



The Diocese of  
**Canterbury**

 THE CHURCH  
OF ENGLAND

**CANTERBURY  
DIOCESAN  
ASSOCIATION OF  
READERS**

Warden of Readers: Hilary Richter  
Honorary Secretary: Nigel Collins  
Newsletter Editor: David Kemp

# Newsletter



**Winter 2010**

## Editorial

Welcome to the Winter edition of our Diocesan Readers' Newsletter. The Right Reverend Trevor Willmott was installed as the new Bishop of Dover at a special service in Canterbury Cathedral on Saturday 6 February. Around 1,000 people attended the service including the Lord Lieutenant of Kent, the Mayor of Canterbury and leaders from many faiths. During the service, the Archbishop of Canterbury, Dr Rowan Williams, handed over delegated responsibility for the Diocese of Canterbury to Bishop Trevor, who was previously the Bishop of Basingstoke. Bishop Trevor will spend his first few weeks meeting local communities in the 16 deaneries which make up the Diocese of Canterbury.

We welcome Bishop Trevor and look forward to welcoming him at our Readers Day on 20 March and again when he will preach at our next Celebration of Reader Ministry service on 18<sup>th</sup> July.

*David Kemp*

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## The next edition (Spring):

**Submission of material: by 31 March Copy to be circulated: end of April**

Readers Day and AGM – Saturday 20<sup>th</sup> March 2010  
Celebration of Reader Ministry service – Sunday 18<sup>th</sup> July 2010

<b>From our Warden...</b>	Hilary Richter Warden of Readers
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Dear Colleagues,

It is a must that all Readers and their incumbents have a common understanding of the nature and scope of their particular ministry.

A Reader Ministry Agreement provides a transparent framework enabling both the Reader and the incumbent to work together effectively as a team. Such an agreement should be seen as a working document enabling the Reader and incumbent to agree changes as required by the demands of the parish or benefice and of course the Readers' own development needs.

A Reader Ministry Agreement should include items concerning your Spiritual Development, Public Worship and Ministry, Particular Areas of Responsibility, Frequency of meetings with your incumbent and local ministerial team, CME and further training, how your ministry might contribute towards your Parish and Deanery Mission Plan.

As Bishop Graham emphasised in his letter this time last year, the ministry you offer is of great value. Bishop Trevor has also expressed his appreciation of Reader ministry and his support for it. As Warden I want to assure you likewise.

There are a couple of additions to the format of the annual review this year. 1) To ensure your review is grounded in the declaration you made at the time of licensing you are encouraged to reflect on this declaration (recently sent to you) and 2) to provide statistics to show the range and number of services in which you have taken part in 2009. It is a great opportunity for you to consider how you wish your ministry to progress in 2010 and how you wish to develop over the next twelve months.

The completed Review Form, copy of a revised Ministry Agreement if appropriate and statistical form should be sent to me c/o Diocesan House, Lady Woottons Green, Canterbury CT1 1NQ before 26 March please. Thank you for your co-operation.

*Hilary*

<b>Remembrance with a Difference</b>	John Sweetman Reader, St Andrew, Barming Heath
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This year my wife, Jean, and I were away on Remembrance Sunday on a cruise to the Caribbean aboard P & O liner, Artemis. However, the ship's captain and crew made every effort to make sure that remembrance of the fallen was not forgotten.

It was decided to recruit a choir from the passengers on board and we both took part in a choir of 33. We held three practices to lead in singing "The Lord's my shepherd", "Abide with me", "Jerusalem" and "Eternal Father". The service took place outside in beautiful sunny weather on the rear decks of the ship. The choir was placed with its back to the sea on Deck 4 and the captain, who conducted the service, and his senior staff, who read the lessons and poems, were located on the deck above ours. The many passengers who attended looked down on us from four decks above.

A trumpeter from the ship's band played the Last Post and Reveille and two poems were read, the traditional "In Flanders Fields" and "Who are these men?", a poem written by an 11 year old girl, Jodie Johnson, in 1996 as an entry to a national competition.

To have a service conducted at sea in this way was an occasion neither of us will ever forget.

