccock's departure for pastures new, and ways of moving forward on this issue. As well as dealing with regular matters, such as the Treasurer's report, the Council also heard more about new initiatives which the Communications Committee is proposing to introduce.

At each meeting the Chaplain kept the Council abreast of the progress of the negotiations with the Luxembourg Government on its plans to reform the funding of religious groupings in Luxembourg, and at the 11 February 2015 Council meeting he was pleased to be able to report that a new agreement had indeed been signed with the Government on 26 January. He explained what had been agreed and what this would mean for our Church. See also p. 11.

Tania Buhr

Soirée TheoBar: Drinks, Networking ... and God.

La parole et le sacré:

quel sens donner à la liberté d'expression dans une société laïque?

(Comment and religion: making sense of freedom of speech in a secular society)

A talk (in French) by H.E. Thomas Antoine, Belgian Ambassador to Luxembourg
at 7.30 pm on Wednesday 25 March: 2a, rue des Capucins, L-1313 Luxembourg City

www.theobarlux.com/www.Facebook.com/TheoBarLux

A project supported by the Archdiocese of Luxembourg

Church Fair 2015

This year's Church Fair will be held in Useldange on **Sunday 7 June**, with preparation as usual the day before, on Saturday 6 June.

Please contact Clive Munn, this year's Co-ordinator, if you have any particular questions or ideas: clive.munn@gmail.com or 621 352 357.

Running the Church Fair Bookstall

Jane Wickens is retiring from running the Church Fair bookstall after seven years and in order to keep this popular and successful stall going we are looking for someone to take over for the next Church Fair and thereafter.

The bookstall is an enjoyable team activity: it involves collecting the donated books, sorting them into categories for sale and transporting the book boxes to and from the Church Fair, as well as setting up and running the stall on the day. It also requires somewhere to store the stock of books from one year to the next.

If you are interested in taking over the stall, please contact the Co-ordinator, Clive Munn, as above.

The Book Stand of the International Bazaar is having a sale!

*Am Duerf, Weimerskirch (2 rue de Kirchberg)
Saturday 21 March, 10 am — 4 pm*

Homemade Food — Hot & Cold Drinks
ALL BOOKS ONE EURO — many French books

THE BOOK STAND of the International Bazaar: BILLLULL LU45 0021 1679 1842 0900

Anglican Church Archives

Do you have anything that is part of the history of the Anglican Church of Luxembourg, e.g. old photos, articles and other documents, magazines etc? If you do, please contact the Parish Coordinator Lynn Barclay: lynn.barclay@anglican.lu (preferably by 31 May 2015 please).

Safeguarding / Child Protection Training Session

The next Safeguarding / Child Protection training session will take place at 10 am on Saturday, 21 March at 22, rue de Bourglinster, L-6112, Junglinster.

The training session will be run by Hilary Cole and Isobel Weller. Please note that the session could last up to three hours.

Please contact Hilary Cole for further details and to register your attendance: hilarycole@hotmail.com Home: 78 91 84 Mobile: 621 278 079.



Hosting a Lent Lunch

What is a Lent Lunch?

This is a simple meal of soup, bread or crackers, cheese and possibly some fruit – nothing elaborate.

Why hold a Lent Lunch?

To empathise in a very small way with those who have little to eat and to get together with friends and/or acquaintances you do not know very well yet.

To raise money for the Bishop's Lent Appeal. This year's Appeal is in support of Hestia, a hostel for unaccompanied minor refugees in Athens, which is run by Apostoli, a social action charity operating under the auspices of the Greek Orthodox Church. Further information on the Bishop's Lent Appeal can be found on p. 3, the Chapel noticeboard and our website.

It is a way of doing something distinctive with others during the season of Lent, which runs from Ash Wednesday (18 February) to Maundy Thursday (2 April).

How many do I invite?

As many as your house can hold and you feel able to cater for! Share the catering – ask others to bring a pot of soup.

Can I publicise it via the Church Office?

Dates and host contact telephone numbers and emails, but not addresses, will be posted on the Church noticeboard and on our website, so please let Elaine Birch in the Church Office (office@anglican.lu) know when you are having your lunch so that the list can be updated. This will also enable other people who may not have received an invitation, but who would like to participate, to attend a lunch.

Will I need to say anything about the project for which we are raising money?

It would be great if you feel you can say something about this project, but there will be leaflets available to tell you more and for your guests to take away.

How do I collect the donations?

Put out a basket marked 'Bishop's Lent Appeal', on the table or at the door. After the event make a bank transfer for the amount raised (marked 'Bishop's Lent Appeal—Lunches') to the Church account: L'Eglise Anglicane du Luxembourg BGLL LULL LU12 0030 7313 9549 0000.

Elaine Birch

Reviving the Young Adults Group

I'm sitting on the sofa attempting to multitask while Katarina looks after our newborn baby Ingrid. In some ways the arrival of another 'YAG baby' could be seen as a measure of the group's success, but it has been matched by a break in any organised meetings. In 2014 there were meetings earlier in the year and some of our group joined the Lenten Group at the vicarage.

I'd be interested in hearing from anyone who would be willing to take on organising the Young Adults Group, which has served as a useful introduction to Luxembourg life as well as a way for Christians with similar interests or in similar situations to share their lives. I am happy to be a contact person (paulmorrisonend@gmail.com) to try and bring together any young adults who would like to revive the group.

Paul Townend

New Conventions between the Government and Religious Organisations

On 17 January this year a new Convention was signed between the Anglican Church of Luxembourg, represented by the Chaplain, and the Government of Luxembourg, represented by the Prime Minister, bringing to an end three years of considerable uncertainty for the Church.

It was a historic moment not only for Anglicans in Luxembourg, but much more so for the other religious groupings—‘Cultes Conventionnés’—which signed similar conventions that day.

