



KEEPING A HOLY LENT

Dear Friends,

As you will see later in the Pulse, we all enjoyed a visit from +Robert, Helen and Fr Leonard in February. It was a real blessing that +Robert was able to meet with the leaders of the other churches in Corfu and to receive such a warm and gracious welcome. There is no doubt that there is the spirit of mutual brotherly love between our churches and we pray that this will grow deeper and deeper. There will be another expression of this later this month as the World Day of Prayer service will bring us together again.



The Rt. Revd. Dr. Robert Innes, Bishop of Gibraltar in Europe; Fr. Leonard Doolan, Area Dean of Greece and Jules, meeting His Eminence Metropolitan Nektarios of Corfu.

We are, of course, now beginning Lent and I have been reflecting on why and how we approach this time in the particular way we do. Here in Greece, the Orthodox traditions are embedded in to the culture very deeply; whether it's preparing for a time of less indulgence on charcoal Thursday (I've never seen so much meat eaten) or the fabulous Carnival with Venetian dresses and baroque dances or families getting together to fly kites on clean Monday; all in preparation... of the time of preparation(!) which is Lent.

So what does it mean to "keep a holy Lent"? The traditional prayer for the start of Lent which is said across many churches is this:

*Almighty and everlasting God,
you hate nothing that you have made
and forgive the sins of all those who are penitent:
create and make in us new and contrite hearts
that we, worthily lamenting our sins
and acknowledging our wretchedness,
may receive from you, the God of all mercy,
perfect remission and forgiveness;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. Amen.*



It sounds, at first reading, all a bit sombre and negative. Wretchedness? Really? In the 21st century? And me a good Christian person?! "We'll be wearing sackcloth next", I hear you cry. But if we look carefully at what this prayer says, we find it is saying a lot more than that. Firstly, God loves us and forgives us when we are sorry - "you hate nothing that you have made and forgive all those who are penitent". This is the starting point for whatever we do in Lent. Despite our failures, we are loved. If we want to grow in Christ, to follow Jesus more closely, then the process of change is a continuous one, an ongoing journey. Quite simply, we are not there yet.

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At this point, I can hear the reply, “of course we’re not and we’re working on it all the time! So why keep Lent?!” St. Paul uses the analogy of being an athlete to being a Christian; he advocates training to keep running the race. This is helpful; it means that, like an athlete, we need to keep up the training to reach the end. But as we know, athletes push themselves by working towards special races or trials. These special events act as an encouragement to want to do more. The same thing happens with musicians too. They have to practice all the time to keep their standard but a concert pushes them to excel.

The special event we are training for is to experience again the glory and majesty of our Lord’s sacrifice and the wonder and joy of the resurrection. Now, we live with this all the time; we celebrate this every Sunday (which is why, incidentally, we don’t fast on Sundays - it’s always a celebration, a feast day!) but, as always in our Christian walk, it’s not about “me”, it’s about “us”. We keep a special time to encourage each other to go deeper into our spiritual lives. So that when we walk through Holy Week with Jesus at the centre we have prepared our hearts to be impacted again to enter deeper into His experiences for us. The prayer next asks God to make in us “new and contrite hearts”. Why? Why new? Being

NEW AND CONTRITE

contrite sounds a bit glum. I know I’m forgiven - what’s the problem?! The resurrection life is about joy and peace in the Holy Spirit!! It is indeed.. but if we take this argument to its logical conclusion, are we saying that we don’t want to change any more? Being forgiven is not the end - but a beginning. Remember the woman caught in adultery in John 8? Jesus wonderfully says that she is not condemned; but His final words? “Go and leave your life of sin”.

A new and contrite heart opens up the possibility of us dealing with a new level of issues that we thought we were just stuck with! We can all get a little “numb” towards our own sinful attitudes and practices. In truth... maybe “good enough” feels... well “good enough”! It’s easy to become “lukewarm” as Jesus warned the church in Laodicea (Revelation 3). All is going well! What’s the problem!? Yet, the Christian walk is aspirational; creating space through a particular fast to spend more time inviting the Holy Spirit to shape us through spiritual discipline (prayer, reading, worship) is an expression of the desire to honour what Jesus has done for us.