<b>Older People</b>	Donald Baldwin Reader, Woodnesborough and Staple
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We went to this well-organised full-day conference, subtitled "Valuing older people," at Westminster Chapel in London, on Tuesday 13<sup>th</sup> October 2009. Between opening and closing sessions, we had a choice of one of four workshops, before a hot buffet lunch, followed by a choice of one of another four workshops. On arrival we were given a pack containing notes on the conference and hand-outs on most of the workshops. We came away uplifted and better informed on the Christian thinking and support for and support by older people and their carers. The speaker at the opening and closing sessions, and the

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leaders of the workshops, were all highly qualified with lots of hands-on down-to-earth experience.

The opening session was "Growing Old in God - Biblical and Ethical Considerations." The four morning workshops were, "The Value of Life - Political and Legal Aspects of euthanasia, assisted suicide, advanced decisions and associated matters," "Valuing the Integrity of People - including practical matters of the Mental Capacity Act, the Deprivation of Liberty code of practice", "The value of Older People in the Family, Church and Community - Biblical and practical issues that show the significant role played and playable by older people, and suggesting ways to facilitate this usefulness", "Valuing Carers - considering how family and churches may support those who care for elderly people, especially those who are frail and those suffering from dementia - also considering the support needs of those who work with older people, especially in a church setting". Then after lunch, the four workshops were, "Valuing Liberty - Equality and diversity Issues - considering the challenges and pressures that exist in these areas, on both organisations and individuals working with older people - suggesting response for individuals, churches and organisations", "Valuing Spiritual Life in Older People - looking at practical ways of promoting spiritual activities with older people in general, and in particular with those suffering from dementia, in their homes, and in day care and residential settings," "The value of Volunteers in Caring - the important role that volunteers can play in supporting the care of the elderly people within their homes, in the activities of the church and in residential settings," "Valued in Dying - the biblical and practical aspects of providing pastoral and spiritual care to dying people and their carers - including a biblical consideration of advanced decisions and considering the care of families and carers after death has occurred." The closing session was, "Growing Old in God - personal reflections."

The conference was useful, largely because the organisers were Pilgrim Homes - [www.pilgrimhomes.org.uk](http://www.pilgrimhomes.org.uk). They tell us they were "founded in 1807, to meet the needs of elderly, Protestant Christians". "We help with residential and nursing care, sheltered housing, and extra care housing, but always with spiritual encouragement and support." "We are as much concerned about the spiritual welfare of our residents as their physical and emotional well-being." "Our homes benefit from the active involvement of supporters from local evangelical churches."

Here's an opportunity to take part in a pilot for Funeral and Bereavement training. It involves 8 training sessions and provides opportunity to gain practical training experience of funerals and bereavement visiting. Below is the syllabus that's been developed so far. Piloting means trying things out that will need to be proved to work. It's important that initial students have a potential competence and calling to help evaluate the training as it progresses. If you would like to help please contact: Sarah Lucas, ALM Administrator [slucas@diocant.org](mailto:slucas@diocant.org) for more details.

## **Course Outcomes, Ministry Agreement Guidelines, and Session Outlines**

### **Course Outcome**

In partnership with the training minister the course will seek to prepare the student to competently lead a funeral service and minister to the bereaved on behalf of their local church.

The course will seek to prepare students for this ministry by:

- creating a learning environment and subject matter that recognizes their considerable life experience
- enabling a good awareness of the bereavement process
- connecting theological insights with contemporary understanding of death and its associated rituals
- giving practical experience in leading a service and using resources for funeral liturgy and pastoral care
- Engaging with pastoral issues that affect funeral liturgy and how to address them
- Addressing ministry issues about the implications of being a 'representative' minister of the local church
- Encouraging student's self evaluative skills about the effectiveness of their ministry, their capabilities and limitations, and to work in a supervisory relationship with their incumbent
- Fostering a collaborative approach to this ministry

It will be the responsibility of the training minister/incumbent in conjunction with the PCC to assess the readiness of the student to engage in this ministry.

