

JUBILATE

**The Magazine of the Chaplaincy of Christ the Good Shepherd,
Poitou-Charentes**



SUNDAY 1st MAY 2022

Almighty Father,
who in your great mercy gladdened the disciples
with the sight of the risen Lord:
give us such knowledge of his presence with us,
that we may be strengthened
and sustained by his risen life
and serve you continually in righteousness and truth;

Risen Christ,
you filled your disciples with boldness and fresh hope:
strengthen us to proclaim your risen life
and fill us with your peace,
to the glory of God the Father.

through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

WE WELCOME:



the Right Reverend Robert Innes, Bishop of Gibraltar in Europe



the Venerable Peter Hooper
Archdeacon of France



Reverend Tony Lomas,
Chaplain of Aquitaine and Area Dean

to the dedication of the Church of Christ, the Good Shepherd
in Chef Boutonne.



GIVING



ANOTHER REMINDER TO YOU

..... that EVERY TIME you come to church:

Please remember to bring a **gift** to help people who are disadvantaged at this time - the homeless, refugees, very-low-income families etc;

BRING: tins of food, toiletries, medical supplies, blankets, clothing - all can be used.

Gifts of **money** (for charity) should be in cheques payable to **CATCH**, and placed in the offertory basket in an envelope, marked with the name of the charity

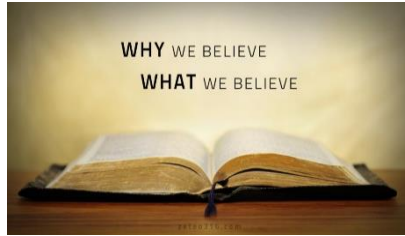
Those present at the Chaplaincy Annual Meeting on Zoom last Tuesday voted that [Médecins Sans Frontières](#) should be our principal charity this year.

Gifts of money for the Chaplaincy (if paying by cheque) should be payable to the Chaplaincy of the Good Shepherd, Poitou-Charentes, also placed in an envelope, marked Chaplaincy, and placed in the Offering.

Remember the words the Lord Jesus himself said:

'It is more blessed to give than to receive.' ” (Acts 20:35)

SAYING THE CREED



He suffered under Pontius Pilate, was crucified, dead and buried;

These statements can hardly be called 'beliefs' - they are attested, historical facts. It seems strange that the only person, apart from our Lord Himself, to be mentioned in the Creed is Pontius Pilate. What this does, of course, is to put the crucifixion firmly placed in history. Pilate was Procurator of Judaea, responsible for the financial administration of the small but volatile country. He would have been a soldier and have at least some knowledge of Roman law. It is clear from the Gospels that Pilate knew that Jesus was innocent; he sought to release Him. He took the unusual step of scourging is prisoner and then presenting Him to the crowd in the hope that their blood-lust would be satisfied. In the end he gave his verdict and the punishment was crucifixion. Maybe Pilate's tried to excuse himself by confusing the issue when he asked the question "What is truth?" Jesus had already declared Himself to the disciples as "the Way, the Truth and the Life"; whatever view you have of Pilate, he knew the truth and acted against it and his own conscience. As a result, Jesus suffered.

The 'crucified, dead and buried' statements need little addition. Crucifixion was not a Jewish practice. Nonetheless Jesus was crucified, so it was only fitting that when a later Roman Emperor came to believe in Jesus as Saviour, the Cross became the principal Christian symbol. When we say we believe Jesus was crucified, we are not just stating an historical fact. We need to add what it means for us. There are a number of ways of understanding this. "Jesus died to save us from our sins" is a phrase often heard from the lips of children. What they mean is that by His death,

He took the punishment, the consequences of the sin of all mankind in all ages upon Himself. He bore the pain and suffering and humiliation which should have been ours. We believe that God no longer looks upon us as sinful beings because Jesus has taken our place. The poetic way of looking at it is that we are "washed in the Blood". As Saint Paul put it "*God shows his love for us in that while we were yet sinners, Christ died for us*" (Romans 5:8).

