

All Saints' Church Rome

**Newsletter
February 2009**



Suggested
donation

1 €

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A service of prayers for healing and wholeness

Care of those who are ill, the outcast, the dispossessed, and those on the margins, is the defining essence of Christian witness. Unless that care is a central concern, the message of Christ has been lost, or at the very least side-lined. Pastoral care to those who are ill or suffering in any way is only that. It has no glamour or popular appeal, it is rarely a step up on the church success ladder, but it speaks to the deep human desire for healing and wholeness, physical, spiritual, and psychological. There is little room or time here for irrelevant clutter, unessential distractions, or ill advised commentary. Every word and every gesture may have relevance, may touch the hearts and open the eyes of those who suffer, may bring closure and completion to the dying, may comfort and sustain those who mourn or those who are frightened or anxious.

All of us wish to be the complete persons God has created us to be, and pastoral care therefore always has a sacramental potential – to reveal that this story which may seem shattered and broken is in fact an integral part of salvation history; it has a shape and a beauty, an order and a logic. I believe that it is our priestly vocation to make this sacramental potential available to all people, whether believing Christians, people of other faiths, or people of no faith. The sacramental function of pastoral care becomes especially clear in our ministry of healing and wholeness, which is a ministry for the laity as well as the ordained. The extraneous decoration which often softens the pastoral imperative in as some of our church functions has been stripped away, and we are called to heal those in anguish, fear, sorrow, and grief; those who are ill, those who hold them in their hearts, and those who are responsible for their medical care and treatment. There is nothing that can give us the strength and the sensitivity to do this, except our faith that he who calls us will enable us.

Jesus' call to all Christians is to minister to those on the edge, because they have a special relationship with God: *just as you did it to the least of these, you did it to me*. So when we take part in the ministry of healing and wholeness, we are especially engaged with what is relevant and meaningful in God's terms, and this is an enormous privilege and a challenge.

At All Saints we have been actively developing a ministry of wholeness and healing over the last five years. In our archdeaconry synod Fr Jonathan and I celebrated a service of healing and it was very well

received although none of the other chaplaincies were offering that type of service. Later I was asked to hold a healing service at the church in Naples. At the beginning we included prayers for healing and wholeness at one of our weekday Eucharist once a month and that worked quite well. We've had a slight interim where we tried to offer it more often, but we have decided to return to the original monthly pattern. On 2 February we will celebrate a service of healing at the Monday Eucharist at 12 noon, and from thereon out we will do so on the first Monday of the month.

Mary Styles has been a very active member of our 'healing team', but it would be wonderful if this team could include other people as well. If you are at all interested in thinking some more about this ministry and the part you might play, please get in touch with Fr Jonathan or me. Also remember that there are no requirements about this Monday healing Eucharist. You are welcome to come to the Eucharist without coming forward for healing prayers; you are also welcome to come with the name of someone you know who may be in need of spiritual, psychological or physical healing, and of course you are welcome to come forward for yourself.

Sara MacVane

News from the parish

- We are happy to welcome to the All Saints' community Ambra Garofalo as Office Administrator. Ambra was born in Italy but was partly educated in London where she has also lived and worked. She will start work at the beginning of February and the All Saints community will have plenty of opportunities of meeting her.
- In the ecumenical spirit we have been invited to events run by SAE (Segretariato Attività Ecumeniche). There is the Feast of Tu-Bishvat at the Suore Canossiane, Via Card. Bessarione, 33 (Largo Piccolomini, on February 9th at 15.30. And on Sunday February 8th at 16.30 a talk (in Italian) on "Ecumenismo vocazione del cristiano" in the Convent of the Camaldolesi sisters, monastero delle monache Camaldolesi, Clivio dei Publicii, on the Aventine Hill. Information on other talks in this series can be obtained from the office or from erst58@gmail.com

- Ash Wednesday is 25 February this year and we will be beginning our Lent course the next evening Thursday 26 February after the 7 pm Eucharist. The course will be based on the book the Archbishop of Canterbury has chosen as his Lent book: *Why go to church? The Drama of the Eucharist* by Timothy Radcliffe. We will be ordering the book from London, so it would be helpful to know how many people are interested. The cost of the book is 10£. This should be a good opportunity to learn about sacraments in general and the Eucharist in particular. Some questions you might wish to ask yourself are Why does the church believe that it is a good thing to go to church regularly?