### **Ministry Agreement Guidelines**

Readers Day and AGM – Saturday 20<sup>th</sup> March 2010  
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In partnership with the Incumbent and PCC, the student and training minister will draw up a Ministry Agreement that states the form of ministry undertaken, its parameters and support structures. These should be initiated in outline before Part 2 of the course by the training minister. The intention is that the student should know clearly what the training minister is expecting once this training is completed, and the student can work towards these expectations.

The issues that need to be considered within the particular church context are:

- If, and what type of authorization might be appropriate
- Any parameters on what type of funeral services/bereavement ministry the ALM will engage in?
- How the ALM will be 'apprenticed' in doing funerals, or on a 'trial' period and for how long?
- A PCC agreement for the ALM to undertake this ministry within this ministry agreement?
- Authority structures when the incumbent is absent or when there is no incumbent?
- Time duration of ALM authorization?
- Meeting structures with supervising minister/team?
- Clear request/supervisory structures in regards to ministry teams and funeral directors?
- Support group/team memberships/individual support needs and parameters?
- The allocation of fees as with Readers eg. to the diocese/parish and how this is to be done?
- How the ALM will be 'introduced to the bereaved' and funeral directors, eg as one of the team, an ALM, non ordained/licensed, etc

## **Course Sessions and Practical Training**

The sessions and practical training will be the responsibility of the course tutor Amanda Evans and the training ministers. This section outlines the proposed taught sessions by Amanda and the practical tasks overseen by the training ministers.

### **Part 1**

#### **1. Death – what it is – what it means in our lives**

Aim: to engage with the reality of death in our own and other peoples' lives.

Outcomes: By the end of this session students will have:

1. considered their own experiences of bereavement in order to help others.
2. discussed different types of death in order to reflect on their impact on family and friends necessitating different types of funeral in varied contexts.
3. begun to reflect on their own understanding of death and issues of eternal life and judgement.

4. reflected on self support structures and what 'supervision' might mean

## **2. Before the Funeral**

Aim: to consider the process of bereavement care and to focus on pre-funeral ministry.

Outcomes: By the end of this session students will have:

1. viewed the process and importance of bereavement care from start to finish.
2. reviewed those tasks which need to be completed before a funeral.
3. considered the pre-funeral visit; its purpose and content.

*Practical task:*

*A. To accompany incumbent on pre-funeral visit to observe the process and then to attend the funeral and post-funeral visit using prepared pro-forma questions.*

*B. Before the funeral to prepare a eulogy based on what was heard at the visit. Subsequently to reflect on this with the incumbent.*

## **3 & 4. The Funeral**

Aim: To understand the format of a funeral service and to explore its purpose and execution.

Outcomes: By the end of this session students will have:

1. discussed what make a 'good' funeral.
2. learned how the funeral service is conducted and why.
3. considered the 'gospel' that is being shared in the funeral service and how we share it.
4. developed strategy of a 'team' approach to the funeral

*Task*

*C. To observe at least one service in church and one at the crematorium and write notes on the process for sharing again using prepared questions.*

*If possible, to observe a number of funerals (taken by different ministers) at the crematorium. and in church.*

**Summer Break:** *Time to complete tasks A,B,C and also D, which is to visit a funeral director and observe the 'process' from their perspective. If possible spending time behind the scenes at the crem.*

## **Part 2**

## **5. Reflection on the experience so far**

Aim: To review and consolidate learning to date.

Outcomes: By the end of this session students will have:

1. shared their individual experiences.
2. pooled understanding of good practice.
3. begun to prepare for their own practical experience and self-evaluation.

## **6. Resources**

Aim: To draw together practical resources to support and enhance funeral and bereavement care.

Outcomes: By the end of this session students will have:

1. been introduced to a range of resources which could be used e.g. music, poetry, art and artefacts.
2. learned about contacts which can provide relevant resources.
3. shared own ideas and materials.
4. reviewed data protection and record keeping

### *Practical Work*

*D. Doing a dummy run in church.*

*E. Being observed doing their own first funerals and reflecting on them.*

## **7. Stages of Grief – Tasks of Mourning**

Aim: To appreciate the process of grieving and its implications for the bereaved.

Outcomes: By the end of this session students will have:

1. looked at models of the grieving process.
2. considered reactions to the death of a loved one and the tasks of mourning.
3. become aware of when it is necessary to refer on and to whom.