In the death of Jesus we see the ultimate demonstration of the love of God. And this reminds us what God is like - *always*.

In theological terms, this is called the Atonement - mankind has estranged itself from God, but in the sacrifice of Jesus God and man are brought together again in a new relationship, by faith. It is at-one-ment. The

Church has never said that there is only one way to interpret the crucifixion. It is here that Creed becomes experience and experience becomes Creed.

As to the belief that Jesus was dead - have no doubt about it! He "gave up the ghost", the Centurion witnessed Him breathing his last, the spear was thrust in His side when he had already been hanging on the cross for hours. He was dead. There were heresies put around (we should call them lies) that He was only in a coma and that resting in a cool tomb revived Him, that being divine, He was not truly human and therefore did not die in the sense that we do.

The Centurion who had witnessed the death did not deny the Body to be buried, and is unlikely that a member of the Sanhedrin, as Joseph of Arimathea was, would have buried someone who was not well and truly dead.

The burial was witnessed by a number of the followers of Jesus and the tomb had a guard of soldiers.

Jesus suffered under Pontius Pilate, was crucified, dead and buried;

Thanks be God for His unspeakable Gift.

Next time: "He descended into hell"

AUBE DE PAQUES ECUMENICAL SERVICE

I am definitely not a "morning person" so having coffee at 5am, showering at 5.30am and leaving the house by the light of a full moon at 6.10am was a shock to my system. Dawn was beginning to break as we wound our way through the countryside surrounding Celles sur Belle. Beautiful as that was, I still muttered, "I'm never doing THIS again!" (Famous last words and all that - please read on.)

The welcoming lights of the Monastère des Bénédictines, Pié-Foulard, Prailles lifted my mood a little as did the number of people heading towards the church at the rear of the building.

On entering, I found two ladies lighting tea lights in coloured holders which were to be placed on the floor in front of an icon by members of the congregation as they arrived. The lighting in the church was subdued, there was seating all around the interior and a sense of calm and expectation.

Sr Anne-Delphine spotted me standing hesitantly and, after giving me a warm welcome, led me to the front to a seat opposite the orchestra and next to her. At that point there was a nun playing a bassoon, a young man on guitar and a young woman with an amazing voice gently singing repeatedly the opening hymn, "Venez adorer le Seigneur". Gradually other musicians arrived until eventually there were about fourteen players including a flute, violin, and the pasteur from Niort gently accompanying them on an African drum. The effect was hypnotic, a gradual building of sound as we members of the congregation joined the singing. The lighting became brighter and the service began in earnest.

The service was truly ecumenical; lessons and intercessions were read by members of different denominations and a Baptist minister gave the sermon. We sang lustily in French and Hebrew - "Dieu de la vie, Jésus le Christ est ressuscité"; Hiné ma tov ouma nayim, Slalom aleichem. I had prepared a prayer for unity on behalf of our Anglican community and as five of us stepped forward to pray the musicians very sensitively played in the background until after each prayer we all sang the refrain "Entre tes mains je ne crains rien, tu es mon Père et je te bénirai". I was the only English voice during the Lord's Prayer, Notre Père, but I felt totally comfortable and experienced a real sense of belonging and unity. Another hymn then the distribution of unleavened bread, two for each representative to take to our own congergations, a symbol of our unity and sharing of the same faith. I was delighted when Nicky said she would use this bread for our Communion in Chef-Boutonne.

The service drew to a close with two very rousing, joyful songs. The first "Jeunes et vieux se réjouiront ensemble" involved a large group of young people aged between five and late teens " who joined in with enthusiasm, clapping and shouting their joy "Lai, Lai, Lai" !

The final song was in Spanish " Resucito, Aleluya! La muerte, donde esta la muerte?" By this time everyone was singing loudly with huge smiles on their faces, clapping, moving (not actually dancing, though I was tempted!).