Why Go to Church? The Drama of the Eucharist- the Archbishop of Canterbury's Lent Book 2009
By Timothy Radcliffe, Church House Publishing, £9.99

The Eucharist, writes Timothy Radcliffe, is a three part drama, forming us in faith, hope and love. In this book he examines what it means to celebrate the Eucharist.

While other people experience it as boring and pointless, listening to the readings, the homily and the creed all take us through the crises and challenges of faith. From the offertory through to the end of the Eucharistic prayer we are caught up in the hope that was Christ's, faced with Good Friday. From the Our Father until we are sent on our way, especially in receiving communion, we are formed as people who are capable of love.

How does the church build and sustain our sacramental life? What is a sacrament? Why is it important? And others which may occur to you.

- For those unable to come on Thursdays there will be another group using the same book meeting for an hour at the Anglican Centre on Tuesdays after the Eucharist and lunch, 2.30 – 3.30. This group will include ecumenical contributions and begin on March 3rd.
- Jane wishes to thank everyone who has brought her jam jars during the past year – she has just finished making marmalade and has also finished her supply of jars. She would therefore be most grateful for more contributions - 400 g jam jars, small mayonnaise jars and sugo pronto or tuna fish jars. Thank you in advance. In addition please bring in your unwanted Christmas cards: they can be recycled for next year!
- All Saints was represented at the first service of the Week of Prayer for Christian Unity which took place at St. Paul's Within the Walls on January 18th. Apart from our regular clergy our robed choir was there and sang an anthem by Grayston Ives. The St. Paul's and San

Silvestro choirs also sang, the Matices South American group accompanied us through the Offertory and the Salvation Army band played some of the hymns, all under the musical direction of Stefano Vasselli. The preacher was a Baptist minister from England, the Rev Ian Coffey, who gave us food for thought and for laughter.

- At All Saints' we often take guided tours round the church. Sometimes it is Italian school groups and at others a guide comes from an agency to show tourists round. Sometimes groups are just improvised on the spot when they see someone who seems welcoming. In many cases it is a voyage of discovery not only about the church but about non-catholic worship: there is considerable surprise to know we have communion, and that there is an altar and a font, but there is also rejection as well. A Calabrian visitor told me that we weren't Christians as we didn't have the rosary. Perhaps unity is still far off...



Our nativity scene

From the choir stalls

I was talking to the Anglican ordinand Stephen Hearn after he had preached at All Saints' on January 25th, and as we discovered our common interest in church music – I had heard his voice as he intoned the Halleluyah before the Gospel, and suspected he was a singer – we inevitably turned to the subject of choir singing, choice of hymns and, eventually, a rather thorny subject that our congregation would probably not even consider as a problem, that of performing rights. Stephen has long experience of singing in church choirs, at Oxford and as lay clerk in Lincoln Cathedral, and no-one there would even dream of singing or performing from anything but bought copies, and yet in Italy whole choirs will sing from photocopies of modern editions or even works by living composers without conscience or fear of discovery! Thus publishers, composers and their heirs are deprived of income and in a vicious spiral music becomes ever more expensive.

The law says that performances of composers who have been dead less than 70 years must be declared to the performing rights office (the SIAE) and dues be paid: this can amount for a concert to well over 200 euros. In addition photocopying of whole works or editions still in copyright is illegal, even for personal use – indeed most photocopying shops and libraries in England will refuse to do so for that very reason. These laws include churches. In England it is possible to buy a special license for church use of certain editions, and the publishers of these works will incorporate the potential loss of income into the cost of the book: a typical price for a photocopiable book of anthems would be £35.

