



Association Cultuelle de L'Église Anglicane du Pas de Calais BOULOGNE CONGREGATION

April 2016 Newsletter

Fellowship, Hope and Love

Dear All,

Many thanks to Michael Spriggs of the Hesdin Congregation for his introduction this month...

Easter was early this year

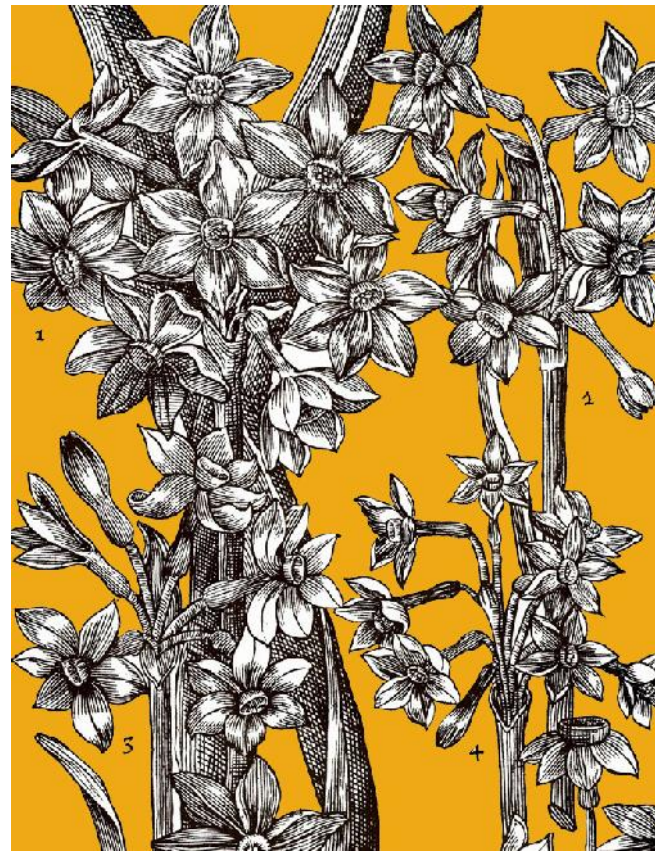
For me, Easter marks – amongst so many other things - the beginning of that wonderful period of re-growth in nature. Everywhere you look, you see all those blessed signs: daffodils, crocuses, aconites and buds on all our shrubs, finches and tits twittering away around the bird table. Even the heart-warming distant sound of children playing in the local school playground sounds even more joyful in spring. This is all particularly special for me now, living in northern France, because for many years I worked (as a geologist) in sub-Saharan Africa, where the climate dictated that any one month was just like the next one: the temperature didn't change by more than a degree or two all year round. So one thing I really missed when away from home was the unique rhythm of the northern European seasons.

And this time of year was important for us, for so many other reasons. My father, a keen amateur gardener, would always plant out his annual crop of King Edward potatoes on Good Friday, even though this date could vary by as much as a month at a time. So when, so sadly, my mother died on Maundy Thursday - admittedly at a fine age - my father puzzled over whether or not he should continue with this potato planting ritual on the morrow. (Yes, of course he should, I insisted; and yes he did). So this weekend always had a special significance for us.

Now, we all know that Easter celebrates the resurrection of Jesus Christ on the third day after his crucifixion and burial. But why does the date of this Sunday vary so much? It is not a fixed date, and can be anything from late March to late April: the origin of the phrase "a moveable feast".

The answer is quite complicated - and not all branches of the Christian church celebrate the same date. Just to add to the problem, the Eastern Orthodox Church follows a completely different calendar from us so their Easter celebrations take place each year on very different dates. However, in western Christianity, Easter is now calculated fairly straightforwardly (!), although it took centuries of dispute amid much controversy to agree on the formula. Easter is now established as the first Sunday after the first full moon on (or soonest after) the 21st of March. This last date is the vernal equinox – the day marking the start of spring, when the day and night are (nearly!) the same length.

Now, spring, the sun, and the moon...why that combination? Doesn't sound very Christian! The answer is, perhaps unsurprisingly, that the early Church had simply co-opted the date of an earlier pre-Christian festival. The modern name Easter derives from the Old English, *Ēostre*: she a Germanic goddess who was worshipped with feasting to mark the start of spring. (Incidentally,



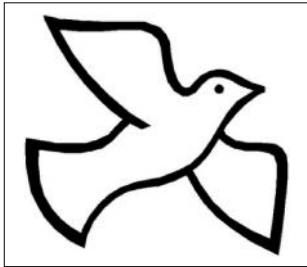
Detail from illustration of varieties of Narcissus or Daffodil. Woodcut from *Paradisi in Sole Paradisus Terrestris* (London, 1629). by John Parkinson (1567–1650)

Easter is linked by much of its symbolism to the Jewish celebration of Passover, commemorating the exodus of the Jewish people from Egypt. The words “Easter” and “Passover” are the same in many languages).

But does the true date really matter? In fact, scholars are still divided over the possible date of Christ’s resurrection. The consensus - if there is one - seems to be that it probably occurred on a date in late April, and around AD 30.

What truly matters, however, is the symbolism of Easter. Its celebration is a foundation of our Christian faith. It is the key fact that the apostles and early Church constantly held out as the confirmation of their message, despite their inability to agree on the time of this momentous event.

