

Diary dates for February and March 2010

17 th February	10.00 Ash Wednesday
	11.00 Julian Meeting – George Dobinson
25 th February	11.00 Start of Lenten Bible Study
4 th March	11.00 Lenten Bible Study
4 th March	11.00 Lenten Bible Study
17 th March	11.00 Julian Meeting – George Dobinson
18 th March	11.00 Lenten Bible Study
25 th March	11.00 Lenten Bible Study
27 th March	10.30 Council Meeting

Prayer of the month

May your light, O Lord, which I reflect be continually renewed in me.

A focus for prayer

Lighting a Candle is a Prayer:

When we have gone, it stays alight,
kindling in the hearts and minds
of others the prayers we have already offered
for them and for others,
for the sad, the sick, and the suffering -
and prayers for thankfulness too.

Lighting a candle is a parable:

Burning itself out,
it gives light to others.
Christ gave himself for others.
He calls us to give ourselves.

Lighting a candle is a symbol:

Of love and hope,
of light and warmth.
Our world needs them all.

from Salisbury Cathedral

Newsletter - February 2010 St Bartholomew's Church, Dinard



Services

Sunday 11.00 Holy Communion (with hymns)
Thursday 10.00 Holy Communion (said)

A warm welcome to all who worship with us.
During the service there is a Sunday School.
After the service coffee is served.

Priest-in-charge: The Revd Gareth Randall

For further information concerning baptisms,
marriages or funerals:

 02 99 46 77 00

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February, 2010

Dear Friends,

Giving up

Lent begins on Ash Wednesday (17th February) and lasts for 40 days till Easter Day (4th April) so I've decided to give up alcohol again.

Alcohol is a blessing and a curse. A recent debate on Radio 4 about the merits of a minimum price per unit of alcohol purchased unsurprisingly produced a sharp clash of view between the medical profession and the drinks industry – it's wonderful to hear how self-interest may be cloaked as concern for the honest poor!

Alcohol is indeed a blessing. Living here in France, the wine is good and less expensive than in England and I really enjoy a glass of red wine with most meals (except breakfast!). Alcohol is a curse because we can become addicted to it and excessive consumption of alcohol can destroy our liver: the talented footballer, George Best, ruined not only his own but also a liver transplant.

Alcohol is, in fact, mortally neutral. It is our use of alcohol which determines whether it is good or pernicious. As ever, with things moral, the choice is ours. The problem with alcohol is the same problem as with other drugs, legal or illegal: they can be addictive. Once our body craves alcohol, our mind will manufacture any excuse to satisfy our craving and to cloak our dependence. Denying the truth is part of the problem.

So, this Lent, why not take a spiritual health check and check out whether you still have a choice?

Father Gareth

PS American research into increasing will power has just discovered that an acknowledgement of human frailty is a good place to begin – something else Christianity knew 2,000 years ago.

Readings in church

February 7 Second Sunday before Lent

Genesis 2 v4b - 9, 15 – end Psalm 65 p.1172
Revelation 4 Luke 8 v22 - 25

February 14 Sunday next before Lent

Exodus 34 v29 – end Psalm 99 p.1222
2 Corinthians 3 v12 – 4 v2 Luke 9 v28 - 36

February 21 First Sunday of Lent

Deuteronomy 26 v1 – 11 Psalm 91 v1 - 11 p.1214
Romans 10 v8b - 13 Luke 4 v1 - 13

February 28 Second Sunday of Lent

Genesis 15 v1 - 12, 17 – 18 Psalm 27 p.1124
Philippians 3 v17 – 4 v1 Luke 13 v31 - end