The different conventions are patterned in the same way and made up of two parts: the first, which is the same for each ‘culte’, and the second, which deals specifically with the respective religions.

The Cultes concerned are the Catholic Church, the Jewish Synagogue, the Orthodox Church, the Protestant Church, the Anglican Church, and for the first time, the Muslim religion, represented by the Shoura—the council which represents the main groupings of Muslims in Luxembourg.

The main elements of the conventions taken altogether are:

- the payment of clergy,
- the recognition by the State of the new ‘Conseil des Cultes Conventionnés’,
- the issue of religious instruction in schools,
- the ownership and maintenance of churches throughout Luxembourg.

The payment by the state of clergy and lay workers at present in post will continue. But when they retire, their successors will be paid directly by the religious bodies themselves. The government has committed to continue to support salaries, to a lesser extent, for the next 20 years. The notional level of a clergy salary is the same for each religion.

The funding levels are set out for each of the religions. In the case of the Anglican Church future funding will be reduced by about 10%. The Roman Catholic Church, however, loses around 70% of its present funding.

Any negotiations about religious affairs will be conducted through the Conseil des Cultes Conventionnés, made up of the leaders of each of the Cultes Conventionnés.

The provisions about religion in schools and church buildings are found only in the Convention with the Catholic Church, because it alone had the right to teach religion in schools, and nearly all church buildings in Luxembourg are Catholic.

The teaching of religion in primary and secondary schools will be abolished. In its place there will be a course of values, in which religious teaching will find its place. The Conseil des Cultes Conventionnés will be consulted about the content of this course, which has yet to be fully worked out.

The issue of church buildings is particularly complex. The new convention with the Catholic Church envisages that the Church will be able to buy, for 1 euro each, those church buildings which it intends to use for worship in the future. The remainder can be bought on similar terms by the communes in which they are situated, having been first de-consecrated. They may not be used for commercial purposes. The remaining buildings will be held by a 'Fonds' yet to be created. Very many details of this idea have still to be elaborated.

The provisions of the conventions will only take effect after the normal legislative process, which is unlikely to be completed before the summer.

The negotiations took up a lot of time, especially the Chaplain's time. There were very many meetings with other religious leaders, which has brought about a very positive level of mutual support and trust. There were also regular meetings with the government: the Prime Minister took a keen interest in what was a potentially explosive dossier.

Special thanks are due to Simon Norcross and Philippa Seymour, who shared most of these meetings with the Chaplain, and to John Overstall, who worked on our Church's initial response to the government's report.

Chris Lyon



Chemin de la croix (The Way of the Cross)

An exhibition of paintings by Maggy Masselter

5 – 27 March 2015

Erwuesse Bildung, Centre Convict,
5 avenue Marie-Thérèse, Entrance G
Luxembourg

Stëmm vun der Strooss



One of the charities our Church supported last year, Stëmm vun der Strooss (‘voice of the street’) was set up in 1996 to work for the social and professional integration of disadvantaged people in Luxembourg. A registered non-profit organisation (asbl), it is funded by the Ministry of Health and works closely with the Luxembourg Red Cross. Its head office is in Luxembourg City; since October 2004, the City of Esch-sur-Alzette has provided premises for a local office.

Its main clientele are people who are homeless, unemployed, recipients of the guaranteed minimum income (RMG), former prisoners, asylum-seekers, emigrants, and those with psychological problems or addicted to drugs, alcohol or medicine.

Stëmm provides services at its Bonnevoie centre, including the Treffpunkt café-restaurant, a free medical dispensary, ‘Dr Stëmm’, a bi-monthly magazine, a distribution centre for free clothing, the ‘Kleederstuff’, a welfare service and a housing agency, ‘Immo-Stëmm’. In Esch, showers and a laundry have recently been added to the café-restaurant, welfare service and clothing distribution centre, ‘Dress for Success’. In September 2005 a sheltered workshop, ‘Schweessdrëps’, was set up to offer a laundry service for sports clubs in the south of the country.

A number of people—Treffpunkt users and RMG recipients—carry out public-service work under professional supervision. About a dozen volunteers also give their services, with literacy courses, hospital and prison visits and by providing a listening ear for people who are often lonely or affected by social exclusion. The Immo-Stëmm agency, which enables people on low incomes to have access to housing, was set up by volunteers.

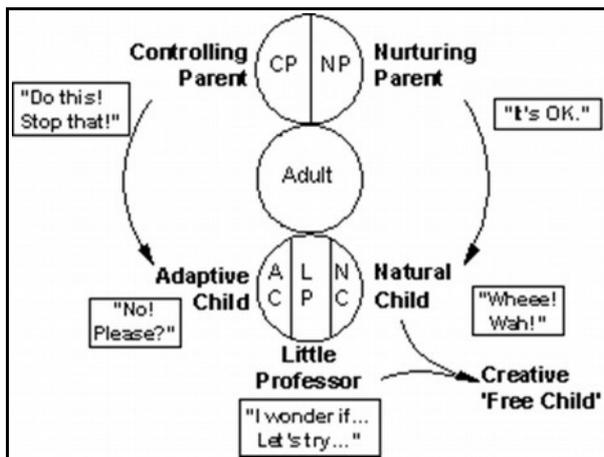
Stëmm supports a post-therapy rehabilitation centre in Schoenfels, providing opportunities for supervised manual work. Further details, in French, German and Luxembourgish, can be found on the Stëmm website at www.stemm-vun-der-strooss.com.

Ed.