Today, of course, Easter is celebrated in the West in many different ways, sullied somewhat by its commercialisation, amid all those hot cross buns and Easter eggs (on sale in supermarkets from early February), Easter bunnies, Easter parades, etc. But despite all of this, the fundamental message still comes through: Easter – at the start of spring - is celebrated in the northern hemisphere as a time of rebirth, of renewal, of reaffirmation of our beliefs, hopes, and values. I hope you had a Happy Easter!



Planned services at the chapel of the Monastère du Carmel, rue du Denacre, Saint-Martin-Boulogne

Sunday 3rd April 2016 10h30/ First Sunday after Easter -a simple service of Morning Prayer with reflections on Easter, together with hymns and readings led by Malcolm Gale. The Boulogne AGM and a ‘Bring and Share’ lunch will follow this service.*

Sunday 17th April 2016 11h00 / Third Sunday after Easter Eucharist service led by Rev Charles Hill; This service will be followed by the **Chaplaincy AGM** and a ‘Bring and Share’ lunch.* Readings: Acts 9:36-43; Psalm 23; Revelation 7:9-17; John 10:22-30

* To judge numbers please try to let us know beforehand if taking lunch (contact Lalage Glaister: ☎03 21 81 47 65, e-mail: paul.glaister@wanadoo.fr

Sunday 1st May 2016 10h30/ Fifth Sunday after Easter, Rogation Sunday -a simple service of Morning Prayer with hymns and readings

Sunday 15th May 2016 10h30 / Pentecost, Whitsunday - Eucharist service led by Canon Reg Humphriss; Readings: Acts 2: 1-21; Psalm 104: 26-36,37b; Romans 8: 14-17; John 14: 8-27

News and dates for your diary:

Once again we will be holding our Annual General Meetings this spring, there are two – local and Chaplaincy. The Boulogne meeting comes after the service on Sunday 3rd April 2016 (this is a revised date); the Chaplaincy AGM will follow two weeks later on April 17th, again the venue is Boulogne. (note the start date of Chaplaincy meeting –11h00.) Both meetings will be followed by a light lunch.



Nominations – if you feel you are able to spare the time to take up a position on the PCC, become treasure or secretary, then please do not feel shy to come forward. Our current Treasurer, because of UK commitments, will not be standing for re-election and myself as secretary and editor of this newsletter (since 2012), feels perhaps it is time for a new face. Therefore now is a great time to stand for election and contribute your talents to our Church in the Pas de Calais. Please come to the meeting or contact the secretary, better still both!

The details of the Canterbury meeting with Canon Caroline Pinchbeck, (Director, Communities and Partnerships) held on Tuesday 8th March and the three churchwardens will be made known at the AGM on Sunday 3rd April. So far, all that has been reported is that the results of the delegation's visit can be described as positive.

Prayer Diary /Intercessions - A book is now available for the entry of names of those who anyone wishes to have included in the intercessory prayers during the service. Otherwise you can pass a note to the person responsible for the intercessions on that day

Please remember in your prayers all those who have lost their lives or have been injured in the recent terrorist attacks and their families and friends who mourn their loss. Those in Brussels and members of Lahore's minority Christian community together with brothers and sisters of other faiths caught up in this pointless and savage attack on humanity.

=====

Other services in the Chaplaincy Calais's regular services: Services are held on the 2nd and 4th Sundays of each month at 10h30. (NB. April's service is at Boulogne). The normal place of worship is now the Oratoire Notre Dame de la Misericorde, rue Gaillard, Calais – (near St Pierre's church) Church Warden: Pat Page ☎ 03 21 35 07 65
or e-mail: pat.page@wanadoo.fr

Hesdin's regular services: Services are held as follows: 1st Sunday monthly – Morning Prayer 10h30; 3rd Sunday monthly – 17h00 Eucharist. Services are held in Salle de l'Arsenal, Rue de l'Arsenal, Hesdin. - Church Warden: Hazel Crompton, ☎03 21 03 31 27 e-mail: james.crompton@free.fr

=====



Favourite poems – many of you enjoyed reading G. A. Studdert Kennedy's poem: 'Indifference' quoted in last month's newsletter – perhaps you have a line or two of inspirational or thought-provoking verse which you would like to share, please send it in.
The poem below was written by New York newspaper columnist Franklin Pierce Adams (1881 – 1960) as a commentary on acts of kindness that sometimes backfire or are, in some people's eyes, cynically misjudged. Perhaps a newspaperman would know this better than any.

No Good Deed Goes Unpunished (So Shines a Good Deed in a Naughty World)

There was a man in our town who had King Midas' touch;
He gave away his millions to the colleges and such;
And people cried: "The hypocrite! He ought to understand
The ones who really need him are the children of this land!"

When Andrew Croesus built a home for children who were sick,
The people said they rather thought he did it as a trick,
And writers said: "He thinks about the drooping girls and boys,
But what about conditions with the men whom he employs?"

There was a man in our town who said that he would share
His profits with his labourers, for that was only fair,
And people said: "Oh, isn't he the shrewd and foxy gent?
It cost him next to nothing for that free advertisement!"

There was a man in our town who had the perfect plan
To do away with poverty and other ills of man,
But he feared the public jeering, and the folks who would defame him,
So he never told the plan he had, and I can hardly blame him

