



Association Cultuelle de L'Église Anglicane
du Pas-de-Calais
CHAPLAINCY NEWSLETTER
April 2021
Fellowship, Hope and Love No. 99



*'For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life'.
(John 3:16).*

We are about to celebrate Easter, the culmination of weeks of anticipation and preparation for the most important event in our Christian calendar. We understand the true meaning of Easter as the recognition and celebration of Jesus Christ's resurrection from the dead, and his promise of eternal life for all who believe in him.

In normal times - though sadly not this year under the cloud of COVID-19 – we also mark it with festive gatherings of family and friends. All the trappings nowadays associated with Easter accompany our celebrations. For weeks supermarkets have been full of all the modern symbols of a rather more commercialised event – with bunnies, gaudily wrapped chocolate eggs, fluffy chicks...

What do these 'traditions', so ingrained for so many people, actually have to do with Easter? The answer, I learn, is very little! Certainly, there is no reference anywhere in the Bible to any of this. No, the reality is that Easter bunnies, eggs, gifts – and, yes, even hot cross buns - all have pre-Christian roots. It all began in the 6th century AD when Pope Gregory sent a mission from Rome to England, led by the Benedictine monk Augustine (later the first Archbishop of Canterbury), with instructions to convert the English to Christianity. The Pope wisely surmised that the deeply superstitious Anglo-Saxons would not object if the seasonal festivals of their calendar were 'adopted' by the Christians. However, one festival was so ancient and so deeply entrenched in the pagan psyche that, although it was to become the defining event in the ecclesiastical calendar, the Church did not even attempt to change its name – Easter.

The Scriptures tell us that the crucifixion and resurrection of Jesus occurred at the time of the Jewish Passover, which is a Spring festival. Now, the Anglo-Saxons had worshipped the goddess Ēostre, whom they believed ruled over the Spring, commemorated as a festival of fertility and regrowth. And Easter - Ēostre - had been established by the Christian Church in Western Europe as a Sunday following the Spring equinox. Here are the origins of much of the modern secular imagery of Easter. Ēostre's sacred animal was a hare, which supposedly laid an egg from which emerged all life. It is thought that the hare of Ēostre became the Easter Bunny, and the hare's egg the Easter Egg. Special cakes baked as sacrificial offerings to Ēostre were marked with an equal-armed cross to divide the cake into four quarters, representing the four seasons and four phases of the moon. Yet again, an ancient custom adapted: the cake became our 'hot cross bun' - the cross representing that of Christ on the cross.

The point of all this is simply that the main dates in our Christian calendar all have origins that reflect the rhythm of our seasons. So it is natural that, after the privations of Lent, we should celebrate the supreme event of Easter as a period of rebirth and regrowth. All around are the signs of the annual miracle of Spring: a metaphor for our anticipation of the glory of Christ's resurrection. A Happy Easter to you all!

[Michael S -Hesdin



Easter Table (Пасхальный стол)

by Aleksandr Makovsky (Александр Маковский) (1869-1924)
Tverskaya Oblastnaya Kartinnaya Galereya, Nr Moscow Russia

*"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live".
(John 11:25).*

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Forthcoming services in the Chaplaincy:



**MONASTERE DU CARMEL, RUE DU DENACRE, SAINT-MARTIN-BOULOGNE
and ORATOIRE NOTRE DAME DE LA MISERICORDE, RUE GAILLARD, CALAIS**

No services will be conducted in these two places of worship at present, but Zoom services will continue throughout April – Maundy Thursday* 1st (19h30); Good Friday 2nd; Easter Day 4th April with Rev Sarah McVane and all other Sundays: Morning Prayer unless shown start time 10h30
Link: <https://us02web.zoom.us/j/81308857876?pwd=ektZUy9RcGZ6dTdxdjBSMWE5K3VOQT09>

SALLE DE L'ARSENAL, RUE DE L'ARSENAL, HESDIN

Two lay-led Sunday services, with safety protocols in place, both at 10h30 will be held at the address above as follows:

4th April 2021 Easter Day, led by David Sergent

18th April 2021 Third Sunday of Easter, led by Daphne Power

***Maundy Thursday** has been part of our worship in the Pas-de-Calais Chaplaincy for the last thirty years or so. At the heart of the service has been a joyous sharing of food and fellowship. While we cannot meet face to face, we can still come together over food and see one another by using zoom and by sharing in a service of the Word. This year's service will start at 7.30 p.m. Please have a bowl of water and a towel ready. For the meal, please prepare something in advance. As we cannot physically pass round and share our food, please think of a few words you might like to say (there's no obligation!); regarding the wine or the food you have prepared - perhaps you would like to share the recipe, perhaps the dish has special meaning for you ...

The meal will be followed by Tenebrae readings: passages from the Gospel that focus on the significant moments from the Last Supper to Jesus's crucifixion. After each reading a candle will be extinguished to remind us of the events that led to the darkness that covered the earth when Jesus hung on the cross. You may like to have some candles or tea lights to extinguish too (you will need eight altogether). One candle remains burning until the end to symbolize that even in the midst of death and darkness, the forces of evil, Satan, and hell shall not prevail against the light of Christ. The service will end in silence

Zoom Compline every Wednesday at 21h00. The link is open half an hour beforehand for an informal chat to catch up with others in the Chaplaincy. Everyone very welcome –link below:
<https://us02web.zoom.us/j/87872685714?pwd=U1FNVURPh2NWL2UxUXpkc09ZR2wydz09>

Archdeaconry Synod 2021

As with many events this year, the Archdeaconry Synod will be held online from April 16th-17th. While it is sad that there won't be the usual opportunities to chat over breakfast or coffee, it does mean that sessions can be held in the evenings and people who work will be able to attend. Among the sessions will be 'Looking back and looking forward, a strategic view' led by Bishop Robert and the Archbishop of York, the Most Reverend Stephen Cottrell. There will also be a series of short presentations on key diocesan initiatives, including the French Residency Support Project, Living in Love and Faith, Breathing Life, Clergy Covenant / Well-being and Eco Diocese - and of course the usual services and bible studies. Please contact your Synod representatives, Linda Pillière and Pat Page for any further information

Lent Study Group

During the six weeks of Lent, a small group of us met to study Sheila Upjohn's book: The Way of Julian of Norwich. It was pretty hard going at times but the group persevered and were rewarded by a fresh perspective on the crucifixion of Jesus, sin and the Trinity. The overwhelming message that came through Julian's writings was the immense love and forgiveness that God has for every one of us and we finished the last session feeling uplifted.

Association Solidarité Anglicane du Pas-de-Calais

When a group of us donned their walking shoes and pledged to walk a number of kilometres during Lent, we had no idea that our virtual pilgrimage would be so well-supported or prove to be such fun. Our total number of kilometres meant we were able to walk from Hesdin to Calais via Boulogne, cross the Channel to Worthing to 'pick up' a walker, cross back, stop in Brussels for a coffee with Bishop Robert, continue on to Liège to meet the new Chaplain Guy Diakese and pastoral assistant Ruth Nivelles and then have tea and virtual biscuits (!) with our Area Dean, Debbie Flach, in Lille. It was especially good to meet with Guy and Ruth as the Liège Chaplaincy is being supported by the Bishop's Lent Appeal and we were able to hear about their ambitious projects for the English-speaking church there. We have raised over €1700 so far - a huge thank you to our sponsors. The money raised will go to the three chosen charities for 2021: Restos du Coeur, Calais Lifeboats and l'Arche as well as the Bishop's Lent Appeal. It's never too late to support us! You can also follow us on Facebook and see the photos of our pilgrimage: <https://www.facebook.com/groups/solidariteanglicanepdc>

Next month's newsletter will be number 100 in the present series –which commenced in April 2012, so we welcome more than ever your contributions. Please send to: malcolm.gale@dbmail.com - Tel:03 21 31 83 57 Port: 06 99 09 60 44 **Deadline for the May issue: 23rd April 2021**

