



## The 'M' Word

Dear Friends,

In certain churches in the Church of England, around 40 years ago, there use to be a word that was guaranteed to bring fear into the heart of settled church communities. It was... the "M" word. People who had been going to church their entire lives were reduced to perplexity or even apoplexy at the mention of the "M" word. The church had always been there just as it was; everyone knew what to do. What's the problem? "M" is for people "abroad" ...not for us. Who needs it! We know what we're doing.

The "M" word? - Mission.

### Safe & Secure

For people who had been brought up in the safe and secure, immovable (and often impenetrable) good Old C of E, mission had the overtones of a bad hangover from the days of the Empire. Something one does to natives. That kind of thing. There is a standing joke in the C of E that we only do the right thing when we have to. Mission seemed to fit into that camp, too. Do we really need it?

But many in the church were worried and disturbed by the dismissive bliss of the Mission-deniers! They had seen Billy Graham speak, read their Bibles, seen what the Apostles and the early church had done – they even knew Mathew 28:19-20 off by heart! They had an uncomfortable feeling that there was something that they should be doing, that everyone should be doing, and they were certain they didn't have to go anywhere else to do it!

Meanwhile, churches who adopted this stoic confidence in the immovability of their local church and knew that, given time, everyone would come to

see things their way, found that they were getting lonelier on Sunday mornings. The shops opened now; kids played football; Dad read the papers. The cold hard stone, such an unavoidable "attraction" for generations became... well... avoidable.

The powers-that-be noticed. They commissioned research. They spoke to people. They found that some churches were doing really well while at the same time others weren't. They asked about the difference. What made some grow while others didn't. They found that the answer lay in their sense of... you guessed it, mission.

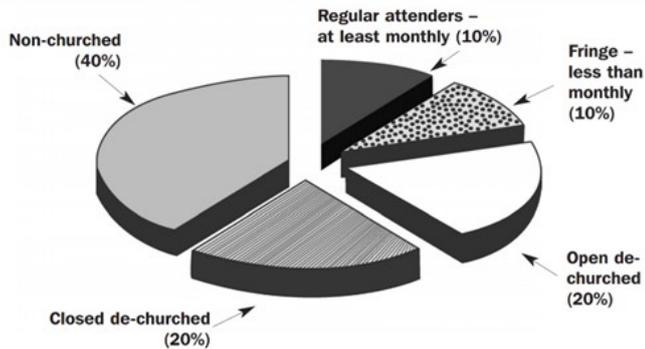
They produced a report called "**Mission Shaped Church**" (a very good read). And they found out some frightening statistics (see below). That 40% (non-churched) of people did not know anything about church *at all*. It was a completely alien culture. Another 40% (de-churched) had been badly put off!!

Continues on page 2

#### In this Issue...

Electoral Roll 2019	3
Crafters & Water Colour Class	3
Basil's Cake?	4
Christingles	6
Christian Unity in Corfu	7
Once a year day...	8
A letter from the UK	9
Cartoons	9
Logos Café	10
What's On	12
For Prayers and Thanks	12

That's 80% being unlikely to know or be interested in what the church was usually up to. And the numbers in the UK were getting worse.



At the same time, there was a lot of work being done by the World Council of Churches to say what Mission was. It must be really important as every church was wrestling with it. Mission Shaped Church caught the meaning in a very simple way... "Finding out what God is doing, and joining in." It was unavoidable, once given a little thought, that the whole Mission venture is God's idea. His initiative. He came to us in Jesus. He sends the Holy Spirit to enable transformation. He directed the Apostles. He directs us. He's the One who wants to see people queuing up for eternal life with their hearts and souls washed clean and their lives full of peace and joy. It's His message we're carrying in word and deed. So whether by necessity or inspiration, Mission is at the heart of the church. So, what does this very brief review of how the Anglican Church rediscovered mission tell us here at HTC?

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## Mission shaped

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Firstly, it tells us that we are called to be a mission shaped church because we have a mission shaped God. Being mission shaped means being outward looking and inviting. Being ready and prepared for what God might want to do with us and through us. It means being accessible and relevant to people who don't know anything about God or the church.