All Saints has sets of hymn books and small sets of anthems, as well as sets of music that is now out of copyright, but we have been known to photocopy copies of works that have proved difficult to obtain in bulk or merely too expensive for the sake of the one page that the choir doesn't know. It IS illegal, and it is probably immoral as well but, dear reader, perhaps you may forgive us when you realize that

- We do not have here in Rome a system of public lending libraries that enables you to borrow music free or for a nominal fee
- Music shops in Rome are poorly stocked and do not have sets of anything: for this one needs to call Milan, and their stock is held in Mainz (Germany): prices are outrageous
- We cannot browse a stock of Anglican church music in Rome, and the risk of ordering sets of music in England that then proves unsuitable is too great

There is no easy answer to the problem. We try to be legal as much as possible, but please try to turn a blind and understanding eye if you spot occasionally that the communion song is being sung from a sheet rather than from a book!

Andrew Cochlin

Hymns of the month

February 1st Hail to the Lord who comes

This hymn for candlemas deserves to be better known. It first appeared with the melody to which we will be singing it in Thomas Est's *Whole Book of Psalmes*, 1592. Little is known about Est (1540-1609) other than the fact that he had a printing press in Aldersgate Street in London. The harmony in the New English Hymnal comes from Ravenscroft's Psalm book of 1621. The words are more recent, however, and are by John Ellerton (1826-1893). Ellerton graduated from Trinity College and entered the ministry in 1850. He served as Vicar at St. Nicholas', Brighton, and Crewe Green, Cheshire. He was a recognized authority on hymns, contributed to *Hymns Ancient and Modern*, and wrote or translated over 80 hymns. The words of this hymn were published in "The children's hymn book" in 1880.

February 8th Praise the Lord ye Heavens adore him

Everyone knows the composer Haydn: it is believed to be the last tune he ever played on the piano, and found its way into Isaac Watts' volume of hymns in 1805. The story of the words is less familiar. The hymn was written for the Foundling Hospital in London, an institution founded by Thomas Coram after he had found a baby abandoned in the street. It had a hospital and chapel, which contained an organ donated by Handel. Haydn himself attended a service in this chapel in 1792 and wrote "I was more touched by their innocent and reverent music than by anything I had ever heard". No-one knows for sure who wrote the first two verses but the third is certainly by Edward Osler (1798-1863), a doctor but also a man of letters, who edited the "Royal Cornwall Gazette".

February 15th The spacious firmament on high

Surprisingly this hymn has not been sung at All Saints for long time, and a revival is overdue! The verse by Addison of "The Spectator" has won praise in many quarters. Lord Shelbourne wrote: "It is a very perfect and finished composition, taking rank amongst the best hymns in the English language". It first appeared at the end of an essay in "The Spectator" in 1712 and is based on Psalm 19, as was the chorus in Haydn's "Creation" "The Heavens are telling". The tune that appears in the New English Hymnal was composed by the eighteenth-century composer John Sheeles, about whom little is known. A worthier tune is that by Sir

Henry Walford Davies, published in 1920, and which will be sought out for the occasion of this service, but this means finding a Methodist hymnal: no promises!

February 22nd Be still for the presence of the Lord

This is a worship song that has taken hold when many others have had the briefest of lives. The words and music are by David J. Evans and were published for the first time in 1986. The composer is represented by this one song in the major collections (except our New English Hymnal!) but seems not to have repeated the success, and the 52-year-old's rests on this one "hit". Interestingly enough in the version printed by "Common Praise" the word "presence" has been substituted by "spirit" in the first line. It is to be performed, in the words of the composer, "reverently", and for those who feel that worship songs are inferior musically and textually this particular song may prove an exception if heard in the performance by Wells Cathedral Choir on the CD "More than Hymns" and in a particularly flowing arrangement by Indra Hughes: try sampling the track on www.amazon.co.uk!

Organ Vespers

Sunday March 1st at 17.00

Johann Sebastian Bach

"Das wohltemperierte Klavier"

played on the piano and organ by

Wijnand van de Pol and Denis Grossi

High Days & Holy Days



2 The Presentation of Christ in the Temple/ Candlemas

In bygone centuries, Christians said their last farewells to the Christmas season on Candlemas, 2 February. This is exactly 40 days after Christmas Day itself.