So maybe this Lent is a time to take seriously a deeper step with our Lord. A time to create some extra space to enable the Holy Spirit to do His loving work within us and to encourage each other to do the same. Remember the big question is never what shall I give up but how shall I use the time released by a fast for prayer? How can I use the resources I release from going without something to do something better in service.

I pray this Lent will be for us all, a time when we hunger more deeply for His work in us.

Charles Wesley’s prayer captures this desire of a contrite heart perfectly:

*Finish, then, thy new creation;
pure and spotless let us be:
let us see thy great salvation
perfectly restored in thee;
changed from glory into glory,
’til in heav’n we take our place,
’til we cast our crowns before thee,
lost in wonder, love, and praise.*

With every blessing,

Jules.

LENT
WALKING WITH CHRIST

WORLD DAY OF PRAYER

(A WOMEN LED – GLOBAL – ECUMENICAL MOVEMENT)



THURSDAY 5TH MARCH 2020
7:00pm

HOSTED BY:: The Catholic Church
Catholic Cathedral (Doumo)
San Giacomma Square,
Guildford Street. Kerkyra



Theme: “ Rise, take your mat and Walk.”

Women, men and children of all ages are called to “Rise, take your mat and walk” to join this day of prayer. Women of Zimbabwe have prepared this year’s service and they encourage us all to reflect on the difficulties and unrest that have plagued this country over the years. They share the challenges they have met and the hopes they have for the future. They encourage us to ‘Rise, take your mat and walk’ with them as they continue their often turbulent journey towards full reconciliation.

World Day of Prayer is an international inter-church organization which enables us to hear the thoughts of women from all parts of the world, their hopes, concerns and prayers.

The Day of Prayer is celebrated in over 170 countries. It begins in Samoa and prayer in native languages travels throughout the world – through Asia, Africa, the Middle East, Europe and the Americas – finishing in America Samoa more than 36 hours later.

Come and join us - ALL are welcome.



7th March 2020

World Day of Prayer

**Rise! Take Your Mat
and Walk**

ZIMBABWE

A Visit to our Chaplaincies in Greece

Bishop of Gibraltar in Europe - The Rt. Revd. Dr. Robert Innes

We began planning our visit to Corfu and Athens a long time ago. There are many interesting features of chaplaincy life and ecumenical relations in Greece, and it is a long way from Brussels, so we allocated six days including travel. Our visit was wonderfully arranged by the Area Dean of Greece, Fr. Leonard Doolan, and the Chaplain of Corfu, The Revd. Jules Wilson.



On arrival in Athens, Leonard took us to a reception at the new Swedish Church Centre. In the centre of the photo is the local Greek lawyer who has done so much to give our church in Greece a recognised legal structure, and centre left, the Lutheran Pastor Bjorn who is a good friend and colleague to Leonard. The Swedish Centre is on several floors and offers social space for their church and educational space for the teaching of the Swedish language. This Centre provides an inspiration for what we would love to create for our own Anglican Church in Athens.

From Athens, we took an early morning flight to Corfu. You can see here the impressive colonnaded church of St. George, which functioned as the Anglican place of worship during the 19th century British Protectorate. When Corfu joined mainland Greece, this building was given to the Orthodox, and the Anglicans moved to the centrally located former Ionian Parliament building.

The Parliament was bombed in the Second World War, and the damaged building was handed back to the Greek State. But Anglicans retained use of the rear of the building, which includes the present worship space, a flat (above) and social space. The chaplain (Jules Wilson) and Council have ambitious plans to turn this space into a café, for which they have been given diocesan Mission Opportunity Funding.



Churchwarden Pauline Argyrou (second right), presented an excellent history of the Anglican Church of Corfu. The Chaplain, Jules, then shared his Strategy and Vision. He recalled what Holy Trinity Corfu had aimed to do 4 years ago, reviewed how far these aims had been fulfilled, and then offered a set of priorities for the next five years, with actions needed to meet them.