## **8. Post-Funeral Care and Drawing the Threads Together.**

Aim: To reflect on the process from beginning to end and to answer unanswered questions.

Outcomes: By the end of this session students will have:

1. thought about the need for ongoing care and its practical implications.
2. had time to reflect on the course and its purpose.
3. drawn together the threads of their learning in preparation for the future.

<p style="text-align: center;"><b>For Thought - A Right Appreciation of Participation in the Eucharist is essential to an understanding of the sacramentality of creation?</b></p>	<p style="text-align: center;">The Editor</p>
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I want to explore this statement by examining sacramentality; the doctrine of Creation and the theology of the Eucharist from an ecumenical perspective. In particular, reference will be made to the views of Swiss Theologian Max Thurian and Rev'd Ken Leech.

### **Sacramentality**

Generally Catholics have been stronger on the sacramental tradition, while Protestants have tended to stress the covenantal tradition. Grudem defines "covenant" as "*an unchangeable, divinely imposed legal agreement between God and Man that stipulates the conditions of their relationship.*" (1994:515)

Scholars regard Augustine as having laid down the general principles relating to the definition of sacraments (McGrath: 1994). He understood a sacrament to be a visible sign of an invisible grace (Wand: 1964). Pope Paul VI provided a more contemporary definition, "*a reality imbued with the hidden presence of God*" (Hastings: 1991: 91). The New Testament does not make use of the specific term sacrament. Instead, the Greek *mysterion* (translated "mystery") is used to refer to the saving work of God. *Mysterion* does not refer to what we might understand as sacrament, for example,

the Eucharist (McGrath: 494f). However, the early Church connected the “mystery” of God’s saving work in Christ with the “sacraments” of Baptism and Eucharist (Brilioth:1930). Discussions can be found in the Didache and the works of Irenaeus and later during the third and fourth centuries, with Tertullian, Cyprian of Carthage and Augustine of Hippo.

A sacramental perspective allows us to see the divine in the human, the infinite in the finite, the spiritual in the material. God is present to people, communities, events, the wider world, the cosmos, and the whole of creation. The divine presence can be found in the visible, the tangible and the finite. For the Roman Catholic it is only in and through these material realities (Hastings 1991), in a state of grace (Schillebeeckx: 1963) that God can be encountered. The sacrament of encounter with God is Jesus Christ, and the sacrament of encounter with Christ is the church. The world is essentially good, though fallen, because it comes from the creative hand of God, and it continues to be sustained by God’s presence. The world, though fallen, is redeemable because of the redemptive work of God in Jesus Christ. The world, though fractured and fragmented, is capable of ultimate unity because of the presence of the Holy Spirit. Protestants fear that Catholics may take the sacramental principle to the point of idolatry (Lossky: 2002).

The Catholic Church has seven sacraments, Baptism, Confirmation, Eucharist, penance and reconciliation, anointing the sick, Holy Orders and matrimony. However

Protestant churches recognise only Baptism and Eucharist as sacraments, as instituted by Jesus.

There is no universal name for the sacrament perhaps indicating its fullness and diversity. However Brilioth (1930) points out that the Greek equivalent of the word “Eucharist” is used in the Gospels to bless and give thanks for food. He cites the feeding of the five thousand, The Last Supper and Emmaus as examples. In practice, the term “Mass” tends to have Roman Catholic, and “Lord’s Supper”, Protestant connotations.

### **The Significance of the Doctrine of Creation**

The doctrine of creation highlights the sacramentality of creation for the material universe was created good by God and wants us to use it to God’s glory. Christians seek to be like early Christians, *who “broke bread... and ate their food with glad and generous hearts”* (Acts 2:46). Thurian (1964) highlights that through the act of creation, God willed the unity of humanity. Christians should work together ecumenically with an appreciation of creation, keeping free from false asceticism that prevents the world from benefiting from the gifts of God, evidenced in the Eucharist.

Creation reminds us that creator God is sovereign over the universe. Christians owe their being to God. The complexity of creation draws Christians to continually worship and praise God for his greatness.