Transactional Analysis—a brief overview

TA is a method for studying interactions between individuals. It was designed in the 1950s by Dr Eric Berne, a psychiatrist trained in psychoanalysis and the author of *Games People Play*. One of TA's basic principles is that when people experience difficulties in their present life, referred to as dysfunctions, these derive from decisions that may have served them well in early childhood but have now become self-limiting or destructive. TA is a growth model of therapy. It enables the person who made those decisions to revise ('re-decide') them by working with the emotional brain, intuition and feelings on which they were originally based.

TA is well-known for its concept of 'ego-states': coherent systems of thought and feeling that are manifested by corresponding patterns of behaviour. A basic ego-states model is illustrated below. It is important to note that child ego-states vary at different ages.



The Parent in us is what we internalised from the personalities of our parents and other significant authority figures. The Nurturing Parent in us is caring and concerned, offers a safe haven and unconditional love to calm the Child's troubles. The Controlling (or Critical) Parent tries to make the Child do as the Parent wants him or her to do, sometimes with negative intent, and also transfers values or beliefs to help the Child live in society.

The Adult in us is the 'grown-up' rational person, who talks reasonably and assertively, neither trying to control nor reacting aggressively towards others. The Natural Child is largely unselfconscious, likes playing and is open and vulnerable. The Little Professor is the curious and exploring Child who is always trying out new things, and together with the Natural Child makes up the Free Child. The Adaptive Child reacts to the world around, either changing to fit in or rebelling against surrounding forces.

TA also contains concepts such as life scripts, life positions, games and strokes; injunctions and counter-injunctions (Goulding, 1976); drivers (Kahler, 1975) and the drama triangle (Karpman, 1968), which are all useful tools. The attachment theory of John Bowlby and Mary Ainsworth is also used in therapy when dealing with the childhood of the client.

TA has now moved into Relational TA, where the emphasis is on the relationship 'co-created' between therapist and client. It looks at ways in which this therapeutic relationship is often a re-enactment of the client's relationships with significant other people. This is often the space where important unconscious material is brought to conscious awareness.

The main aim of the therapy is to achieve autonomy, a capacity for intimate relationships with other people and for being 'script-free', so that one is making deliberate choices in life, rather than simply following an unconscious plan without any self-awareness.

If you would like to know more about TA, please feel free to contact me by emailing esmee.chengapen@gmail.com. I am currently studying for an MSc in Transactional Analysis Psychotherapy at the Metanoia Institute in London.

Esmée Chengapen

A message from the Communications Committee

So what does the Communications Committee actually do? It was set up by the Church Council a few years ago, as a small group of people to oversee the production of the Welcome packs, which provide basic information about our Church for newcomers. It also aims to coordinate other forms of communication, for example to avoid the kind of situation (which has arisen in the past) when an event is advertised in different publications with different dates or start times. And it is very conscious of the importance of reflecting and modelling the ambience and ethos we want to project as a Church. We are a Church that welcomes everybody, and part of the Committee's job is to ensure that this is clear in all our communications. It is currently working on a policy statement which will be published so that everyone can be aware of what our communications policy is.

The Committee meets when necessary, usually about two or three times a year; in 2014 its remit and membership expanded and during the last few months it has been particularly busy and productive. Its current members are: Chaplain Chris Lyon and Assistant Chaplain Andy Markey, Churchwarden Chris Vaudrey, who chairs it, Webmaster and Council member John Dimond, Magazine Editor and co-Editors Edward Seymour and Claudia and Patrick Granger, Council members Simon Norcross, Evelyn Sweets and Philippa Seymour, Parish Coordinator Lynn Barclay. Its meeting on 1 July 2014 was one of those occasions when everyone present is full of good ideas, goodwill and enthusiasm to put their ideas into practice. We were all keen to promote more and better communications between Church members, reflecting the welcoming, inclusive atmosphere that we as a Church try to cultivate. We were also aware that in the 21st century there are many different media which we can use to ensure we reach as many people as possible.

Out of that discussion of the nature and purpose of communication within the Church came a number of specific proposals. Some of these are already up and running, thanks to some hard work and commitment by those involved.

- Patrick Granger set up the new Website, which is now administered by a new webmaster, John Dimond, who has taken over from Chris Vaudrey.
- We chose a new title, *Lumen*, for the magazine.
- Andy Markey and Evelyn Sweets set up the Church Facebook page, which has a lot of recent news and photos—and would appreciate some more 'likes'.

Andy and Evelyn are also working on service booklets so that we will no longer have to shuffle between the Common Worship prayer book and the service sheets, which can be quite baffling for newcomers. This has been a harder undertaking than it sounds, as services vary according to the Church seasons. Each season is to have its own service booklet, with an appropriately-coloured cover. We saw the first of them on the first Sunday in Lent. Another proposal was that Bibles should be provided in the pews; they have already arrived. In future we can also look forward to a weekly e-mail newsletter from the Church Office with the week's notices. This, together with the service booklets and pew Bibles, is intended as an environmental measure, to reduce the amount of paper the office churns out each week, and also to ensure that those who can't make it to church on a Sunday and don't get round to looking at the website can keep in touch with what is going on.

Many of these media offer opportunities for members of the congregation to express their own ideas and comments. The magazine, of course, has always done so—contributions should be sent to mag.editor@anglican.lu. The new website works in much the same way as the old one; people wanting to update rotas or post other documents should send them to webmaster@anglican.lu. Facebook allows anyone to comment on what is there; we have a team of moderators to ensure that we don't fall victim to trolls. People wanting to post new items on Facebook should send a message through the page, which will be picked up by the moderators.

Philippa Seymour

Introducing ... Lisa Dishman



A bit about my life so far

My family arrived in Luxembourg in the summer of 2013 having lived for four years in rural Buckinghamshire, UK. We had been preparing for the move for the previous six months, but the first few months in this country were a roller-coaster ride. It was a very steep learning curve—and as I like to do things slowly and methodically, *not* be thrown in at the deep end, it was somewhat stressful! However, after that first Christmas when we visited folks in the UK for a week, but then felt ready to come ‘home’, we knew we’d turned a corner, and this multilingual little country had become an unexpected home for us.