Sybil Fagg



Baptism
Carina Gardon
27th December, 2009

RIP
Janet Southwick
died 28th December 2009

Notices

- **CBE:** congratulations to **Dr Janet Derbyshire** (you may know her better as **Mrs Janet Scott**, the wife of **Dr Geoff Scott**) who has been made a Companion of the British Empire in the New Year's Honours List for services to clinical science particularly clinical trials in HIV, tuberculosis and cancer.
- **2 BIKES FOR SALE:** DAWES large man's bike, suitable for the very tall, rarely available. 50€. EDWARDES standard man's bike, 50€. Matignon. Buyers collect. Contact lynette.jarvis@yahoo.com 02 96 41 29 65.
- **John Davey** For all your Home and Garden maintenance needs, including everything from Decorating and Repairs to Computer Problems and Websites, contact John on 06 35 12 91 28 or info@setandsquare.com or visit www.setandsquare.com/services.
- **Martin Saxton (TILEMART)** Qualified & Experienced Tyler & Plasterer. All aspects of house maintenance. French Registered. SIRET No: 518 890 801. Quality Work at Competitive Prices. Fully recommended by satisfied clients. Contact: Tel: 02 96 51 44 13 Mob: 06 31 01 17 69 Email: saxtonmartin@gmail.com
- **Tournebride Monthly Lunch 6th February** at the Relais de Tournebride - a good opportunity for British and French folk to meet. 14€ includes an aperitif, a four course meal, wine and coffee. **Mike Baber** 02 99 73 56 06/annebaber5050@aol.com
- **Deadline** for submission of material for the March Newsletter is **midday on Thursday 25th February**
- **Charity:** Haiti Earthquake appeal **236€**
Coffee morning for wreathes at War Memorial **175€**
Why not deposit your surplus centimes in the wall safe by the main door to the church?
- **Church Finances Dec** Income: **2696€** Expenditure: **2526€**

Notes from the Council

Another three year anniversary was passed today as I chaired the first Council Meeting of my second three year term as your Priest-in-charge. But to be in charge as Chairman is to recognise the important and vital contribution of each one of our Council members who bring skill and wisdom and experience to the task of being faithful stewards of St Bartholomew's, just one small part of the wider Church.

As ever, stewardship of our finances is a major area. With the use of Excel by our Assistant Treasurer, David Morgan, our Treasurer, Doreen Collier, was able to make the books balance for the year with the click of a mouse. Would it were that easy to secure David's name on our church cheque book. Brian Cordery is still pursuing the Moynihan legacy through the maze of legal niceties which is not so nice when all we want is to have what a parishioner of long-standing has bequeathed our church.

As ever, stewardship of the church fabric is a major area. Bill Hughes enumerated a long list of tasks successfully completed and outlined the way we (Bill & Chris Hughes, David Morgan, Eric Lambert and Roger Saxton-Howes) were going to protect the stained glass with grilles.

As ever, the stewardship of the life of the church is a major area. Corrie Stein set out her vision for a second Flower Festival from 9th to 11th July. Helen Morgan who has acted as server for a number of years was approved to serve as a communion minister. The Revd Hazel Doors, who is in charge of the Christ Church, Brittany, is to be invited to preach later this year at our patronal festival on 29th August.

The meeting opened and closed in prayer and my constant prayer is we may continue to thrive as a Christian community here in this place.

Father Gareth

French Proverb of the Month

This month's proverb from 'Almanach du Marin Breton 2008' may be an eye-opener for potential travellers:

Je croyais faire un voyage, finalement c'est le voyage qui me fait

Last month's might be paraphrased as follows:

When it's raining bad luck, laughter can act like a wind-screen wiper



Quotation of the Month

On reading the numbers attending our Christmas Carol Service, Brian Cordery sent me this anecdote told to him by Bishop Maurice Wood.

A Bishop was visiting a local country church where there were only 3 or 4 parishioners in the congregation. Smiling at the vicar, he casually asked, "Didn't you tell your congregation I was coming?" "I certainly did not but if I find out who did, he will have a piece of my mind!"



Grace of the month

The third of a baker's dozen from a former chaplain:

In February's dismal days,
Our bounteous Father God we praise,
Thanks for these tokens of his love,
Like showers of blessings from above.

The Revd Donald Pankhurst



So you want to own a chippie ?

This is the first of two articles written by our Deputy Church Warden, Bill Hughes about his family business in France..

My wife, Joyce, and I came to France in the Spring of 1989 after having lived in Tenerife for a little over three years. We found the weather in France much colder but the administration was much easier.

We had been looking for a public house, café, snack bar or something similar in the UK for six months but found nothing suitable. Then a telephone call from a friend's 'notaire' said he had found us something in France that might be of interest. The property in question was in Paramé, fifty metres from a very pleasant beach. The building had a house with two bedrooms, which was in a very bad state, and an adjoining single-storey building which was a beach bazaar in the summer season. That first summer, we ran the bazaar and in the winter we put in the chip range for the take-away and did the necessary work to enable us to live above the shop. Meanwhile, we lived in Miniac Morvan with friends who had previously lived in Tenerife then moved to France a few months earlier.

That second summer, we opened the take-away alongside the bazaar in its converted stockroom which once had been the downstairs lounge. Our newly renovated upstairs lounge was now packed with surfboards, espadrilles, buckets and spades etc which left little space for us to relax. But life became that much easier when we shut the bazaar, converting it into a restaurant to seat thirty-four people. In addition, there was seating on the two terraces outside, each able to seat a further sixteen diners.