Christians are exhorted to embrace creative activities in the community with thanksgiving. The creator God enables humankind to imitate God in creativity. The Dismissal at the Eucharist encourages Christians to “*Go in peace to love and serve the Lord.*” Wayne Frair (1983) highlights scientific study as glorifying God, for it enables us to discover how wise and skilful God is in his work of creation. “*Great are the works of the Lord, studied by all who delight in them*” (Ps 111:2). David Bosch (1991:209) suggests mission is about new creation, restoring the image of God in human beings has cosmic origins. Reflecting Paul, Bosch writes that creation is in the process of becoming *ekklesia*, the church, the body of Christ.

## **The Eucharist**

The meaning of the Eucharist is complex, rich and full. It symbolises the death and resurrection of Christ and reminds Christians of all that God has provided (Moloney: 1994). God requires our participation; inviting Christians to share in bread and wine, providing the soul with spiritual nourishment and refreshment. Through the Eucharist the believer has redemption from past sins and is united in love with other Christians. “*The trinitarian love is the only ultimate form of all love – both the love between God and men, and that between human persons.*” Von Balthasar (1989: 484). Paul wrote “*Because there is one bread, we who are many are one body, for we all partake of the one bread*” (1 Cor: 17). The Eucharistic Dismissal connects with creation and encourages the believer to be active and creative in the world.

Swiss Theologian, **Max Thurian** (1982), understands the Eucharist as the sacrament of reconciliation. A sacrifice of praise and thanksgiving for everything accomplished in creation, redemption and sanctification. Giving thanks for everything accomplished by God, in the church and the world despite the sins of human beings. For Thurian, the Eucharist is the benediction (*berakah*) by which the Church expresses its thankfulness for all God's benefits in creation (1969).

Christ accomplished this for all people and for all creation through his incarnation, servanthood, ministry, teaching, suffering, sacrifice, resurrection and ascension (1964). Through his *anamnesis*, God grants us communion with Himself. In the same way the Eucharist is the foretaste of his *parousia* and of the final kingdom. This understanding is perhaps reflected by the Common Worship Eucharistic prayer, "*Almighty God, we thank you for feeding us with the body and blood of your Son Lord Jesus Christ.*"

Thurian (1983) believes it is important to see reconciled in the Eucharist the order of creation and redemption, offering and consecration. Citing the offertory prayers of the Catholic liturgy of Lima (circa: 1983) he believes they are rich in meaning and bring together the consecration of bread and wine with creation and the forgiveness of sins. From my ecumenical research, Clergy cannot reach agreement and an average congregation does not easily identify with this today.

**Ken Leech**, an Anglo- Catholic Priest and theologian, continues where Thurian's theology concludes, Christians reconciled in Christ at the Eucharist, are sent out in

peace to love and serve the world. Here the Christian is directed to a link between material creation and the spiritual domain. Concerned with social justice Leech is keen to develop this important link with the church and the world.

Leech's theology is rooted in an incarnational vision, where the materialistic nature of his faith is central. The Eucharist provides him with a launch pad to enter into the struggle for social justice and equality. For Leech, incarnation presupposes an optimistic view of humanity, for Christ assumed human nature (1981: 29). The glory of humanity is best expressed for Leech in the Vatican Council's document *Gaudium et Spes*, where humanity is said to be "*the crown and centre of all things.*" This leads Leech to see all humanity as united in Christ. I opine with him that, politics and spirituality are inseparable. Happily, Leech keeps a tension between gospel and culture, wanting on one hand to affirm local culture yet seeking to challenge and transform.

Liberation theology is certainly behind Leech's thought, and includes concern for non-violence, feminism, homosexuality, and racial equality. He provides a practical application to Thurian's Eucharistic theology, ensuring that the Eucharist has a dual emphasis on offering and consecration. Leech (1992: 129) writes: "*It is impossible to offer to God the fruits of injustice and oppression, as Irenaeus saw in the 2<sup>nd</sup> century... the Eucharist is not only about offering the fruits of labour, it is about the transformation, the transubstantiation, of matter to transform the... community.*" In other words, a theology, which transforms material structures and human relations,

should be a theology, which transforms economic and political life of society. Leech rejects a church which is closed to the world.