Continuing on from this year's Lenten studies

An anchoress and her church in Norwich

A distinguishing feature of many Norfolk Churches is their circular towers. One explanation for this common local characteristic is due to the building material used: flint stones. Corners, of preference, need sand or limestone dressings but in an area where these materials are not naturally available, they would need to be brought some considerable distance. As a result, in smaller less wealthy parishes, it was more practical to build a round tower to avoid the problem and cost. One such church is St Julian's in Norwich, part of the city's rich heritage of medieval places of worship which at one time totalled 52, 'a church for every Sunday of the year'. Like many of their number it was largely rebuilt after the wartime blitz and the round



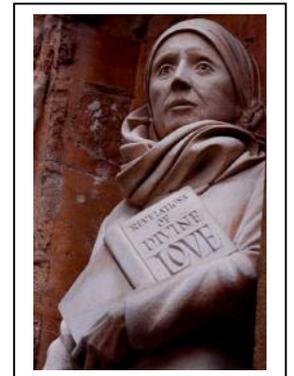
Exterior view - the 'cell' is on the right

tower is now truncated, therefore has little of significance architecturally to commend it. Nevertheless this humble building draws pilgrims worldwide because of its association with the woman who lived as an anchoress, in a cell attached to the church, from 1373 to circa. 1416.

An anchorite or anchoress was a person who decided to give his or her life to God by being 'walled-up' in a cell attached to a religious building. At the time of entering the cell it was the custom to read the last rites to the would-be recluse, as from then on, totally sealed up inside, they were in effect dead to the mortal world. While there they would be responsible, from the early hours

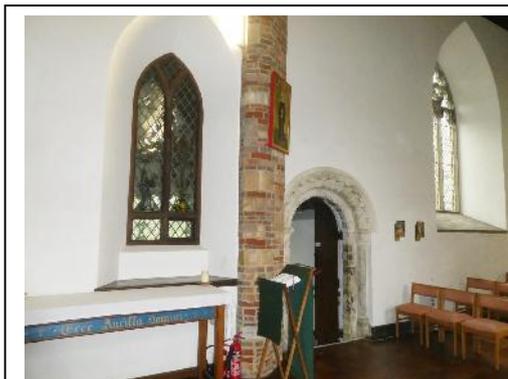
until after sunset, for saying prayers for the Church as well as their own devotions. This pattern would continue for the rest of their days. Communication with the outside world was largely via a small opening through which food and drink was passed as well as other basic necessities.

The particular anchoress attached to St Julian's has become known as Dame or Mother Julian of Norwich, taking her name from the dedication of the church. It is recorded that on 8 May 1373 at the age of 30, she was struck with a serious illness and it was during this time she claimed to have had the first of sixteen 'shewings' or audiences with Christ. Miraculously she recovered from her illness and as a consequence decided to give herself to God by entering a cell as a recluse. This she did this in Norwich and was to remain so for the next 43 years. Dame Julian was so perplexed and unsure about the sixteen visions of Jesus Christ that she spent the next 20 years thinking through her encounters and their meanings much of which ran counter, in part, to her own established beliefs. She had written down the exchanges but kept them secret for fear that, if it became known, the Bishop of Norwich of the time might have her extracted from the cell and had her burned as a witch for claiming to have met Christ and expressing views which went well beyond the accepted religious teachings of the day.



Although copies of her manuscripts were preserved, the 16th century Protestant Reformation prevented any form of publication, so it was not until 1670 that the so-called 'long text' was published. The 19th century saw other versions in print but few would have read them until in 1901, when the British Museum manuscript was transcribed and published under the title *The Revelations of Divine Love*. This work has now entered into the league of 'best sellers' in Christian literature, obtaining wide recognition by Anglicans and Catholics worldwide.