I was deeply impressed by the energy of the Council, the strong role that lay people have

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played in the life of the church over many years, and their great sense of hope and confidence for the future.



The chaplaincy and ICS are involved with satellite congregations and missions around the island of Corfu. In the winter the coast doesn't look so inviting, but that changes in the summer when Corfu welcomes a thoroughly international constituency of seasonal residents and holidaymakers.



One of Holy Trinity's ecumenical partners is the Greek Evangelical Church. They run the multi-purpose 'Lighthouse Community Centre' beautifully equipped with soft furnishings and indoor games as well as a smart conference room that provides a place for people to meet and relax, or hold concerts or more formal gatherings. The striking lighthouse mural was painted by the wife of a former Holy Trinity Chaplain.



At the other end of the spectrum of church traditions, Holy Trinity also enjoys excellent relationships with the Greek Orthodox Church. I was honoured to have an audience with His Eminence Metropolitan Nektarios of Corfu. The Archbishop seemed genuinely interested to learn more about the Anglican Communion. We talked about our shared concerns for the environment and the vital importance of deep and trusting relationships between churches and their leaders in an increasingly dangerous and fragmented world.



One of the great possibilities of an episcopal visit is the chance to gather church leaders together. Our assembly included: the Roman Catholic Archbishop His Excellency Joannis Spiteris (on my right), the Orthodox Vicar-General Themistocles (on my left), and (facing me) the British Vice-Consul and the Greek Evangelical Pastor Miltiades. We intended this meal as an opportunity to say thank you to those partner churches who have been so kind and helpful to Holy Trinity over the years.

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Returning to Athens, our programme included a visit to *Hestia Hellas* (meaning 'Greek Home'). This is the small charity that provides counselling and support to sufferers from trauma and PTSD which was the subject of my Lenten Bishop's Appeal last year. *Hestia Hellas* has provided important help to Greek people who suffered traumatic losses in the terrible fires in Mati last year. It now focuses mainly on families and children who have suffered trauma through the experience of being refugees or migrants. The psychological impacts of migration are often neglected, and I am very impressed with the team of professional people and volunteers working across cultures and languages in often very difficult circumstances.



There was space in our programme for a day trip to Patras to see the Anglican Church of St. Andrew. This is a sturdy, granite stone building

which is home to a now small fellowship of faithful Anglican worshippers. The building needs significant investment. I celebrated Holy Communion for the community and took the opportunity to hear their serious concerns for the future of this building and their church community.



Athens is the home of Greek Orthodoxy, and it was a privilege to be given an audience with His Beatitude Ieronymos, Archbishop of Athens and All Greece. His Beatitude presented me with a silver icon depicting St. Paul at the Areaopagus. In exchange, I presented him with a modern icon of St. Sophronios, who was the Abbot of an Orthodox Monastery in Essex, 'glorified' by the Ecumenical Patriarch at the end of last year.

On the penultimate night of our stay in Athens, the British Ambassador organised a dinner in my honour for 25 guests including senior clergy, the Chief Rabbi, the Mother Superior of a Convent and some distinguished writers and academics. I was privileged to be seated between HE Metropolitan Gabriel of the Church of Greece and HE Metropolitan George of the Patriarchate of Alexandria. It was a truly remarkable evening characterised by a rare degree of warmth and friendship.

Our visit concluded with a Confirmation Service at St. Paul's Athens for Amelie Tyler from New York, Magdaline Imarhiagbe (Greek and of Nigerian heritage) and Chatur, born in Athens and of Sri Lankan descent.

After the service I met with the Council of St. Paul's and was hugely encouraged by their re-

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port on the positive developments in the church over the last couple of years and their sense of confidence in the future. One element of note is the use of Mission Opportunity Funding to enable the church to be open to visitors during the week, to everyone's delight.