In this piece I've sought to identify that the sacramentality of creation forms an integral part of the Eucharist, a celebration of God's goodness through Christ to humankind and the whole of creation. Churches today need to do more to recover this aspect of the Eucharist as it is not clearly evident to the average congregation. The Eucharist prepares Christians to go out into the world and actively participate in God's creation. Thurian and Leech present complementary theologies that help us to understand how the spiritual domain of the Eucharist reaches out into the materialistic culture of our world today.

However the dilemma found in the title of this article is this - which one of us can lay claim to a "right appreciation of participation in the Eucharist?" For me I can't agree that a right appreciation is essential, for none of us can define a "right appreciation" for we are all different. Instead I'd argue that Christians can only seek to follow Christ and through grace become more Christlike. As Paul reminds us "*now we see but a poor reflection...; then we shall see face to face. Now I know in part; then I shall know fully... .*" (1 Cor 13:12).

If you would like to explore more on this subject, I'd recommend the following:

Bosch, D. (1991), *Transforming Mission : Paradigm Shifts in Theology and Mission*, Maryknoll: Orbis.

Brilioth, Y. (1930), *Eucharistic Faith and Practice, Evangelical and Catholic*, London: SPCK.

Cocksworth, C.J. (1993), *Evangelical Eucharistic Thought in the Church of England*, Cambridge: CUP.

Frair, W. (1983), *A Case for Creation*, Missouri: Creation Research Society.

Grudem, W. (1994), *Systematic Theology*, Leicester: IVP.

Hastings, A. (1991), *Modern Catholicism: Vatican II and After*, New York, OUP.

Leech, K. (1981), *The Social God*, London: Sheldon.

Leech, K. (1992), *The Eye of the Storm*, London: Sheldon.

Lossky N. et al (eds.) (2002), *Dictionary of the Ecumenical Movement*, Geneva: WCC.

McGrath, A.E. (1994), *Christian Theology: An Introduction*, Oxford: Blackwell.

Moloney, R. (1994), "The Doctrine of the Eucharist", in: *Commentary on the Catechism of the Catholic Church*, (ed.) Michael J. Walsh, London: Geoffrey Chapman.

Perham, M. (2000), *New Handbook of Pastoral Liturgy*, London SPCK.

Schillebeeckx, E. (1963), *Christ the Sacrament or the Encounter with God*, ET, London: Sheed and Ward.

Thurian, M. (1964), *Visible Unity and Tradition*, London: DLT.

Thurian, M. (1969), *The One Bread*, New York: Sheed and Ward.

Thurian, M. (1983), *The Mystery of the Eucharist*, Oxford: Mowbray.

Von Balthasar, H. (1989), *The Glory of the Lord, A Theological Aesthetics, VII: Theology: The New Covenant*, Edinburgh: T&T Clark.

Wand, J.W.C. (1963), *St Augustine's City of God*, London: OUP

World Council of Churches (WCC), (1982), *Baptism, Eucharist and Ministry*, Faith and Order paper, 111, Geneva: WCC.

World Council of Churches (WCC), (1983), *Ecumenical Perspectives on Baptism, Eucharist and Ministry* Faith and Order Paper no. 116, Ed. Max Thurian, Geneva: WCC.

<b>EVENTS AND DATES FOR YOUR DIARY</b>	Please take note
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*Unless otherwise stated to book ONLINE follow the link:  
[www.canterbury.anglican.org/whatson](http://www.canterbury.anglican.org/whatson) and find the relevant course entry*

## **Diocesan Adult Protection Training Event**

**Wednesday 3 March, 6.30 – 9.30pm**

**Venue: Holy Trinity Church** Sandgate Road, Folkestone

Contact: Sheila Rooke, [srooke@diocant.org.uk](mailto:srooke@diocant.org.uk)

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## **Diocesan Readers Day and AGM**

**Saturday 20 March**

**Venue: Chapel, Christ Church Canterbury University**

Theme: Doing Something Different

Bishop Trevor will speak to us and meet as many of us as possible

More information will be sent to you in the next few weeks.