Secondly, it means that we need to remove those barriers, whatever they are, that the de-churched and the non-churched have when it comes to church. They need to be surprised by the life, love and joy they find when they come. They need to

know they are welcome and that there's something here for them. We need to be ready to "reshape" the family to make space for new members 😊

Thirdly, we need to ensure that our motives are clear in what we are doing. We are here to share the life, love and joy of Jesus with everyone. What we spend our limited time and resources on has to be geared towards being mission ready and willing.

The match-funding we have just received to refurbish HTC and setup the Logos Café is based on our proposal to do these things. The money comes from a Mission fund. We're not setting up a business (although we want to run it as well as we can) so we don't need to make any profit. We're not competing with other business (but we want to be distinctive and attractive) and we're hopeful that an attractive space will catalyse creative uses and enhance what already happens.

Extracts from the proposal the Diocese received are included in this month's Pulse. You'll see that the mission shaped elements are there... increasing the number of people we meet, being able to invite the increased number to events that they would enjoy in settings that are comfortable and attractive. And... God-willing, seeing those barriers coming down so that good conversations can take place. You can also see that we don't need huge numbers of people for this to be an effective strategy for Mission. Although, huge numbers would always be nice 😊

It's really important that we all pray into this idea; allow our imaginations to be directed by the Holy Spirit; see what He is up to; understand how we can join in. And share the insights, the ideas. Essentially, allow *Him* to make *us* more Mission-shaped.

With every blessing,

Jules.

## Electoral Roll 2019

In accordance with the rules of the Church of England, every six years the current electoral roll of every church is scrapped and a new one created. 2019 is the year a new roll is created. Only those on the electoral roll are able to vote for Churchwardens, PCC members and Archdeaconry Synod representatives at the AGM, to be held this year on Sunday 7<sup>th</sup> April during the 10.30am service. You can of course be a full and active member of Holy Trinity Church without joining the roll, being on the electoral roll does not entail signing up to any additional commitments but we would expect your contribution in prayer and financial support. If you wish to stand for election to the PCC you must be on the electoral roll.

To apply for the electoral roll you must:

- Be a member of the Church of England (or a church 'in communion' with the Church of England)
- Be baptized
- Be 16 years of age or over
- Be a resident of the parish (or if not a resident, have 'habitually attended public worship in the church' for six months)
- Have signed an electoral roll application form.

Electoral roll forms will be available from the church office from 3<sup>rd</sup> February until 24<sup>th</sup> March at which time no further names can be added until after the AGM.

If you wish to ask any questions please speak to Maggie Stamatelou who is the Electoral Roll Officer, the Chaplain or the Churchwardens.

## Crafters & Water colour Class



This month we painted a sign with the aid of a stencil. It turned out quite well, especially the red stiletto.

Painting is such a great hobby and some of us have a natural talent for it. The basket of fruits was painted by Elem, the landscape, now who painted that one?

If you wish to join us please contact me.  
Bye for now Rita.

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# Basil's Cake?



You may have wondered why a cake was placed on the Altar/Holy Communion Table during the Epiphany Service on the 6<sup>th</sup> January, this is no ordinary cake. This cake is a VASILOPITA.

Let me take you back to the 4<sup>th</sup> century. Vasili (Basil) was born in Caesarea Maraca in Cappadocia, Asia Minor in 330 AD. His parents, also saints, were St Basil the Elder and St Emmelia (Emily or Emilia. Feast day May 30<sup>th</sup>) were Christians,

They had ten children five sons and five daughters, their mother St Emmelia instilled the Orthodox faith in her children, teaching them to pray and devote their lives to the service of the church. As a result of her zealous yet maternal instruction of her children, five of them are commemorated as saints in the Church calendar. Sts Macrina, Vasilis of Cappadocia, Peter of Sebaste, Gregory of Nyssa and Theosebia, a deaconess.

Vasilis was educated in Caesarea as well as Constantinople and Athens which was the cultural centre of the world. Although he had received a secular education he became an outstanding scholar. On his return to Caesarea he opened a school of Oratory and practiced law. He abandoned his studies, distributed all his wealth to the poor and became a monk. He founded several monasteries one of which was in Pontus on his family's estate on the

River Iris. He was the first to write monastic rules which proved everlasting.