This was a rich and fulfilling visit. I am extraordinarily grateful to Her Excellency Kate Smith for her warm welcome and hospitality to Helen and me. I was humbled by the welcome I received from a great range of Greek church leaders. And I was thrilled to see what a great job our amazing chaplains, Leonard and Jules, are doing in leading their communities in Corfu and Greece. Thanks be to God.

The Rt. Revd. Dr. Robert Innes was consecrated as the Bishop of Gibraltar in Europe in July 2014. He and his wife Helen live in Brussels. They have four children – two are married and based in England, and two are students in Scotland. As well as looking after the Church of England's 42nd and easily most extensive diocese, Robert represents the Archbishop of Canterbury with the Institutions of the European Union.



Before being made Bishop, Robert was Chancellor of the Pro-Cathedral of Holy Trinity, Brussels. He previously worked in parish ministry and theological education in Durham, England, and was educated in Cambridge and Durham. He has published works on theological and psychological ideas of the self, St. Augustine, work and vocation and most recently on responding to the Professional Guidelines for the Conduct of the Clergy. His pre-ordination career was in engineering and business consultancy, working mostly for the firm that is now Accenture. When he is not working or travelling, Robert enjoys walking in the Brussels forests, playing tennis and family celebrations.

Resources for Lent.

There are some helpful apps and resources available either free or for a small subscription. Here they are:



Daily Prayer App: With Morning, Evening and Night Prayer; A wonderful resources which roots us in a praying the Bible up to 3 times daily.



Reflections for Daily Prayer; follows the same readings as the Daily Prayer App.



#LiveLent: a 40-day challenge to care for God's creation with a readings and thought for each day.

CONGRATULATIONS to Anne Gian-nouka and her family on the arrival on a new grandson!

Anne is currently in Singapore to be with her daughter Kyathe, and meet the new baby.



Kyathe & Timo with their new arrival.

No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.

PRAYER FOCUS



If you are feeling 'blue', a little flat or even seriously burdened then maybe your prayer time needs a lift? Here is a suggested 4-point strategy for praying about a problem or concern using some relevant verses from the Psalms as the prayer focus.

Psalm 86:1 "Hear me Lord and answer me for I am poor and needy." Begin with a plea for help if you are worn out/ scared/ confused.

Psalm 119:133 "Establish my step in your word." A request for direction and to stand firm. To run the course God has laid out for us. To remember to walk in faith.

Psalm 79:8 "Let your compassion quickly meet our needs because we are on the brink of despair." A plea to God not to hold the past against us. We might have 'blown it' or made bad choices but we can restart.

Psalm 16:1 "Protect me God because I take refuge in You. I say to the Lord, You are my Lord, apart from You I have nothing good." We remember to run to God when we need help and feel vulnerable. We need spiritual protection or protection from stress, worry and unbelief.

In summary we cry out to God to position us back on the right path. We come with a penitent heart reassured of God's grace. We claim His tangible protection in our life.

We give thanks for:-

- the special time we had with Bishop Robert, his wife Helen and our area Dean Leonard.
- the strong ecumenical links on Corfu.
- all the members of our church family who lead us through ministry, teaching, worship, vision and for those who provide hospitality, pastoral care, flower arranging, The Pulse and keep the church and social area clean and tidy!

We pray:-

- that we will be challenged prayerfully into action through the Live Lent course.
- for some up and coming events in the church diary.
 - 5th March World Day of prayer service held at the Catholic Cathedral.
 - 7th March Meeting in Athens of the Anglican Churches in Greece.
 - 29th March the AGM at Holy Trinity Church. As we look through the year's events, we pray it will be a time of uplifting and developing vision together for His kingdom. May we keep our eyes fixed on Jesus as we give thanks for generous hearts and God's amazing provision through the year.
- for *all those on our hearts* who are in need of healing. We remember Andrea Wells (a former warden at HTC) who is receiving cancer treatment.
- for Nigel & Anne Scotland who were on holiday in Tenerife and are unable to return home as the hotel has been quarantined. Pray they and other guests will be protected from the coronavirus.
- for Matt & Cindy who have been with family in USA as they return to Greece to renew their visa.