On visiting St Julian's church in Norwich in the 21st century, much has changed; the present cell, approached down a few steps to a new floor level on the south side of the church, is a reconstruction and is believed to be slightly larger than the original. However it has been suggested that the position of the cell may have been on the north side, which was the common practice elsewhere for hermitages. Nevertheless much of what exists today feels authentic, which includes a window giving a view of the outside world serving as a point of contact with those who needed counsel. Sitting for a while in this silent simple cell one can experience how Julian's life would have unravelled, take in the sacrifice of being locked away unto death and the strong desire to set down revelations for the value of others.



Present cell doorway from the church nave

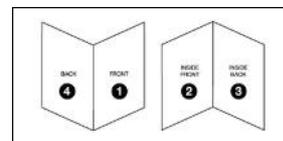
The slogan 'Norwich –a fine city' greets visitors on the signboards when approaching the outskirts - a fact manifestly true and confirmation enough that it is well worth a visit over a long weekend or a few days more. Twined with Rouen, apart from the main draws such as the cathedral - built with stone brought all the way from Normandy and the castle, there is a wealth of well-preserved mediaeval buildings and streets, plus first-class shops and restaurants. Despite opinions that the church of St. Julian is hard to find, this is not the case – although tucked away down a small lane, in a rather nondescript area of the city, which locally earned a reputation, over the years, for those seeking the opposite of spiritual redress, it is nevertheless clearly signposted. Nearby there is a study and learning centre and a well stocked bookshop. More information can be found on the Friends of Julian of Norwich website: <https://julianofnorwich.org/> [DF and MG]

Chaplaincy 'prayer circle' for private and confidential prayers.

Requests or questions to: ourprayersr4u@mail.com

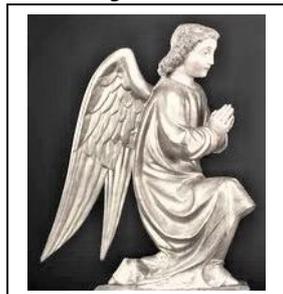
Obituary: Pauline White, who together with her husband Frank, was a long-time supporter of the Royal British Legion and active member of Anglican Community in the Pas-de-Calais, died on Saturday 27th March at the Centre Hospitalier Arras. She will be greatly missed. We send our best wishes and condolences to Franck and all the family at this time.

Apart from downloading for easy reference, this newsletter is designed to be printed at A5 size - select the 'livret' or 'booklet' printing format on the print management page of Adobe PDF Reader, this turns it into a handy A5 size four-page leaflet – of course remember to pass the paper through your printer twice (i.e. both sides).



"The Chaplaincy in the Pas de Calais upholds the principles of Safeguarding and works diligently to make all aspects of the Chaplaincy a safer place".

Oh! si j'avais les ailes de la colombe...



Some of the advice found in old books, especially those tips listed under 'Household Hints', is always of use but in a volume dated 1936, which provides some incredibly useful information such as how to keep a clothes boiler clean, renovate umbrella silk and how to make pull-down sticky flypapers, there is one puzzling entry:-

WINGS, WHITE, To clean :

Make a paste of French chalk and naphtha of the consistency of cream. Free the wings from dust and wipe them with a rag dipped in spirits of wine. Spread the cream over the wings and allow it to remain for 12 hours. Then brush off.

Can someone please explain, are angels or doves involved?

It cannot be 'wing collars' as they would not get so dusty –no more than my aspidistra does! Suggestions to the editor please (see page 3) - Many thanks

Answers to Graham's quiz last month: 1.Genesis 2. Corinthians 3. Christ's 4. Matthews 5. Mark (not Marck) 6. Luke 7. Ollie Pope 8. MADAMIMADAM 9. Lambeth Walk 10.York 11. Innocents 12. 66 books and route 66 13. Job 14.Abel 15. Timothy

Views on life sent in by a reader:

COMPROMISE

The art of dividing
A cake in such a way that
Everybody believes
They have got the biggest piece

SMILE

A curve
That can set
A lot of things straight!



Easter Flowers -1913 Raphael Tuck Post Card