In 364 Vasilis was ordained Bishop of Cappadocia. He was an influential theologian who supported the Nicene Creed and opposed heresies of the early church fighting against Aryanisms the followers of Apollinarism in Laodicea.

One year, during a time of terrible famine the emperor levied a sinfully excessive tax (sounds familiar) on the people of Caesarea. The tax was such a heavy burden upon the impoverished that to avoid debtor's prison each family had to relinquish its few remaining coins and pieces of jewelry, including family heirlooms. Learning of the injustice against his flock, Bishop Vasili took up his bishop's staff and the book of the holy Gospels and came to his people's defense by fearlessly calling the emperor to repentance. By God's grace, the emperor did repent. He cancelled the tax and instructed his tax collectors to turn over to Bishop Vasilis all the chests containing the coins and jewelry. Now he was faced with the daunting and impossible task of returning these coins and pieces of jewelry to their rightful owners. After a long period of prayer and meditation a solution was revealed. He called the women of the parish together to make bread into which all

Continues on page 5

these treasures were baked into one huge 'pita'. Sweetened bread. The Bishop then called all the townspeople to prayer at the cathedral where he blessed and cut the pita and gave a piece of the bread to each of his parishioners. By divine intervention each person received their rightful valuables be it coin or jewelry. They all joyfully returned home, giving thanks to God who had delivered them from abject poverty and to their good and holy bishop.

Always compassionate to those who needed assistance he was the first to establish the world's first orphanage - Christian hospital - homes for the aged. These institutions became known as the Basiliadal Philanthropic Societies serving those in need. These societies which provided shelter and nurture of children fulfill the command of Christ. 'I have loved you so you must love one another. If you have love for one another then everyone will know that you are my disciple' John 13 34-36.

#### Quotations of St Vasilis

"The bread which you use is the bread of the hungry. The garment hanging in your wardrobe is the garment of him who is naked. The shoes you do not wear are the shoes of the one who is barefooted. The acts of charity that you do not perform are so many injustices you commit."

"A good deed is never lost, he who sows courtesy reaps friendship and he who plants kindness gathers love. A tree is known by its fruit, a man by his deeds."

The Vasilopita varies from every region in Greece; be it bread or it has become a cake using oranges or lemons according to taste, using split almonds showing the year and sprinkled with icing sugar. The sweet flavour symbolizes the sweetness and joy of life everlasting. It also symbolizes the hope that the new year will bring the sweetness of life, liberty, health and happiness for all those who participate.

Before cutting the cake, it is blessed; the sign of the cross is made on top. The first slice goes to our Lord and Saviour Jesus Christ, The second slice to the Virgin Mary. The third slice to St Vasilis, the next piece to the head of the house or eldest and so on, this is the only time when children are served last.

Whoever finds the coin has a blessed year. St. Vasilis is also credited for the height of the iconostasis that exists today in Orthodox Churches.

St Vasilis died at the age of 49 years on January 1<sup>st</sup> 379 AD Kayseri-Turkey. He is the Patron Saint of Hospital Administrators and Reformers.



# Christingles

As well as cutting the Vasilopita on 6th of January the Sunday School made Christingles and presented them to the congregation with help from Jules & Pauline.



Andrea telling us about the symbolism of the Christingle.



The idea of Christingles came from a Moravian Church in Germany in 1747. The minister, John de Watterville, gave children at the service a lighted candle with a red ribbon around it. This represented Jesus bringing the light of the world and the final prayer of that first service was "Lord Jesus, kindle a flame in these children's hearts, that theirs like Thine become".

The custom went around the world with the church. Missionaries brought the Moravian Church to England in the 1700s.

In Moravian churches, the Christingle Service is usually held on the Sunday before Christmas or on Christmas Eve.

Over the years the symbolism of the Christingle grew into what's known as a Christingle today. Here's what the different parts of the Christingle represent:

- The orange is round like the world.
- The candle stands tall and straight and gives light in the dark like the love of God.
- The red ribbon goes all around the 'world' and is a symbol of the blood Jesus shed when he died for us.
- The four sticks point in all directions and symbolise North, South, East and West - they also represent the four seasons.
- The sweets represent the fruits of the earth, nurtured by the sunshine and the rain.