PULSE

Do you like looking back? I was recently asked if it was possible to look at some previous issues of Pulse.

Well, it wasn't... but it is now !

I'm pleased to say that Back Issues to August 2018 are now available to download, read or print from our website.

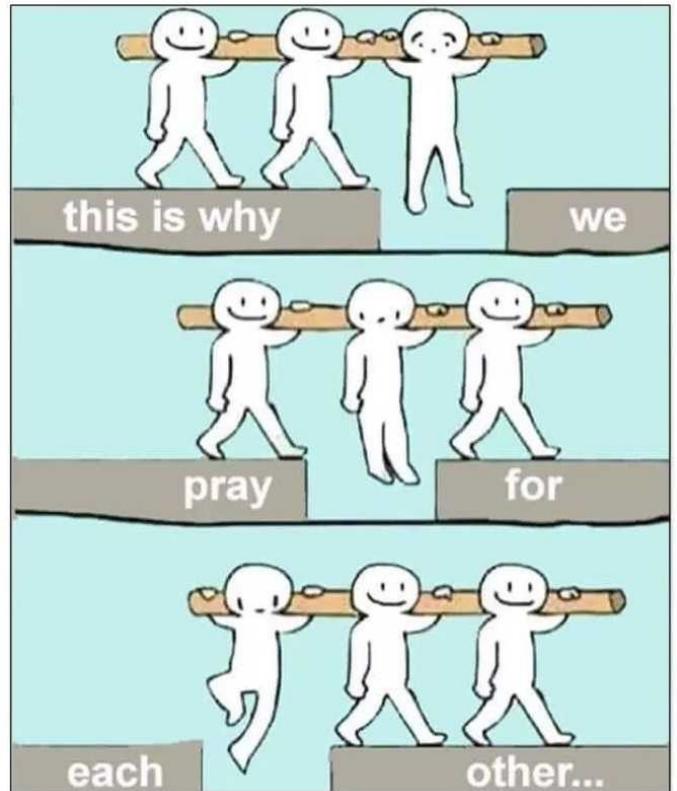
Here's the link to the Pulse page.

<http://holyltrinitycorfu.bravesites.com/pulse>

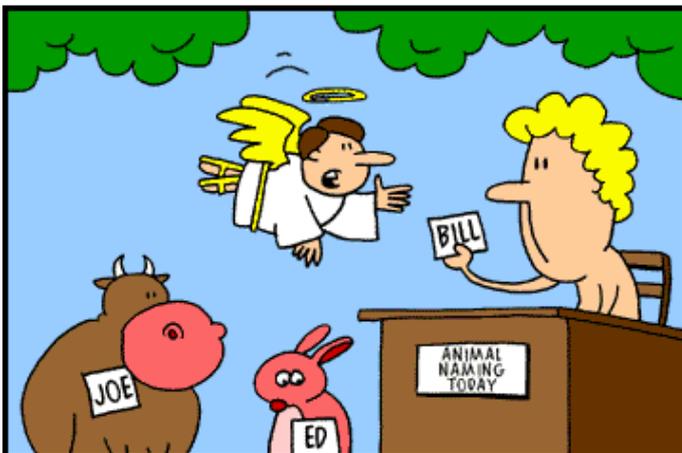
PULSE



SUCCESS!



Cartoons (with thanks to Reverendfun.com)



Thanks to Dad Hengeveld (See Genesis 2:19) 03-17-1999

WE SORTA HAD SOMETHING DIFFERENT IN MIND



(See Genesis 19:1-29) 03-08-1999

LOT'S WIFE IS DISCOVERED

DIOCESE IN EUROPE

THE CHURCH
OF ENGLAND



The Bishop in Europe:
The Right Reverend Dr. Robert Innes

Dear Brothers and Sisters in Christ,

BISHOP'S LENT APPEAL 2020

Classroom Building Appeal – Diocese of Mumias, Kenya

2020 is the year of the Lambeth Conference. Some 600 Anglican bishops from all over the world will gather together in Canterbury in July. Last summer, I was privileged to take part in a preparatory pilgrimage that brought together 15 of these bishops and spouses.