I finally got round to checking out the Anglican Church a year later, along with my daughter Lauren, who wanted to attend Sunday School again. We found the Church in the BLC magazine.

How did all this churchgoing activity get started?

I was born and bred in Britain, in Coventry in the West Midlands to be precise. I was a very sad six-year-old, because of some family hardships, when my Grandfather (who was from a Jewish family) told me about God’s love, to cheer me up. Soon after, I was playing in the street, wondering about God, when it seemed as if the heavens opened and I experienced, all of a sudden, a great love and happiness coming down and filling me. It was wondrous! It only lasted a short time, then just as quickly as it came, it disappeared. I rushed to tell my Grandfather about it, and asked if this feeling would ever come back. He didn’t know, but thought God had shown me that his love is real.

(Of course this experience can be explained away, if we want it to be, by the feverish imagination of a child, but either way it’s been a great encouragement to me). Time went on and our family life returned to normal. My parents started taking my siblings and me to church when I was about twelve and there I was given a small book—the Book of Matthew. When it got to the part where Jesus says, ‘Take up your cross and follow me’, having found his teaching earlier in the book extremely inspiring, but without understanding any theology (that came later), in the quietness of my bedroom, I answered, ‘Yes Lord’. Throughout adult life I have not been a regular churchgoer, but like a wayward wanderer I have always returned, at one time or another, to a very simple faith.

Going back to ‘adult life’, I qualified as a medical doctor in 1993 and worked as a GP in Britain until 2005 when, with my husband and two baby children, I went to live in Austin, Texas. It was a great time for a career break (it’s turned into very long one—if not retirement!) and we had such a good

time there. Initially Austin was a bit like a prolonged holiday—community outdoor Olympic pool, open from April to October, and warm enough to swim in. 227 sunny days a year. But after a few years we craved autumn ... and spring ... and summers where one could go hiking without dying from heat exhaustion. So we were ready to come back to the UK in 2009 where we lived near Great Missenden, Bucks. My daughter and I enjoyed our local C of E church and then we came to Luxembourg in 2013, with my husband's job.

Hobbies

Well, a rather large one is music. I like composing and arranging for my classical guitar, writing songs and lyrics, particularly to Celtic melodies. I have also written some simple Christian children's songs, and I hope to help with music at Junior Church as time goes on.

Some Sunday afternoons I run needle-felting workshops for families of my acquaintance, to fund-raise for school fees for Ugandan children. It's a great hobby if you like 3D art and playing with colour. I've dabbled with wood carving and clay, but as I can actually needle-felt whilst watching TV, and without creating too much mess, this is the hobby that's stuck. Even 7- or 8-year-olds can make simple things like snowmen, owls and penguins with a bit of help. If you are interested in these felting workshops please email dishman.stevelisa@gmail.com.

I help run teamwork creative challenge after-school clubs for kids aged 8-11 at my children's school, and a chess club.

Favourite hymn

It's 'Come, let us sing of a wonderful love', by Robert Walmsley, to the tune *Wonderful Love* by Adam Watson, first published in *Sacred Songs for Children of all Ages* in 1900. The first verse of this hymn has popped into my head at various times over the years. It was sung at Canley Community Church, which my family attended when I was a teenager. The tune is catchy and happy, and when I looked up the rest of the verses for this article I thought what great verses they were. Incidentally, a famous writer of children's Christian literature (Patricia St John, author of *Treasures of the Snow*) was an elder at the Church. She was in her seventies when I knew her.

Come, let us sing of a wonderful love, Tender and true, Out of the heart of the Father above, Streaming to me and to you: Wonderful love Dwells in the heart of the Father above.	Jesus is seeking the wanderers yet; Why do they roam? Love only waits to forgive and forget; Home, weary wanderers, home! Wonderful love Dwells in the heart of the Father above.
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Jesus the Saviour this Gospel to tell Joyfully came, Came with the helpless and hopeless to dwell, Sharing their sorrow and shame: Seeking the lost, Saving, redeeming at measureless cost.	Come to my heart, O thou wonderful love! Come and abide, Lifting my life till it rises above Envy and falsehood and pride: Seeking to be Lowly and humble, a learner of thee.
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Any non-Sunday church events?

Apart from Junior Church meetings, none at the moment. One day ...

Ideal free day

That would be to take the kids roller-skating along the riverside at Remich, eat out all day, no cooking. And watch a family movie in the evening.

Bidding Dana farewell



The Advent Choral Service on 14 December was certainly an extra-special occasion. Our departing Choir Directress, Dana Luccock, assembled and conducted the musicians for a wonderful concert with choruses and arias from Part I of *Messiah* (George Frideric Handel, 1685-1759), which was interspersed with contemporary readings. Seen celebrating above after the service, the Church Choir was assisted by singers from Intermedii and Friends, with Robert Kania as guest organist.

As a complete music novice, I was proud to participate in this lovely event, which was a great way to lead into Christmas and mark Dana's

departure for her new professional life at Dijon Opera. Many thanks to all those who put up with me, joined in with all the practices and helped me to contribute!

The retiring collection, in aid of the work of the St Egidio Community for refugee boat people in Sicily, raised €1205 for the Bishop's Advent Appeal. An audio recording was made of the complete service and a small number of CDs are available for €15 (from eseymour@pt.lu).