In New Testament times 40 days old was an important age for a baby boy: it was when they made their first 'public appearance'. Mary, like all good Jewish mothers, went to the Temple with Jesus, her first male child - to "present him to the Lord". At the same time, she, as a new mother, was 'purified'. Thus we have the Festival of the Presentation of Christ in the Temple.

So where does the Candlemas bit come in? Jesus is described in the New Testament as the Light of the World, and early Christians developed the tradition of lighting many candles in

celebration of this day. The Church also fell into the custom of blessing the year's supply of candles for the church on this day - hence the name, Candlemas.

The story of how Candlemas began can be found in Luke 2:22-40. Simeon's great declaration of faith and recognition of who Jesus was is of course found in the Nunc Dimittis, which is embedded in the Office of Evening Prayer in the West. But in medieval times, the Nunc Dimittis was mostly used just on this day, during the distribution of candles before the Eucharist. Only gradually did it win a place in the daily prayer life of the Church.

8 Kew

St Kew has nothing to do with gardens or the 'Q' of James Bond fame. This Kew lived in Cornwall in the 5th century, and should be the patron saint of girls with difficult older brothers.

Kew's older brother was a hermit who felt his younger sister was not worthy to even visit his cell. But big brothers often underestimate their younger sisters, and he was no exception. One day Big Brother saw a wild boar charge out of the woods towards his sister. She spoke to it kindly in tones of such purity and sweetness that it immediately slowed down to a peaceful walk.

Big Brother was so shaken by this that he repented of his superior attitude. When he then bothered to spend time talking with young Kew, Big Brother discovered her nature to be of "rare virtue and holiness". Other people thought so too, and after her death they decided Kew had been a saint, and should have the parish church named after her.

Perhaps the moral of all this is that if you want to win over a difficult older brother, you should first practise on wild boars.

10 Scholastica (d. c. 543)

Scholastica should be the patron saint of any woman who can bend her brother to her will - no matter how 'powerful' that brother might seem to other people.

For Scholastica's brother was no less than the great monk Benedict, who founded the famous Benedictine order and lived at Monte Cassino. In no way over-awed, Scholastica simply became the first ever Benedictine nun, with a nunnery five miles down the road - at Plombariola.

Now Scholastica greatly enjoyed her annual meetings with her brother at a house nearby, but the time passed too quickly. One year she begged him to stay longer, to discuss "the joys of heaven", but he refused. So Scholastica took swift action: she prayed up such a mighty thunderstorm that her brother was forced to spend the rest of the night talking to her. Or maybe - she talked and he listened? No one knows for sure.

In any case, Scholastica died happy three days later, and was buried in the tomb Benedict had prepared for himself. She became the patron of Benedictine nunneries.

11 Caedmon (d 680AD)

Caedmon should be the patron saint of all farmers who enjoy humming to themselves as they do the lambing this Spring. For Caedmon of Whitby was a bit like David in the Bible - he grew up as a simple herdsman out on the hills who enjoyed composing songs and poetry for himself while watching his flocks.

Like David, Caedmon also had a keen awareness of God, and used his creative gift to express his devotion and love for his Creator. When his poems and songs became known to others, they liked them so much that soon Caedmon left his sheep in order to become a monk. This gave him time to compose many poems based on the stories in the Bible: from Creation and Genesis, to the Exodus and entry of the Jews into the promised land, to the birth, passion and resurrection of Christ, and finally to the future Last Judgement, Heaven, and Hell.

Then one day Caedmon suddenly announced that he knew he was going to die soon. And so he did, in a state of charity and peace with everyone. There was great mourning.

Sadly, only nine lines of his poetry has survived, and we have the great historian, Bede, to thank for even that much. But in his time, Caedmon's gift of telling Christian

stories in the vernacular must have been of great value in evangelising the common folk.