One of those with whom I shared the pilgrimage was Joseph Wandera, Bishop of the Anglican diocese of Mumias in Kenya. I had previously met Joseph at a Carol Service in our chaplaincy in The Hague. Joseph had studied at advanced level in the Netherlands and was visiting the Hague to examine research theses in theology. I was impressed by +Joseph's sensitivity, care and courage in working in frequently tough conditions with very limited resources.

In view of this being a special year for the Anglican Communion, I invited Bishop Joseph to suggest a project in his diocese which could be the subject of his appeal. I therefore join with Bishop Joseph in inviting us to help raise funds for a new classroom at the Bishop Hannington Memorial Academy being built by the diocese of Mumias.

The Challenge

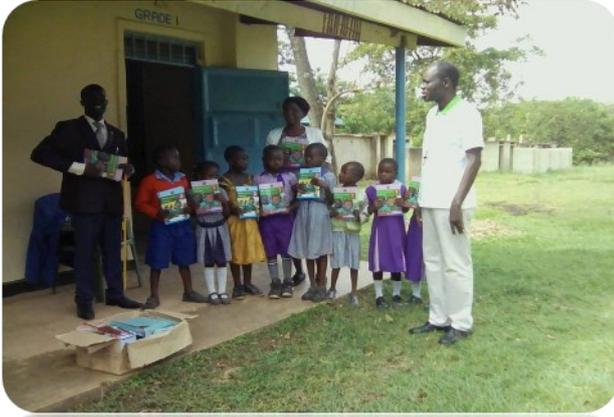
In 2013 the Kenyan government introduced a policy of free primary education. This has led to big increases in the numbers of children enrolled in schools. All the evidence suggests that improving primary school participation rates is a key factor in development and wellbeing.

However, the number of teachers has not increased and classrooms are congested. Some classes have as many as 150 pupils with students sharing desks. In other cases, a shortage of buildings means children trying to learn outside, despite the vagaries of the weather.

The Opportunity

Aware of this challenge, the Anglican Diocese of Mumias has established the Bishop Hannington Academy as their contribution towards better quality primary education in a Christian context. Their current enrolment stands at 38. The school currently consists of just one block with two classrooms, with a third room serving as the administrative wing. At present, they have three grades, Kindergarten, Grade One and Grade Two, and the Diocese employs three teachers.

The Bishop and Diocese would love to expand the school. To do that, they need to build more classrooms.



The Appeal

Bishop Joseph estimates it will cost 20,000USD to build and furnish a new classroom. (That is very good value by Western European standards!)

Our Lent Appeal could therefore go most of the way to constructing a very tangible expansion of the Diocese of Mumias's mission to educate primary school children.

Safeguarding

We expect recipients of appeals to meet safeguarding standards. Bishop Joseph has sent me a copy of their safeguarding policy for the protection of children and vulnerable adults, approved in June 2019 by the Mumias Diocesan Synod, which I have shown to our own Diocesan Safeguarding Advisor.

To donate to the Bishop Hannington School Classroom Building Appeal please send money via your chaplaincy treasurer to Nick Wraight in the Diocesan Office.

I wish you a holy Lent.

With every blessing,

+ Robert Gibraltar in Europe

+Robert Gibraltar in Europe

P.S...A Note Regarding Future Appeals

I would very much like my next Appeal to come from within our own diocese. If you have a charitable cause in the field of social mission, preferably run by or in partnership with one of our own chaplaincies, please do discuss with your Archdeacon and then send me details.