Young children then brought round baskets of Easter eggs - not a chocolate in sight. These were paper eggs, each decorated by a child and with a handwritten "message de Pâques".

Mine said " Recevez l'Esprit Saint" - I honestly felt that I had that Easter morning, surrounded by love and genuine joy at this celebration of Christ's resurrection. Never in my life have I felt part of such an uplifting experience. Will I be going next year? God willing, I shall!

Wanda

A COUPLE OF "THANK YOU"s

I am home from my adventure, watching the daisies grow but glad to be alive.

I was not expecting my first helicopter ride to be under such circumstances!

Thank you all for your prayers. The Lord was clearly in control and I feel that I have been spared for a purpose, not least to keep an eye on Marilyn.

Thanks again for your prayers, and love from us both.

Dave Trigger



Objet: Remerciements don

Madame, Monsieur,

Nous tenons à vous remercier chaleureusement pour votre confiance et votre générosité. En cette période de crise sanitaire, soyez assuré que votre don est très précieux pour mener à bien nos missions d'aide et de soutien auprès des personnes les plus fragiles.

Bien cordialement,

JP DUCHADEUIL (LeTrésorier)

As they used to say in Monty Python:
"AND NOW FOR SOMETHING COMPLETELY DIFFERENT"

One of our occasional worshippers, Martin Sewell, a member of *General Synod*, offers a brief outline of its work.

What is the General Synod?

There are only two places in England where laws are passed: the first is the Houses of Parliament and the second is the Synod of the Church of England. The CofE is the State Church and as such the Queen is our Supreme Governor. She calls us together at the start of members' terms of office to manage Her Church, and we surrender that authority, and are replaced by new representatives five years later.

We only pass laws relating to the Church but the range of the responsibility is very wide. Among other things, we legislate for the terms of employment and payment of clergy, clergy discipline, safeguarding, management of buildings, clergy pensions, the appointment of Bishops, the laws relating to our collective beliefs (eg women priests, definition of marriage etc). We also frequently debate and express the views of the Church on wider matters and on some of these, Parliament takes what we say into account. In recent times we have looked at pauper funerals, racial exclusion, and currently the practice of "conversion therapy."

When we have passed our internal laws (called Measures and Canons) they are reviewed by a Parliamentary Committee. However, by convention, they usually approve them and formally "rubber stamp" them into law. In this way matters related to the Established Church are managed by its members rather than MPs who may be of another faith or none.

We hold responsibility for overseeing the Church's investments which comprise historic landholdings, forestry, farmland, commercial property, stocks and shares, Government bonds etc. The Church Commissioners are independently responsible for managing the Church's historic endowment - currently worth approx £10bn; General Synod members scrutinise their work but cannot direct it.

Many commercial investment funds follow our lead, so if we disinvest from carbon or Russia, many other large institutions will follow our lead. As a result our financial and moral power is leveraged far beyond our own use of funds. These funds are in addition to the holdings of individual Dioceses: the upkeep of our historic Cathedral buildings are significantly supported by these central funds.

The Synod is split into three Houses, - 42 Bishops, 195 clergy and 250 laity. There are additionally some office holders who are non-voting members. We all sit in the same place and vote with electronic machines. Sometimes a decision has to be passed by a majority in each of the three Houses. Debates are formal and not dissimilar to how Parliament conducts itself.

We sit in two or three sessions a year in either Church House Westminster or at York University. These last for 3-4 days and can be quite intensive with long and complex agendas and many papers to read. Some special interest groups meet separately and informally, voting together, as Traditional Catholic, Evangelical or LGBTI groupings, but many members like me prefer to remain independent.

The debates are well informed and can be fascinating even if it is not an area of one's own special interests; a colleague told me she had been present in a fascinating session where two bishops contested the placing of a comma in a piece of legislation because of the theological difference it made!