23 Polycarp c. 69 - c.155

Polycarp was one of the most important Christians in Roman Asia in the mid-2nd century, because of his link between the time of the Apostles and the earliest Christian Fathers. This disciple of John the Apostle became bishop of Smyrna and defended orthodox Christian belief against the heresies of Marcion and Valentinus, the most influential of the Gnostics. Irenaeus of Lyons, who as a boy had known Polycarp, praised his gravity, holiness and majesty of countenance.

Near the end of his long life, Polycarp paid a visit to Rome to discuss with the bishop there the possibility of agreeing a uniform date of celebrating Easter. When they found they could not agree, they amicably agreed to differ, and parted in good faith.

Polycarp returned to Smyrna, where a riot broke out at a pagan festival. The crowd suddenly turned on the Christians, whom they called 'atheists'. Polycarp was on a farm nearby, neither provoking nor fleeing martyrdom. When his captors arrived, he invited them to eat a meal, while he prayed alone for an hour. Then calmly, he agreed to go with them to his interrogation.

All the pagans' threats and promises did nothing to shake Polycarp. When ordered to execrate Christ, Polycarp gave this dignified reply: "For 86 years I have been his servant and He has never done me wrong; how can I blaspheme my king who saved me?... I am a Christian: if you wish to study the Christian doctrine, choose a day and you will hear it."

The crowd were outraged, and cried first for the lions and then for Polycarp to be burnt at the stake. He was bound, but an official killed him with his sword before his body was burnt. Later, grieving Christians collected his bones and buried them. They also wrote an account of his trial and martyrdom, which is the earliest authentic example of its kind.

In England there are no ancient and only a few modern churches dedicated to this deeply courageous saint of the Christian Church.

24 Matthias the Apostle

Have you ever been in the position where someone is desperately needed - and you fit the bill perfectly? It is almost as if all your miscellaneous qualifications that never made much sense before now make PERFECT sense. And you sense that you have been chosen by God for the task....

If so, then Matthias is definitely the patron saint for you! Matthias came into the picture shortly after the suicide of Judas. The early church was missing an apostle, and so the remaining 11 apostles prayed for guidance on who to choose as a replacement for this key role.

The qualifications for the job were specialised: the person had to have been a follower of Christ from his Baptism to his Ascension, and a witness of the Resurrection. There were two possibilities: Joseph Barsabas and Matthias. How to choose?

Again, Matthias' experience may mirror yours: the decision was out of his hands, and up to others. In this case, the apostles drew straws - and the 'lot' fell to Matthias. He had been chosen to replace Judas! The tragedy of Judas' betrayal had led to an opportunity for service by Matthias - and he was well prepared for the task. Are you prepared for any task that God might suddenly open before you?

Like the other apostles, Matthias had been in Jerusalem and had received the gift of the Holy Spirit at Pentecost, and he went on to do a good job. It is said he preached the Good News first in Judea, and then maybe in Cappadocia and by the Caspian Sea. It is thought he was martyred by the axe or halberd, and his relics eventually ended up being taken to Rome by the empress Helen.

Matthias is an encouragement to us to be faithful in small things - because you never know what the future might hold!

What have church magazines in common with wooden spoons?

In the 150 years since the Rev J. Erskine Clarke launched what is thought to be the first 'parish magazine' on the world, they have grown, expanded, and diversified. Nowadays church magazines come in all styles. Some aim at their communities, while others are more specifically church-focused.

Over the years, church magazines have run from one page in length to a whopping 48 - or more - pages. Whereas once stout-hearted parishioners labored long hours with the stencil duplicator, nowadays many press a few buttons and presto: full colour laserwork.

Church magazines come in all prices. They have ranged from ¼d, to 35p to £1 to totally free. Some have adverts to help towards costs; others eschew such worldly methods. Some are crammed full of information: a glorious jumble of material squeezed in anywhere. Others are meticulously organized, and expansively laid out, with 50% white space.

But amidst all the variety, one thing remains the same: each church magazine is based on a real local church, aiming at its very own local readers. It is (or should be) unpretentious. You could almost call it 'folk literature'.