Water Colour Class



The Water Colour Class meets on Tuesdays at HTC. Contact Rita if you'd like information about the class.

alamanourita81@gmail.com

Walking the talk



Forgiving others when they have hurt you

Has it ever struck you as funny, that when Paul is coming to the end of a beautiful passage in Romans 12 about the new life we are called to live as Christians, exhorting us to “let love be genuine”, to “bless those who persecute you” and to “live peaceably with all” that he says this:

“Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, “Vengeance is mine, I will repay, says the Lord.” No, “if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this *you will heap burning coals on their heads*”!! (exclamation marks are mine)

It’s a verbatim quote from Proverbs 25:21-22, the ancient book of wisdom. It’s followed a couple of verses later by, “it is better to live in a corner of the housetop than in a house shared with a contentious wife”! (again the exclamation mark is mine)

There is something very earthy and real about the intensity of feeling behind this proverb (the first one not the second) and it captures what it feels like to have been hurt by someone. It feels like the writer has a glint in his eye as he looks at the reality of our shared human experience. It is the material of stand-up comedy - looking with a wry smile at ourselves and trying to laugh at our worst.

Sometimes we do this to avoid looking face on at the truth - because the truth is too difficult to face. One such truth is this... forgiveness is hard. Really hard.

Forgiving ourselves, forgiving others, accepting that we can be forgiven by others, by God... it’s all fraught with emotional complexity. And sometimes it’s not enough to laugh it off.

So how does Jesus teach us to forgive and to be forgiven?

Well, this takes us right to the heart of His mission among us. From His first introduction by John the Baptist as the Lamb of God, through His teaching to His disciples that the Son of Man is called to die for the sins of the world, to the last supper and the foundation of our Eucharist, “this is my blood of the new covenant which is shed for you and for many *for the forgiveness of sins*” and to his prayer that we are called to pray - “*forgive us our sins as we forgive those who sin against us*”, forgiveness is there.

Why is it right there at the heart of everything? Answer: as St. Paul puts it “Christ Jesus came into the world to save sinners” (1 Timothy 1:15). We all get things wrong. There are forces at work in all of

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us, a lot of the time, that cause us to separate ourselves from each other and God. Our animal instincts cause us to look out for ourselves, to fear the world around us so that we are on our guard to protect ourselves. To be ready to be done unto!

At one level, if we are in a jungle full of wild beasts and we are fighting for our survival, these animal instincts are vital. Many human beings live in situations where life among fellow human beings is just like this - frightening, raw - in such situations fear and survival go hand in hand. Jesus knew this. He lived in such a time. He knew what He would have to face.

But He also knew that His Father's vision for His children is to draw us on from these primeval responses; Jesus comes to us to call us to live a different way. To overcome fear with love.

Of course, there was only one way we were ever going to know what this looked like in a world in which the "new" us was not yet known; He would have to live it; which is exactly what He did.

When I prepare people for baptism and confirmation, one aspect of Jesus' self-giving sacrifice I always comment upon is how He managed to find the inner strength and love to say from the cross, after having being subjected to the worst kind of injustice, mockery and torture... "Father, forgive them, they don't know what they are doing". How did He do that? Or more relevant to us in everyday life may be the question, "how can we do that?"



I would like to suggest that the start of being able to do this is readjusting our perspective from "the jungle" to "the Kingdom". It's too easy to see the darkness in the world around us as somehow the last word. It isn't. Jesus has the last word. His ways of love, in His own being, have defeated sin and death and opened the way to eternal life. We are called to live in love for eternity. Which means that everything that belongs to "the jungle" is transient and will pass. "The Kingdom" is the bigger, overarching truth of our existence. We can trust that the values of the Kingdom - love, peace... forgiveness; these values will overcome fear in the end - the wolf shall live with the lamb (Isaiah 11:6) . As part of this Kingdom, we can face our fear with courage, because Jesus has done so first. His "perfect love casts out fear" (1 John 4:18).

The second aspect of our new perspective is how we look at other people; especially our enemies. The starting point for that is that Jesus considered them worth dying for. They too are called to His Kingdom. People really do hurt us. We can never underestimate the pain we are able to inflict upon each other. Jesus knows. He experienced and carried it for us. The tragedy is that when we do hurt others and others hurt us, we are drawing back from the Kingdom. This has judgment built in from the start. There is no peace or deep joy to be found in hatred or malice - just the raw thrill of power over another; and when that has passed the cold reality of a life that has become less. Not more. Finding a way to help and encourage each

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other to change for good is His way. When we decide in our hearts that this is what we are desiring, then we find that the same Spirit that raised Jesus from the dead is at work within us; new perspectives and possibilities open up.