No booking necessary

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## **Holy Week Lectures: “The Beginning of the Gospel: Reading Mark’s Life of Jesus”**

**29-31 March, 7.30pm**

**Venue: Canterbury Cathedral**

Preacher: Archbishop Rowan

Monday 29 March – “History & Memory”

Tuesday 30 March – “Unveiling Secrets”

Wednesday 31 March – “A Lifelong Passion”

No booking necessary

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## **The Post-resurrection Appearances of Jesus** **Canon Mark Pearson**

**Friday 16 April 2010**, Diocesan House, (Time and cost: to be confirmed)

"There have been so many books written over the centuries about the events of Easter Morning. As Scripture tells us, "If Jesus had not been raised from the dead, our faith is in vain." But what about the events over the next forty days? Not much has been written here and yet our Lord spent those forty days before ascending back to the Father. Might I, tongue in cheek, suggest the reason little has been written is because the clergy are all tired out from the very busy events of Holy Week and Easter morn? Yet there are several lessons of great importance to our walk with Christ and our work for Christ that are taught in the various post-Resurrection appearances of our Lord. We will examine these in our time together, not so much from an academic vantage point as from a pastoral one. How do the events of the Easter Season speak to us and to the people we serve?"

Rev. Canon Dr. Mark A. Pearson and his wife Mary, a physician, together with a staff of 14 lead the New Creation Healing Centre, a whole person wellness facility with medical people, certified/licensed/professional counsellors, massage therapist and sacramental / prayer ministry. At present this is on "out patient" basis but they are raising funds to build a residential place for people to come stay for in-depth medical/counselling /spiritual ministry; ref. <http://christianrenewal.wordpress.com>

Mark's theological education was at Wycliffe Hall, Oxford 1971-3 graduating MA in theology. He was ordained deacon 1974, priest 1975, and is honorary canon to the Philippine Episcopal Church "in recognition of your international work in healing and renewal." Mark has a doctorate from Boston University, USA in the area of Christian healing and is the author of four books with two more on the way. Most of his ministry is in the area of Christian healing; leading services, workshops, conferences and advising churches in their healing ministries. Mark was a professional organist/choirmaster in a men and boys choir.

TO BOOK

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### **Celebrating Reader Ministry Service**

with admission/licensing and re-commissioning of Readers

**Sunday 18 July, 6.30pm**

#### **Venue: Canterbury Cathedral**

An excellent opportunity to celebrate the ministry of Readers in the diocese, subject to confirmation Bishop Trevor will be presiding and preaching.

Readers Day and AGM – Saturday 20<sup>th</sup> March 2010  
Celebration of Reader Ministry service – Sunday 18<sup>th</sup> July 2010

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No booking necessary

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## **Multi-Parish Training**

**20 - 21 April** at Worth Abbey

For the first time, the Arthur Rank Centre is running its multi-parish benefice training in the South of England. The training workshop is open to those working in a multi-parish setting in urban or rural contexts and will be held at Worth Abbey from 20 - 21 April. Provisional cost is £105. Places are very limited, so to book your place or express an interest in the course, please contact Caroline Pinchbeck not the Arthur Rank Centre!

Caroline Pinchbeck, Diocesan Rural Life and Environmental Adviser  
Email - [caroline@churchinsociety.org](mailto:caroline@churchinsociety.org)  
Post - The Rectory, Newnham Lane, Eastling, Faversham ME13 0AS  
Telephone - 01795 890487 Mobile - 0789 443 4032

**TO BOOK**

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## **Central Readers Council National Conference 23-25 July**

**Venue: Lancaster**

The annual National Conference of the Central Readers Council.

Theme: Preaching in the Age of the Internet

Speaker: John Bell, The Iona Community

**TO BOOK** contact Susan Salt at [nsalt@waitrose.com](mailto:nsalt@waitrose.com)

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<b>END NOTES</b>	
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### **A Final word from the Editor**

Please send your comments or items for future editions by e-mail (preferable) or write to me at my address shown below.

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### **CONTACT DETAILS**

[www.canterbury.anglican.org/bmt/lmts/readerministry/index.htm](http://www.canterbury.anglican.org/bmt/lmts/readerministry/index.htm)

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