Clive Munn

From the *Financial Times*, 5 January:

... This year's Fallen Angel award goes to the Church of England, which in a paper on training bishops talked of 'a radical stepchange in our development of leaders who can shape and articulate a compelling vision and who are skilled and robust enough to create spaces of safe uncertainty in which the Kingdom grows'. Our Lord, looking down on a sentence in which His Kingdom was obliterated by a dozen dreary management clichés, must have found his genius for forgiveness sorely tested.
(article by Lucy Kellaway, spotted by Martin Curwen)

From *The Tablet*, 11 February:

The Archbishop [of Canterbury] opened his speech by satirising management jargon, telling Synod to develop 'the widest possible range of stakeholders in order to achieve maximum acceleration of disciple input'.

After pausing for laughter, he continued: 'That last paragraph is, of course, complete rubbish. To be honest, I just put it in in order to reassure you, as it is well known that I am in fact a businessman who put on the wrong clothes this morning'.
(reported by Liz Dodd)

Would Christ have been Charlie?

2015 started in Europe in a rather dramatic way. The events at Charlie Hebdo were horrific, and very shocking. Most people, Christians included, were caught off-guard. While politicians were doing what they do best, reacting, overreacting, pointing accusing fingers and trying to appear tough, people of faith, especially Christians, struggled to find an appropriate response to the unfolding events. But such was the level of shock and indignation that the hysteria played into the hands of people with agendas of their own. The round-the-clock news channels had a field day, sensationalising the events and ensuring that fuel was added to the fire.

Everyone agreed that this was a cowardly and horrific act. Nothing justified the slaughter of people in cold blood. It was not surprising that most people reacted to the horrors with what came naturally – to sympathise with the victims and express their solidarity with them. The social media wasted no time in responding with the ‘Je suis Charlie’ slogan and campaign. It seemed that everyone was expected to be Charlie. Anyone who was not, was assumed to sympathise with terrorists. There was no midway to this – it was a case of ‘You are either with us or against us’. The next issue of *Charlie Hebdo* went on to sell several millions of copies to Charlies in many countries.

What was missing during this whole period, while everyone became Charlie, was the fact that very few practising Christians seemed to ask themselves the simple question: how would Christ have reacted to these events? Would He have been Charlie as well? There were several Church and multi-faith services in the aftermath of the events. Many Christians looked for some direction from their leaders on how to navigate these uncharted waters. When asked by newsmen for his reaction to the Charlie Hebdo events, Pope Francis unequivocally condemned the terrorist acts. But he could not see himself as Charlie. He went on to say that if someone had said something nasty about his mother, that person could expect to receive a punch in the face.

This eye-for-an-eye response would appear to be a departure from what Christ, who had asked us to turn the other cheek, said about forgiving seventy times seven – even those who maliciously provoke us. The forgiving Christ, while nailed to the cross of Calvary said, ‘Father forgive them, for they know not what they do’. Their innocence came from their thinking they were doing the right thing. But that did not make what they did to be right.

People have rightly said that nothing justifies the cold-blooded murder of innocent people. As members of the society that they live in, Christians are bound to agree. But there is worldly indignation and righteous indignation. The latter is a capacity to be angry when it matters. If we see people mistreated or terrorised and do not feel concerned, we are either in denial or lacking compassion. Anger is not altogether a bad thing. God designed it to move us to action. The seventh chapter of the Book of Psalms tells us that God is angry with the wicked every day. Indeed, anger motivates His actions against man’s wickedness and oppression of innocent people.

Yet, talking of ‘innocent people’, could those at Charlie Hebdo really and truly be considered as being totally innocent? Those who understand what psychological terrorism means know that the business-model of Charlie Hebdo is not targeted at defending free speech, but at making a living by being as provocative, hurtful and offensive as possible, and denigrating people of faith in particular. Physical terrorism is what is done with guns and explosive devices. Psycho-terror results from terrorism that primarily targets people’s psychological well-being and state of mind, with the intent of having a negative impact on those people.

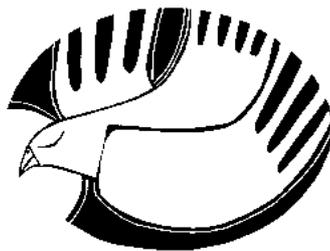
The team at Charlie Hebdo has the legal right to assault the sensibilities of people of faith. But would Christ have considered that they also have the moral right to do so? Debatable? While on Earth, Jesus knew what it meant to follow the laws and to respect them. On the paying of tax, He once said, ‘Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s’. He questioned neither the legal nor the moral right of the State to collect tax. Like every one of us today, He would most likely never have questioned the right to freedom of speech.

The men of the city who caught the woman in adultery and brought her to Jesus asking if they should stone her to death, since that was the law of the land, had the legal right to carry out her execution. Jesus did not question their legal right. What He did question was their moral right to do so. In addition, the Just Lord knew, as we all do today, that it takes two to tango. This woman obviously had not committed adultery on her own. The question was, what about the man – and where was justice for all? The Prince of Peace actually sympathised with the adulterous woman. He did not suggest that adultery was perfectly OK, or He would never have told her, ‘Go, and sin no more’. Jesus did not claim to be her, nor did He carry a placard saying, ‘I am an adulterer’. But He distinguished between the sin and the sinner. And He had a separate approach for dealing with each of them.

Like almost everyone else I decried, totally and completely, the senseless act of terror perpetrated in Paris in January 2015, and indeed in all other parts of the world where this appears to be the way of settling scores. Any form of terror is a sin. Using one form to avenge the other is wrong. Two wrongs never make a right.

Yet, while I personally had no problems carrying a placard saying ‘I am a Jew’, in unreserved sympathy with the innocent people who were senselessly gunned down in the Hyper Cacher supermarket in Paris, I nevertheless felt uneasy saying ‘I am Charlie’, because I could not stop asking myself, would Christ have been Charlie too? Would He have followed the crowd because that was the right thing to do?