On *Flog-It* (BBC-2 22 September last) Paul Martin visited a specialist workshop in Tenby and made himself a love spoon in the local tradition. Contemplating his handiwork, 'It's slightly naïve,' he admitted. 'But there's a lot of heart and soul in it. And that's what it's about in folk art.' That's what the church magazine should be, too.

There's the apocryphal story of the Archdeacon who, when asked what he thought of church magazines, replied: 'If ever I see one,' he replied, 'I burn it before it can do any more harm'. He was obviously missing the point: yes, church magazines may be slightly naïve, but what does it matter? Just so long as they have 'local heart and soul'.

(From the Parish Pump)

Editor: The "local heart and soul" of our newsletter is indeed important and is difficult to achieve without the active participation of our parishioners. Now that we are on-line the letter reaches even more readers, and yet very few make any written contribution to its pages. As a result many of our activities may get heralded beforehand but not described after the event. Did you attend a service during the Week of Prayer for Christian Unity? Then tell us about it. Did you come to the Festival of Nine Lessons and Carols? Appreciations and critical comments would be welcome! Have you any thoughts on a recent Away Day? Do share them with us! Paper contributions are welcome, of course, but if you can send them in electronically, all the better. The e-mail address is on the back page.

St James the Least of All

Editor: The Rev Dr Gary Bowness continues his tongue-in-cheek letters from 'Uncle Eustace'...

On how to manage the boiler at church

The Rectory

St. James the Least of All

My dear Nephew Darren

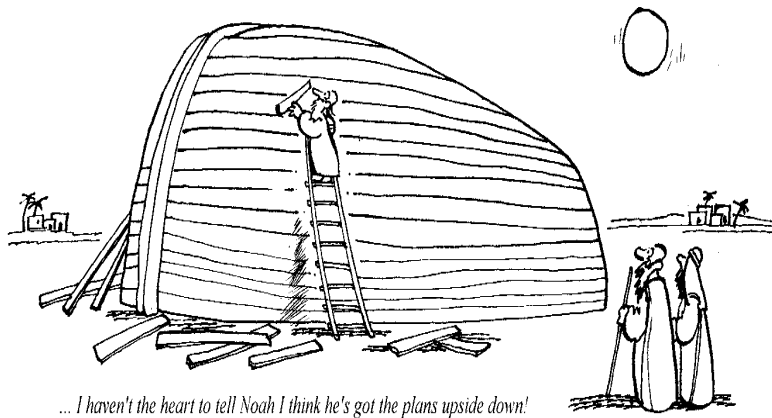
I confess to being rather disappointed that little Miss Asquith retired from stoking the church boiler last month. She was ideally suited to the job; being only five feet, two inches tall, she didn't have to stoop too much to get into the five foot high cellar.

That she had done the job for the past 50 years seemed another good reason for her continuing.

But no, just because she turned 94 at the end of last month and was finding it difficult to negotiate the cellar steps on her two sticks, she decided to throw in the towel. And her rash decision placed us in a dilemma.

The boiler has been lit every Wednesday, so that the church becomes almost bearable by Sunday morning. It therefore means that it has had to be stoked three times a day for four days - not too onerous a duty I

would have thought, especially as it gives an ample three days afterwards for recovery. Admittedly, the fact that a complete change of clothing is necessary after each visit is a slight handicap, but no one could be persuaded. Such is the level



... I haven't the heart to tell Noah I think he's got the plans upside down!

of Christian commitment these days.

And so we have become very modern and now have a gas boiler. No longer used, the cellar was instantly invaded and occupied by the flower arrangers and is now full of chipped vases no one can bring themselves to throw away and lengths of string and chicken wire that seem indispensable to their art.

There was an attempted second invasion by the Scouts looking for somewhere to store their tents, but they were repulsed by volleys of Oasis from the female occupying forces. They initially also took hostages, until the police convinced them it was not an entirely good idea.

We now have a system with frost detectors, thermostats and so many options on the time clock that it renders the system incomprehensible. Apparently a simple on/off switch was an option the plumbers were unaware of. I also miss that deep rumble beneath our feet during

Mattins, sounding like the Queen Mary coming into port, letting us know that the ancient boiler was attempting to get the water lukewarm.