# CHRISTIAN UNITY IN CORFU

On 26th January there was a service of Christian Unity held at the Catholic Church, San Giacomo in Corfu. Jules shared the platform with ministers from the Greek Orthodox, Catholic and Greek Evangelical Churches. You can read Jules' talk below.



“It is an especially personal privilege and pleasure to share this platform this year. As many will know, I underwent a serious operation in September that came as a bit of a surprise! However, as is often the case with our Lord, the times of difficulty are transformed by Him into times of Grace and blessings. Not least of which was a fresh and renewed understanding and love for the world-wide people of Jesus, His church in its many forms.

It was a wonderful privilege to be remembered at Mass among our Catholic brothers and sisters, to be visited by a wonderful Orthodox priest and his wife and to receive their home-made pastries in hospital and to be visited and prayed for before the operation by the local Evangelical pastor in Ioanina.

If Jesus' request for unity is to be demonstrated by his command to love one another, then I am delighted to say that around these difficult personal circumstances was the most wonderful, spiritual expression of Christian Unity in practice. So a personal thank you.

We are called by our Indonesian brothers and sisters to remember this year that Jesus' call to love one another goes beyond the immediate care and compassion for those we know. It is a call to love those we will never even meet, and even further,

to even love our enemies – to love beyond our likes and dislikes, our families, races, social classes. This kind of love requires us to make our decisions, to take action, even formulate our politics based on Jesus' Golden Rule – “to do to others as you would have them do to you”. Not easy. And all our churches across the world have often failed to do this.

I was born in Stoke-on-Trent, a city formed in the very furnaces of the industrial revolution. A city built for workers by factory owners and industrialists in the 18<sup>th</sup> and 19<sup>th</sup> centuries. Next to the old football ground, there are rows of small houses built back to back, getting bigger along the road towards the town centre. At one end of the road, where the houses are the smallest the Church of England built a church – for the workers. At the other end, near the town centre, they built another – for the managers and factory owners. A hundred years later, one of these churches had to close for economic reasons. Guess which community lost their church? Our failure to challenge societies ungodly values is not a recent problem in the church.

St Paul struggled with it too. Some theologians believe that behind his frustrations with the Corinthian church was this blindness to the call to challenge the accepted, ungodly perspectives of his ages. In 1 Corinthians 11, he says this, “When you come together, it is not the Lord's Supper you eat, for as you eat, each of you goes ahead without waiting for anybody else. One remains hungry, another gets drunk.” Behind this “telling-off” is the situation where the masters, the free men and women of the house, were literally feasting at the Eucharist while the slaves (all Christians!!) waited without a thought from their owners. Not quite the Kingdom Jesus came to build.

But... the same history books also tell of the great movements for justice led by the Church. The same Victorian church that accommodated the

Continues on page 8

Continues from page 7

class system in the UK also built the school system to provide education for everyone. The abolition of slavery, the emancipation of women, the development of the welfare state... all in the UK arise from the call to social justice that the teachings and inspiration of Jesus invoke.

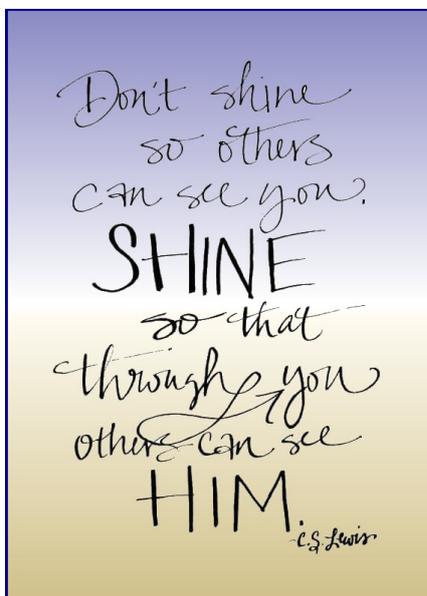
It is sometimes difficult for us to see the evils of our age that need us to unite together to defeat and change. I offer a few suggestions... The power without accountability resting in the hands of multinationals that unfettered free market economics allows and enables seems to be worsening equity and allowing whole nations of people to be exploited; the negative lies of the far right against refugees and migrants create arguments to justify a lack of compassion and access to social justice to a most vulnerable group; the growth of ideologies that deny the necessity of a sacrificial heart towards our neighbours and even justifies aggression and violence.