Edward Ojo



Dresden and Coventry: healing old wounds

On 14 November 1940 the German Luftwaffe bombed the city of Coventry, in the English Midlands. Although the target was undoubtedly the industrial areas on the outskirts of the city, the centre of Coventry was also bombed, causing much destruction, including the Cathedral itself. The then Provost of the Cathedral, together with other members of the Cathedral staff, were on the roof of the building; as the incendiary bombs landed, they literally manhandled them and threw them clear of the cathedral. Unfortunately despite their best efforts the cathedral caught fire and, as the city's water supplies had been hit, it was impossible for the fire brigade to come to the rescue. Two of the roofing timbers fell blazing to the ground, forming a cross. These timbers now hang on a wall in the new Cathedral.



Just over four years later came the bombing of Dresden. Victor Gregg was born in 1919, in the East End of London. He joined the British Army in 1937 and in 1942 was in the front line of the First Battle of El Alamein. Having survived this major battle, young Victor decided to retrain as a paratrooper. In 1944, he took part in the Battle of Arnhem, where he was taken prisoner. He was sent to a PoW camp in Germany and, after two failed escape attempts sent to work in a soap factory. Together with a friend he found a way of sabotaging the soap factory; as a result they were sentenced to death, and were in a holding prison in Dresden together with around 500 prisoners on the eve of 14 February 1945, all awaiting execution the following day. That evening came the first of the joint RAF and American air-raids on Dresden.

The European Cathedral Singers are a voluntary choir made up, in the main, of Anglican singers from the Benelux countries under the leadership of Martin van Bleek, Director of Music at the Anglican Church in Haarlem. Every year the ECS deputises for cathedral choirs, singing the services in cathedrals throughout the British Isles when the resident choir is on holiday. Alan and I joined a group of ECS singers at Coventry Cathedral over the weekend of 13 to 15 February. At the Sunday morning Eucharist commemorating the 70th anniversary of the bombing of Dresden, we were privileged to hear Victor Gregg, now aged 95, talk about his experiences and how they changed his life. Gregg and his friend Harry, who had also been sentenced to death, were surrounded by the cries of desperate men trapped in the locked room.

‘Four incendiaries burst through the heavy glass roof, turning men into human torches. Nothing could be done to help them, it was impossible to extinguish the flames. The raid had been in progress for 30 minutes when a blockbuster bomb landed, blowing in the whole of the wall. (These massive missiles could demolish whole blocks with one explosion, hence the name.)

All I could remember was being thrown over to the far corner of the building, nearly 50 feet. The next thing I knew I was being covered in brickwork and rubble and everything went dark. When I came to, I realised the building was slowly collapsing. Wherever I turned, I was confronted by flames, smoke and dust—and all the time blocks of debris were falling from the sky.

There were about a dozen of us in our small group of survivors who were still able to walk. In the town, there were other small groups moving between the heaps of rubble, dodging the flames which, without warning, shot out of gaps in the walls. The noise of the planes died down and people started to claw their way out of the huge mounds of rubble that an hour before had been their homes.

We stumbled along the remains of a wide avenue. We were surrounded by fires and mountains of red-hot wreckage. What saved me were my clogs—the wooden soles were so thick I could walk over the red-hot cinders. Finally we found ourselves in open fields, next to a railway line. Reaching safety, we saw another group coming towards us from along the railway. They were pulling and pushing a large cart full of picks, shovels, buckets, coils of rope and some cans of drinking water. The leader of the

group selected those men whom he judged to be capable and fit—including myself—and marched us off to help in rescue attempts.’

Victor went on to describe the effect that this carnage had had on him. ‘Since 1937 I’d been in the forces. I’d been taught to kill, and thought nothing of it. Orders were orders. Now I was on the receiving end, seeing women and children die in the most horrific ways. I vowed that if I survived this experience I would devote my life to persuading people that war was not the answer, not the way to solve the world’s troubles. You’ve only got to look at history to realise that. Mediation, reconciliation is the way forward.’

Victor survived the horrors of the Dresden bombing and eventually returned to England, where he was discharged from the army in 1946. Since then he has travelled the world and also written a book describing his experiences.



Coventry was one of the first cities after the Second World War to participate in town twinning. It was linked up with Stalingrad and Dresden, as an act of peace and reconciliation, all three cities having been heavily bombed during the war. On the 70th anniversary of the Dresden bombing, the Bishop and Dean of Coventry and the city’s Mayor were all in Dresden, participating in a similar service in the Frauenkirche, which was totally destroyed in 1945, reconstructed over a period of seven years and formally reconsecrated in 2005.

In Coventry a completely new cathedral was built alongside the ruins of the mediaeval building, consecrated in 1962 when Benjamin Britten’s *War Requiem* was first performed. Throughout this new building the over-riding theme is of peace and reconciliation. ‘Father, forgive’ are the words inscribed on the walls behind where the altar would have stood.

Appropriately, the Communion setting used for the Commemoration Service was by William Lloyd Webber (father of Julian and Andrew): *Missa Princeps Pacis*—The Prince of Peace Mass; and before the service, the Peace Bell was sounded. (Inscribed in English and German with the words PEACE FRIEDE, the bell was presented to Queen Elizabeth the Queen Mother by Richard Weizsäcker, the President of the Federal Republic of Germany, at a service of reconciliation on the 50th anniversary of the bombing of Coventry in 1990.) In the service sheet, the Lord’s Prayer was printed in both German and English—although as we were singing with a largely Dutch choir, that was the predominant language in the choir stalls!