Naturally, there have been teething troubles; for several weeks, the church was admirably heated on Tuesday mornings and Friday afternoons when it was unused, but arctic on Sundays. On another occasion, the frost stat took over, but would then not let go, keeping the building heated for 14 days continuously. We shall probably need a loan from the International Monetary Fund to pay the bill.

And so twenty-first century technology is beginning to make a not altogether welcome appearance at St. James'. Miss Asquith has a lot to answer for.

Your loving uncle,

Eustace

God in the Arts

Editor: The Rev Michael Burgess continues his series on God in the Arts with a look at 'Christ in the Wilderness – Scorpions'. It now hangs in a private collection.

FORTY DAYS AND FORTY NIGHTS

At the end of this month we enter the season of Lent: those 40 days when we follow Jesus into the wilderness and prepare ourselves to celebrate his Easter victory. In the last century an artist called Stanley Spencer planned to create a series of 40 paintings, each depicting a day in the wilderness. In the end he completed nine, one of which is this month's painting from 1939: 'Christ in the Wilderness – Scorpions.' It is held in a private collection.



Stanley Spencer lived and worked in the village of Cookham in Berkshire. The village and the local countryside were the setting for many of his paintings, and the village's inhabitants his models. Through their everyday life he was trying to glimpse and convey the transcendent. 'Angels and dirt' he called it: the divine seen in

the ordinary. So in a painting of Christ carrying his cross, Jesus has the face of the local grocer.

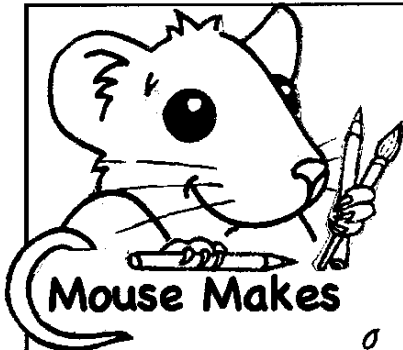
Another villager modelled for this Jesus in the wilderness: a strong, hefty, broad figure. This is a great contrast to the Christ of stained glass windows who often seems too good to be part of our world. Here is real life: a large man filling the canvas with his head, his hands and his feet. This figure of Jesus comes as a shock: a very human model, ordinary with nothing handsome or special about him, apart from his tunic which seems to sprawl and undulate like the hills around. Here is a Jesus born into this world and one with this world.

There are two focal points in the painting – the neat, little scorpion and the massive, unkempt head contemplating each other. One is life in all its hefty reality; the other a tiny creature able to squeeze that life out by one swift flick of its tail.

Jesus is shown in the wilderness pondering the life and ministry called of him by God – a life and ministry that will take him from the countryside into the towns and villages and take him also to the death of Good Friday. Will he find the strength and renewal to embrace that ministry during his time in the desert? During Lent as we follow Jesus, we seek to live for God. That may mean dying to all that separates us from God. He has a ministry, a calling for each of us. As we contemplate that calling in this season of Lent, we may find it is a calling that leads us through these 40 days to life and Easter life – we may find it a journey that calls us to die to self to find our God.



Stanley Spencer self-portrait
(from Wikipedia)