Jesus' people, the Christian churches around the world, are the single most significant movement of people ever known in history. United we are formi-

dable. We are asked this year to remember that we are called to be salt and light in a world that is always losing its way. We do this through our own strength or wisdom, but by the Grace and direction of our Lord Jesus – to use those new hearts he has given to us through His Spirit. Our united prayers this year reach out to our Lord to guide us towards justice.”



Jules in full flow..with Greek interpreter!



This beautiful picture (*right*) by *Kathy Irwin* is the chapel on the San Stefano Estate, on its name day, 27th December, the only day it is open to the public.

Submitted by *Hilary Paipeti*



## By air mail Par avion

13 January 2019.

Dear HTC friends,

Greetings from Cheltenham, England where it is a typically mild and damp winter's day. Time passes quickly and it hardly seems three weeks ago that we were with you in beautiful Corfu.

We write this to thank you all for the welcome and hospitality we received during our five weeks with you. We were especially grateful for lovely meals and the opportunity to share in the different activities including small groups, Alpha, music practice, Bible study, prayer groups, Wednesday lunch and Sunday worship. It was also a special delight to walk out along Garitsa Bay and amazingly to swim in the sea in December was a first time for both of us! We are so grateful for the gift of Giorgos Sourtzinos's beautiful book *Corfu Through the Ages*. It is very well written and the beautiful pictures and illustration really bring the island's rich history to life. It is a real pleasure to read.

Since our return we have enjoyed meals with our families and seen all our twelve grandchildren. Nigel has preached in three different churches and we have ventured forth to the gym and enjoyed a long Cotswold walk with friends.

We continue to pray for you all each day and much look forward to seeing you in the later part of June

With love, Nigel and Anne

## Cartoons (with thanks to Reverendfun.com)



Thanks to Dad Hengeveld (See 1Kings 17:10-16) 02-10-1998

HONESTLY, I THINK WE NEED MORE WOMEN  
PROPHETS ... THAT ELIJAH CHARACTER  
GAVE ME AN UNENDING SUPPLY OF OIL ...  
I NEEDED COOKING OIL AND HE GAVE ME  
10W30



02-19-1998

I HOPE YOU DON'T PLAN ON TRYING TO  
TELL ME THAT YOU WERE FIGHTING THE  
GOOD FIGHT AGAIN

# LOGOS CAFÉ



The vision is to create an attractive meeting point in one half of the building, with disabled access and facilities and a professionally run café, shop and library. This will be promoted with the aim of positioning the Logos Café as “the place to meet” for English speaking people (residents and tourists) visiting town. By doing so, the footfall through Holy Trinity will be greatly increased leading to opportunities to develop new relationships and a natural widening of the community around HTC. We hope and pray that this will develop further into opportunities for more people to explore the Christian faith through conversation, events and courses and ultimately to discipleship and church membership. Section 4 below describes the initiatives which, under God’s grace, will realise this growth.

HTC occupies part of the Ionian Parliament Building in Corfu Town and has an attractive courtyard garden. The church is 50 metres from one of the main streets of Corfu Town. The local authority has plans which are well progressed to renovate the exterior of the whole building as part of their plans to rejuvenate this part of Corfu Town. The Logos Café will take advantage of this and through promotion and improved communication, place HTC more firmly on the Corfu map.