After Communion, and before the prayer that begins ‘The peace of God ...’, the prayer was as follows:

‘Almighty Father, Father of us all, you call us to make peace and to love and serve our neighbour. May our Cathedral here, together with the Frauenkirche in Dresden, both ruined and rebuilt, be a sign to all peoples of the healing of old wounds. Help us to build a kinder, more just world where those of many races may live together in peace, and all the human family be one; through Jesus Christ our Lord. Amen.’

Pamela Carlisle



The Anglican musical tradition: a short introduction

Anglican music began with the Reformation, in the mid-sixteenth century. When church reformers throughout northern Europe abandoned Latin as the language of worship, they needed music for the new vernacular texts, which in the Anglican church were written in English.

Some of the first composers to set English texts to music were already big names. Thomas Tallis and Christopher Tye had composed masterpieces of choral polyphony for the royal chapel, cathedrals, monasteries and university colleges. These establishments' specialist choirs had been singing elaborate settings of the communion mass, and motets for the different offices and seasons of the church, for many centuries.

When their choirs were disbanded by the reformers in the years leading up to 1550, composers turned their attention to the English words of the new prayer-book designed for ordinary people. Compiled by Archbishop Thomas Cranmer, it included the new services of Morning Prayer, based on the monks' office of Mattins, and Evening Prayer ('Evensong'), which combined the offices of Vespers and Compline. Both services provided for prayers with antiphonal responses, for one or more Old Testament psalms, to be said or sung, for texts from the New Testament Gospels, and for an 'anthem', or choral motet, to follow the prayers 'in Quires and Places where they sing'. These new musical opportunities, particularly for settings in four or more voice parts, have attracted many composers, beginning with William Byrd, John Sheppard and Thomas Weelkes.

Neither service provided for hymns as we know them today. But in place of the monastic practice of singing the psalms to 'plainsong' or Gregorian chant, there was an explosion of interest in versifying their text as poems with a series of tunes for the congregation to sing. Many such tunes were imported wholesale from the Calvinist churches in Switzerland as 'Genevan psalms', with their words translated into English. In some cases the texts are little better than doggerel, but the best verses and tunes have survived and can still be found as hymns in our hymnals today. They include such hardy perennials as 'All people that on earth do dwell' (Psalm 100), 'O for a closer walk with God' (Scottish Psalter) and 'Ye holy angels bright' (Psalm 148).

The focus on tunes and psalms developed in two directions over the centuries that followed. Devotional songs, setting verse with a regular metre, began to accumulate as hymns for congregations to sing, encouraged by writers such as Isaac Watts, the Methodist Wesley brothers, and campaigners John Newton and James Montgomery. As hymn-books proliferated, the number of hymn texts grew, further boosting the demand for tunes, once more attracting a series of mainstream composers, from William Monk ('Abide with me') and Hubert Parry ('Dear Lord and Father of mankind') to Ralph Vaughan Williams, who not only composed rousing tunes himself ('For all the saints') but also revived long-forgotten folk tunes to set classic verse (such as John Bunyan's 'Who would true valour see' from *The Pilgrim's Progress*).

By the nineteenth century, a technique for singing the prose version of the psalms in Miles Coverdale's sixteenth-century English had developed in the cathedrals as 'Anglican chant': a regular sequence of 20 four-part harmonies adaptable to the varying length of psalm verses. Using the pattern of Genevan tunes, it creates a kind of harmonised version of plainchant. Earlier composers' work was modified to fit the sequence, and many new chants were added, in a process that continues to this day. Singing the psalms to Anglican chant is a specialised activity demanding a great deal of (time-consuming) practice. It can be heard at its best in Anglican cathedrals and churches with well-established choirs, but is becoming a rarity elsewhere following the introduction of the prayer-book *Common Worship*, with its emphasis on the communion service and greater congregational participation: a new opportunity for today's composers.

Edward Seymour



A new service dedicated to the English-speaking community in Luxembourg has been launched this year by Kanner Jugend Telefon ('Children&Young People Telephone', abbreviated as KaJuTel). The Online Help service will answer any questions, big or small, regarding parenting in Luxembourg. Whether you need information, advice or just someone to listen, the service is anonymous and completely confidential. Parents can access the service via the KaJuTel website www.kjt.lu.

Kanner Jugend Telefon is an official member of Child Helpline International (CHI), and has been providing support for families in Luxembourg for the past 23 years. KaJuTel's main values are simple, yet essential: anonymity, confidentiality, self-determination, openness, respect and tolerance.

Over the past few years, the number of English-speaking residents of Luxembourg has increased significantly with the rising number of international companies establishing in Luxembourg. Consequently, KaJuTel has seen an increase in the need for support, particularly amongst the English-speaking community.

Accordingly, in 2012 the KaJuTel team decided to carry out a survey to assess the need. The survey results indicated that both the general English-speaking community, and the English-speaking institutions, were in great need of services provided in English.

We are asking members of the English-speaking community to spread the word about this service. It is important that every parent in need is aware of this support and has the confidence to use it. We are also encouraging everyone to try it out, so they can recommend it to others. All users of the service are asked to create a nickname, so that their identity is protected.

There are plans to extend the Online Help service to children and young people in July 2015.

A leaflet advertising the service can be downloaded at https://www.kjt.lu/images/stories/pdf_divers/Onlinehelp_en/KJT-OnlineHelp-Flyer.pdf.

If you have any questions about the service, or would like to make a donation or order publicity material for your workplace, school or other organisation, please email contact@kjt.lu.

KJT/ed.