Mouse Makes

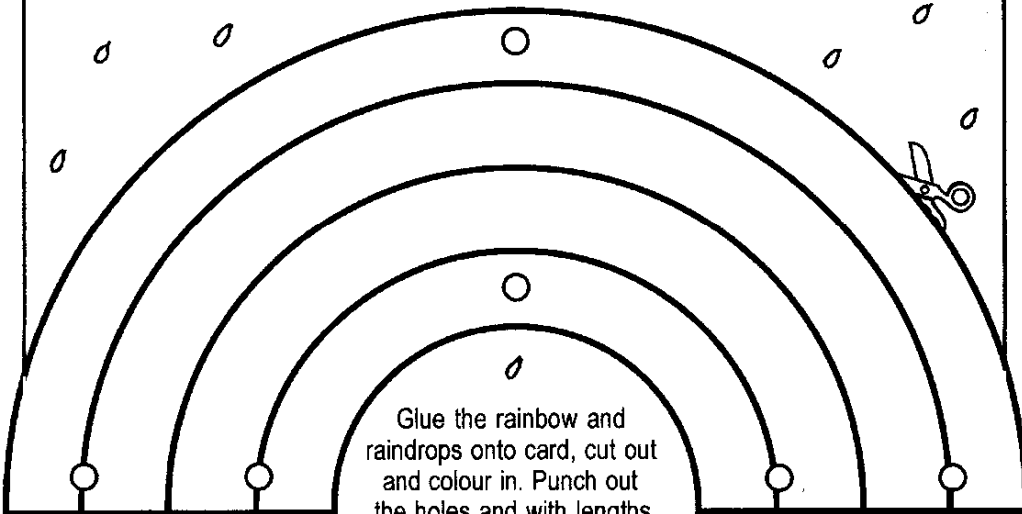
God **ALWAYS** keeps his promises,
He **NEVER** changes His promises.
God's promises **ALWAYS** come true.

GOD'S PROMISE

When the great flood covered the earth, only Noah, his family and at least two of every living creature were still alive, safe in the great ark God had told Noah to build. When the flood went down, Noah came out of the ark, praised God and built an altar to the Lord.

And God made a promise:

"I have set a rainbow in the clouds and it will be a sign... Never again will the waters become a flood to destroy all life."



Glue the rainbow and raindrops onto card, cut out and colour in. Punch out the holes and with lengths of thread, tie the raindrop

promises on to the rainbow and hang by the window

God **FORGIVES**
See:
1 John 1:9

God **SETS FREE**
from fear
See:
Psalm 34:4

God **PROVIDES**
See:
Phillipians 4:19

God **PROTECTS**
See:
Psalm 91:11

Jesus will come **AGAIN**
See:
John 14:2-3

Look up these promises in your bible

Look out for more of God's promises as you read your Bible



CELEBRATE?

Have you had a cold this winter?

Hope is at hand if you've got a sore throat because February 3rd is St Blaise's Day and he is the patron saint of sore throats. There is actually a church in London, St Ethelreda's, where they still hold a special service of Blessing the Throats.

Another way to celebrate February 3rd is to join in the Japanese festival of Setsuban. Setsuban (which means 'change of seasons') separates winter from spring. You throw beans to drive off imaginary devils and scatter beans in the home to discourage evil spirits.



I have a feeling that spreading baked beans on the living room carpet wouldn't be a good idea – nor throwing the odd tin at friends!

CELEBRATING

We all celebrate lots of different things – can you say what is celebrated when

1. You blow out the candles on a cake and have presents?
2. When children eat lots of chocolate eggs?
3. Jesus and his disciples celebrated it with a special meal?
4. People remember the day they got married?
5. We decorate our homes, sing carols and remember when Jesus was born?

Answers at the bottom of this page.



What cake can you eat in heaven?

Angel cake.



Why did the banana go out with a prune?

Because he couldn't find a date.

My dad's a light eater. As soon as it's light, he starts eating.



Answers: 1. birthday 2. Easter
3. Passover 4. anniversary 5. Christmas

Please note that the deadline for contributions to the newsletter is the 20th of the previous month. Articles can be left in the church office or sent to a.cochlin@alice.it.

Regular week-day services

Weekly services:

Monday – Friday Morning Prayer at 8 am

| | | |
|-----------|---|---------|
| Monday | Eucharist | 12 noon |
| | with prayers for healing and wholeness on the first Monday of the month | |
| Wednesday | Wee worship | 12.15 |
| | Eucharist | 12.45 |
| Thursday | Eucharist | 7 pm |
| Friday | BCP Eucharist | 12 noon |

Sunday services

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|--------------------------------------|------------------|-------|
| Every Sunday | Said Eucharist | 8.30 |
| | Sung Eucharist | 10.30 |
| 1 st Sunday of the month: | Organ vespers | 5 pm |
| | Evensong | 6 pm |
| 1 st Sunday of the month | Family Communion | 10.30 |