So what of justice? What of “paying the price”? What about “an eye for an eye”? Can we forgive without vengeance, retaliation, payback? This is the stuff of many Hollywood movies and where would we be in our story-telling without the tension of unresolved evil? The truth is that this emotion belongs in “the jungle”, It makes for great stories but poor living. Justice based on the Kingdom has only two true goals; protection and transformation. Protection - because there is no wisdom in consciously allowing oneself or vulnerable others to face abuse and pain, and transformation - because that is what God has offered to us; the possibility of change and growth. It may not be popular to believe that people can change (have a look at the next set of tabloid headlines) and it may be emotionally exciting to watch the bad guys receive their “comeuppance”, but the truth is that the Kingdom grows when forgiveness releases the possibility of change.

Because at its heart, forgiveness is letting go of the desire to see someone else suffer because they have made us suffer. We let this desire go, because Jesus has modelled for us a love that really does transform us; we let it go, because Jesus has paid the price for *all sin*, including those that have hurt us; we let it go with the knowledge that the Kingdom power the Holy Spirit imparts will release us from “the jungle” into “his Kingdom”; we let it go because the resurrection life that he has secured for us, is ours.



So, when we find ourselves praying with a heavy heart towards someone else, when we feel that desire for others to suffer as they have made us suffer, we can try to step back. We can:

Prayerfully consider: Have I really been hurt deliberately here or is it the rule of “the jungle” raising my shackles, just in case? Can I let this go? If not...

Discern if there is genuine malice in the situation: why is this person behaving like this? Is the law of the jungle at work in their lives somehow? Can I find a way to release their fear? If possible, can we overcome evil with good (Romans 12:21) directly.

Assess if there is a risk of further harm because the person is dangerous: we can keep praying, but we need to share the situation with someone else. Some situations will require legal intervention - the law is there for protection. It is not a sign of failure to seek to protect ourselves and others.

However we pray and discern as we wrestle with forgiveness in our own lives, we must always start with thanking our Lord that we ourselves are forgiven and blessed and seek the Holy Spirit’s desire to see others share in what we have been freely given.

As always, I am aware that there are many of us who have a lot of pastoral and personal experience in dealing with very challenging situations in life and we have known how our Lord has guided us through them. If there is anything to add or suggest, please do let me know by emailing me: julesjwilson@gmail.com.

With every blessing,

Jules.

What's on at Holy Trinity Corfu

Sun	1	10:30	Family Communion & Sunday School
Tues	3	10:00	Watercolour Class
Wed	4	12:00	Band Practice
Thurs	5	09:15	Pastoral Care Team Meeting
		17:00	Worship Group
		19:00	Women's World Day of Prayer
Fri	6	09:30	Prayer Meeting
Sun	8	10:30	Family Communion
Mon	9	18:00	Home Group
Tues	10	10:00	Watercolour Class
Wed	11	12:00	Band Practice
Thurs	12	17:00	Worship Group
Fri	13	09:30	Prayer Meeting
		18:00	Holy Communion at Messonghi
Sun	15	10:30	Lay led Service
Mon	16	18:00	Home Group
Tues	17	10:00	Watercolour Class
Wed	18	12:00	Band Practice
Thurs	19	17:00	Worship Group
Fri	20	09:30	Prayer Meeting
Sun	22	10:30	Mothering Sunday Family Communion
Mon	23	18:00	Home Group
Tues	24	10:00	Watercolour Class
Thurs	26	17:00	Worship Group
		18:00	Council Meeting
Fri	27	9:30	Prayer Meeting
Sun	29	10:30	Family Communion & AGM
Mon	30	18:00	Home Group
Tues	31	10:00	Watercolour Class



Links



DIOCESE
IN EUROPE

[https://
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