Changes would include:

- Installing disabled access and toilet facilities
- Repositioning the kitchen and office
- Redecorating the community space and repositioning the shop and library into purpose-built facilities
- Furniture, fixtures and fittings

We envisage that the Logos Café will lead to congregational growth in several ways:

1. HTC offers many events throughout the year and these act as an opportunity for English speaking people of many nationalities to meet and usually contribute to the society in which they are guests. It is envisaged that this will become “the place to meet”.
2. We will offer the Logos Café for other groups to use on a donation basis which will both contribute to sustainability of the project and generate new contacts within the English-speaking community.
3. In parallel to the Logos Café, we will offer prayer journeys and exhibitions within the chapel which will offer people opportunities to explore the Christian Faith in different ways. There will be an invitation to join an enquirers or discussion group as part of these prayer journeys. It is anticipated that the attendance to these prayer journeys and exhibitions will increase due to the projected increase in visitors.
4. The Library and Church Shop will be revamped as part the launch of the Logos Café. Both will offer Christian material and it is hoped that reading groups will form which will again provide a space to explore the Christian faith.
5. The ICS seasonal chaplaincy based in Corfu will be able invite those they contact to the Logos Café. This should contribute to seasonal attendance of visitors and create points of contact for those who work here on a seasonal basis creating discipleship opportunities during the off-season period.
6. We will be able to offer enquirers courses in the relaxed and comfortable setting on an ongoing basis.

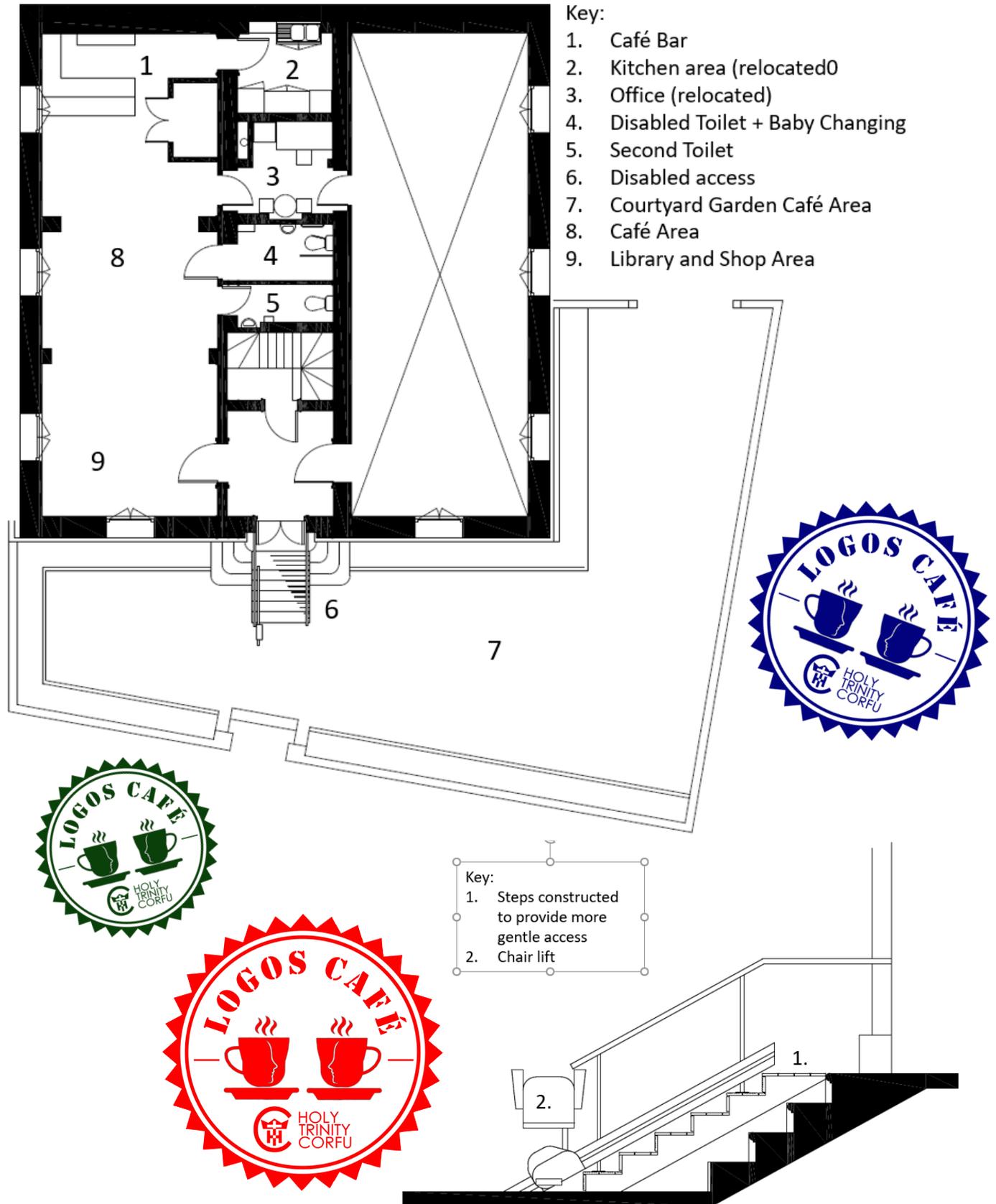
The launch of the Logos Café will be supported by a communications campaign covering hotels, connections through clubs and societies and on-line media.