General Synod is an important and complex institution and it all begins with people from local churches choosing their representatives for the local Deanery Synod, who in turn, elect General Synod members who then attend to oversee much of the work on behalf of the Church and its members.

If you think you might be interested in serving upon it, you have four and a half years to find out what it involves.

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CHAPLAINCY WORSHIP - Later in MAY

Sunday 15th: 10.30.am "ZOOM" worship using the following link:

<https://us02web.zoom.us/j/3145287597?pwd=UVJDNTVpZzJXSnFWYTk2ZFhBMW5Zdz09>

The Meeting ID is **314 528 7597** The Passcode is **CGShepherd**

Sunday 22nd 11.00.am Holy Communion at Chef Boutonne

Sunday 29th 11.00.am *Chef Boutonne (form of worship to be decided)*

BROCANTE AT CLUSSAIS LA POMMERAIE



This will be held in the centre of the village of Clussais La Pommeraie, Deux-Sèvres on Sunday 15th May from 7am until around 5pm. The event will be well-signed and there will be people around to supervise parking.

Angela Larmuth has very kindly booked some tables for the Chaplaincy and we already have received donations. All receipts will go to Chaplaincy funds. There is usually an excellent turnout at these brocantes so we could raise a respectable sum if we have a range of goods to sell. We shall take some books, Angela is selling some plants but we need a variety of the usual bric-a-brac too!.

Donations of all types of items can be taken to services on 8th May in Chef-Boutonne and Cognac. If you have larger items for sale, or if you cannot get to either of those services, please ring **Wanda** (09 64 12 29 54) or email wandamckerchar@aol.co.uk

We also need volunteers to man the stall in 1 or 2 hour shifts so, again, please contact Wanda if you can help in this way. Many thanks.

It is important that we begin fund-raising activities now that life is becoming a little more "normal". Watch this space for details of a Beetle Drive to be held in June or July!!

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DEDICATION OF THE CHURCH OF CHRIST, THE GOOD SHEPHERD

in Chef Boutonne: SUNDAY 1st MAY 2022

Just a gentle reminder that if you would like to attend the Dedication service of our church you must let Jane Thomas know. Jane is keeping a tally of names so that places can be reserved.

Jane's contact details are. Jane.thomas.864@gmail.com

Refreshments will be served after the service at the rear of the Mairie where the Bishop would like to meet as many of us as possible.

Thank you

Carolyn. (Chaplaincy Warden)

Chaplaincy of Christ the Good Shepherd, Poitou-Charentes

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Tel: 06 21 32 31 28

In charge of admin: Valérie Petry: Email: office.goodshepherd@sfr.fr

OUR CHURCH is at **16 Avenue de l'Hotel de Ville, 79110, Chef Boutonne**

Website: www.churchinfrance.com

Chaplaincy Warden

Carolyn Carter 05 45 84 19 03 or 06 12 13 70 07

chaplaincychurchwarden1@gmail.com

Jubilate contact: david.hawken@orange.fr

BELONGING

A PRAYER ADAPTED FROM "Prayers for all Seasons" (Nick Fawcett)



Father of all,
You have called us to be your people.
Through your grace you have welcomed us into your family, united in Christ.
By faith we have become members one of another.

Teach us that we belong together

We thank you for the great community to which we belong,
And above all for the fellowship here in which we are able to work out our membership
Through concrete words and actions.

Teach us that we belong together

Help us, we pray, through the love and service we offer to one another and to the world,
To show what our membership means.
Help us constantly to discover new avenues of service to one another,
New opportunities to further your Kingdom,
New ways in which we can make known your love.

Teach us that we belong together

Save us from nominal discipleship, from selfish faith,
From seeing the Church as existing solely for our own benefit.
Help us to give as well as to receive,
To put in as much as we take out,
To serve as much as be served.

Teach us that we belong together

**Help us to be your people together,
here in this place, or wherever we are,
united in love and faith**

Teach us that we belong together, through Jesus Christ our Lord, AMEN