Easter Word Search

from www.geocities.com/lectionarypuzzles/

Words in a straight line in all directions

N F O R E N E D R A G
A S G N I P E E W S K
M U O Y L O O K I N G
O S T D E N R U T A H
W E R B E H A E F E A
H J S R W E B H I M V
Y U E A I H B T A K E
A H G N I S O P P U S
W H I C H D U M A R Y
A W I L L A N D I A L
N H O J D E I R R A C
R E H C A E T E L L K

(John 20:15-16) Jesus said to her, ‘Woman, why are you weeping? Who are you looking for?’ Supposing him to be the gardener, she said to him, ‘Sir, if you have carried him away, tell me where you have laid him, and I will take him away’. Jesus said to her, ‘Mary.’ She turned and said to him in Hebrew, ‘Rabbouni!’ (which means Teacher).

Word List

SUPPOSING RABBOUNI GARDENER WEEPING
TEACHER LOOKING CARRIED TURNED HEBREW
WOMAN WHICH WHERE MEANS JESUS WILL
WHO TELL TAKE SAID MARY LAID JOHN HAVE
AWAY YOU WHY THE SIR SHE HIM
FOR ARE AND TO IF

The Bishop's Easter Message

Dear Brothers and Sisters in Christ,

‘We are an Easter People and Hallelujah is our Song!’

The great St Augustine of Hippo wrote these words 1600 years ago and they have spoken to people through the ages down to our own time. Being an Easter people means that resurrection is part of our life experience. Easter celebrates how Jesus dies and rises in each of us – in our personal lives and in the community of the Church. Easter celebrates how Jesus is present in our daily work, our relationships, the joys and sorrows of the world.

We are an Easter people, in a Good Friday world. Within Europe, many countries continue to live with the grinding effects of austerity. In the South of the continent, we have a whole generation of young people growing up without work. Eastern Ukraine has faced the misery and devastation of armed struggle. This is in addition to the conflicts in the wider world – in Afghanistan, Pakistan, Nigeria, Syria and Iraq – with their tragic humanitarian consequences.

In this kind of world, it could seem that the only God in whom we might believe, or refuse to believe, would be a deist god – that is, a god who may have created the world back in the mists of time but has since then left it alone to run down by itself. Whilst philosophers might find it interesting to debate whether or not such a god exists, the deist god would not make any practical difference to the way the world is.

By contrast, the Christian Easter insists that God is not a god who is far off, but one who in Jesus draws very near. In Jesus, God himself comes among us. As the Church Fathers insisted, ‘what God has created, only God can redeem’. In his bursting from the tomb on Easter Day, God releases new energy into the world. Far from allowing his world to decay, according to a relentless law of entropy, God in Christ initiates a programme of renewal. Beginning with the first disciples a new community is created that exhibits a remarkable degree of joy, hope, and love. 2000 years later, the Easter people is still growing rapidly in number, especially in Africa, in China and in some other Asian countries.

Unfortunately, in the old continent of Europe, the Churches (or at least the traditional Churches) are generally not enjoying numerical growth. Our own Church of England has been declining at the rate of about 1% per year for many years. On top of this, the average age of our Church has increased so that it is now much higher than the average age of the UK population. This means that, even if we manage to replace all those who leave the Church, we will still decline as a large proportion of our current membership comes to the end of their lives. Moreover, a bulge in the clergy age distribution means 40% of our clergy are due to retire in the next 10 years.

Faced with this reality, one approach would be to dig our heads in the sand and either pretend that decline wasn't happening or that it doesn't matter. If our God was a God who had simply left the world to decline in its own way, than that might be permissible. But as an Easter people we simply daren't do this!

Aware of the great challenge facing the Church, the General Synod at its meeting in February approved a range of reports that constitute an ambitious programme of ‘Reform and Renewal’. At the heart of these is a renewed commitment to personal discipleship across all dioceses. There are plans to alter the way in which central church funds are distributed so that the Church particularly addresses areas of deprivation and possibilities for growth, plans to increase the number of candidates for ordained ministry by 50%, proposals to simplify the process of church planting, all backed by a significant investment programme from the Church Commissioners.

The February General Synod was a gathering of some historic significance, and it left me with a real sense of hope in the future of our Church. But all of us are aware that ‘renewal’ is not something that can be programmed or managed centrally. Renewal happens personally and locally. It is in our local congregations that lives are touched by the love of Jesus. It is through personal friendship and invitation that people come to know and follow the Lord. It is in the gathering for worship of our local communities that minds are challenged and hearts transformed.

This Holy Week, I will be spending Palm Sunday in Naples and Easter Sunday in Florence. I am deeply thankful to all our clergy and lay people who will be involved in the preparation and conduct of worship for Holy Week and Easter. I pray especially for those who will be endeavouring to communicate the Easter message in ways that will connect with regular churchgoers and visitors alike. I hope there will be an expectancy that people will come to faith in Jesus through the welcome and worship we offer. We have a great story to tell and a wonderful song to sing!

I wish you a blessed and joyful Easter,

+ Robert Gibraltar in Europe



The Sunday-School Teachers' Prayer

Oh Lord, give us church tables
with little wings that fly,
Like in *The Magic Wishing Chair*
by good old Enid Bly'.

These tables are so heavy
that for wingèd ones we're needy,
'Cause my 10-year-old and I
have weak backs and arms (we're weedy) .

But Lord, if little wings
are currently out of stock,
Please send us some strong people
from those among your flock.

Lisa Dishman



Easter Sunday

Most glorious Lord of Lyfe! that, on this day,
Didst make Thy triumph over death and sin;
And, having harrow'd hell, didst bring away
Captivity thence captive, us to win:
This joyous day, deare Lord, with joy begin;
And grant that we, for whom thou diddest dye,
Being with Thy deare blood clene washt from sin,
May live for ever in felicity!
And that Thy love we weighing worthily,
May likewise love Thee for the same againe;
And for Thy sake, that all lyke deare didst buy,
With love may one another entertayne!
So let us love, deare Love, lyke as we ought,
Love is the lesson which the Lord us taught.

Edmund Spenser (c1552-1599)