Continues on page 11

Other ideas for additional events to those being currently offered include:

- Social evenings with a message
- Dances in the courtyard (e.g. Valentines again with a short relationship message)
- Development of IT classes and other workshops
- Courses (including Enquirers, Alpha, Bishops Certificate)
- Youth Café one evening a week – following on from the Festival Jubilate Mission month last year.

**Proposed Plan of the Logos Café**



# WHAT'S ON

Fri	1	09:00 Prayer Meeting 10:30 Little Angels Mums & Tots
<b>Sun</b>	<b>3</b>	<b>10:30 Family Communion</b>
Mon	4	17:30 Home Group
Tues	5	10:00 Water Colour Group
Thurs	7	10:30 Bible Study at HTC 17:00 Worship Group
Fri	8	09:00 Prayer Meeting 10:30 Little Angels Mums & Tots 18:00 Communion at Messonghi Chapel
<b>Sun</b>	<b>10</b>	<b>10:30 Family Communion</b>
Mon	14	17:30 Home Group
Tues	12	10:00 Master's Crafters
Wed	13	12:30 Lunch 'n Meet
Thurs	14	10:30 Bible Study at HTC 17:00 Worship Group 18:00 Ministry Team Meeting
Fri	15	09:00 Prayer Meeting 10:30 Little Angels Mums & Tots
<b>Sun</b>	<b>17</b>	<b>10:30 Family Communion</b>
Mon	18	17:30 Home Group
Thurs	21	09:15 Pastoral Care Group 10:30 Bible Study at HTC 17:00 Worship Group
Fri	22	09:00 Prayer Meeting 10:30 Little Angels Mums & Tots
<b>Sun</b>	<b>24</b>	<b>10:30 Family Communion</b>
Mon	25	17:30 Home Group
Tues	26	10:00 Water Colour Group
Thurs	28	10:30 Bible Study at HTC 17:00 Worship Group

## For Prayer & Thanks

- Continue to pray for Lester, still recovering following his knee surgery .
- Pray for healing for Mignon, recovering from breaking a couple of ribs. She is now back with us and starting to play the keyboard for us on Sundays.
- After the service on 3rd Feb. the civil engineer will be giving a presentation of ideas for the planning of refurbishment and café with opportunity for questions and suggestions. Pray for excitement and enthusiasm to spread through us all in a shared vision and discernment of how our mission and ministry can grow in these new opportunities. This is an exciting time for us and we give thanks for our vision becoming a reality.
- This year 'The Women's World Day of Prayer' will be hosted by The Greek Evangelical Church on 1st March. Pray for Pauline and others who are organising and preparing for this ecumenical service which brings people together from Catholic, Evangelical and Anglican churches.

*We always welcome contributions to our publications; however, we will not publish any material which infringes copyright. When sending in items for inclusion please state your source and the name of the author.*

*We are happy to accept prayer requests for inclusion in Pulse or in the morning service. If you are requesting prayer for someone other than yourself please make sure you have their permission to be mentioned publicly.*

*Please remember the submission **deadline for PULSE is 25th of each month**. Articles, news, information etc. received after this time may not be included and will be carried over to the next edition if appropriate. Thank you. **Editorial:** htccorfu-pulse@gmail.com*



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CORFU**

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