Within twelve months of moving to France, our son, Chris, joined us and we worked together until we sold the business in 1999. Most of

the time there were just the three of us but for July and August, we took on another three people to meet the demand in the season. Winter was quiet. We closed for three months, mid-December to mid-February, giving us time to visit friends and family back in the UK.

In the early days, while we worked on the premises, Joyce sorted out the admin side - no mean feat! Chris worked hard to perfect his French (he's fluent while I still struggle!) Except for July and August, our day off was Tuesday. Oddly enough, for a long time we were visited by Jehovah Witnesses on a Tuesday afternoon. Chris knows his Bible well so he was very happy to discuss different points with them which helped his French if not their theology.

Bill Hughes



That darned bishop!

Before the new altar, each season saw the altar dressed with its frontal of the appropriate colour. However, over the years, time had taken its toll on a number of them so action was imperative. A white one was made and the material donated was the re-cycled wedding dress of Heather Pankhurst. Wendy offered to take one back with us and locate new material on which to sew the motifs. This eventually meant finding a shop which catered for the Asian ladies as our local fabric stores couldn't oblige.

On the Sunday morning it was being rededicated, Bishop Clifford was once again in the congregation. As the chaplain finished the dedication, and proceeded to thank Wendy for her work, Cliff (as he would), turned round and asked for the benefit of all, 'Do you darn socks as well?'

John Marshall

Spotlight on Words

Stilling the storm Mark 4 v35 - 41

St Mark was the first of the Gospel writers to give an account of the life and teaching of Jesus. A very early Bishop of Hierapolis called Papias writes 'Mark became Peter's interpreter/secretary and wrote down all that Peter told him of the sayings and doings of Jesus . . . Mark made it his especial care to omit nothing of what he was told and to make no false statement therein.'

Mark's favourite word is 'immediately' (eutheos) which occurs 15 times in 15 chapters! There is a sense of speed and urgency about his gospel. In many ways, he is my favourite – partly because his Greek is at times hilarious. In his account of 'The Stilling of the Storm', Mark says that Jesus was asleep in the back of the boat with his head on a cushion when a sudden storm blew up. (The Sea of Galilee is 680 feet below sea level and surrounded by hills which act as a funnel for the wind so storms are sudden and can occur on a beautiful sunny day. The sea remains choppy for a while after the storm ceases). The disciples shook Jesus quite roughly to wake him. Jesus stood up and said 'Get muffled!' and immediately the sea was calm. It was believed that storms were caused by demons and many commentators say that Jesus' words refer to this belief – but I do wonder whether Jesus was also asking the disciples to shut up and let him get a bit of rest!

Pauline Eyre



Saint of the Month
St Jerome Emiliani 1481 - 1537

Feast Day - February 8th: patron saint of orphans and abandoned children. A soldier turned priest, Jerome Emiliani built orphanages and founded an institution for the care of abandoned children.

As a young man, Jerome turned his back on the affluent lifestyle of medieval Venice to join the army. He served as an officer, defending the fortress of Castelnuovo (Treviso) against forces hostile to the Republic of Venice until he was captured. Imprisoned in the dungeons of the castle, despite previously having no faith, he began to pray to the Blessed Virgin Mary. The resulting spiritual experiences and an apparently miraculous escape from prison set him on the path of faith. In gratitude to God, Jerome hung up his shackles on the wall of the church in Treviso and aged 37, he began to train as a priest.

At this time, spotted-fever plague was widespread in Venice, leaving hundreds of folk destitute. Realising that abandoned children were particularly in need and distress, he took as many as he could into his own home, fed and clothed them, nursed them back to health and taught them the Christian faith. Recovering from the plague himself, he set up orphanages in six towns and a hospital in Verona. In 1532, he set up an order called the Congregation of Somaschi whose principal work was to be the care and instruction of abandoned children. At its height, the Somaschi ran 119 houses in Rome, Lombardy, Venice and France and the order still operates today.

In 1537, he succumbed to the plague a second time which resulted in his death.

Jackie Twinn, Reader, St Barnabas Church, Colchester



Stained Glass

When anyone first enters our church, one of the most striking features is our stained glass windows. We have some magnificent examples of the craft: for example, the nineteenth century window by a German master-craftsman of the friend of St Bartholomew, St Philip, which is located in the chancel immediately behind the pulpit and our most recent piece, the unique St Bartholomew's window designed and executed by the Pierpoint family to the left of the Channing altar.

Imagine my shock and sadness one Sunday morning last July to open the church and to discover that vandals had climbed onto the Library roof and damaged two of the four stained glass of the East Window above the altar.

We have now had a quotation of 1500€ to protect the whole of the East Window. We are, however, fortunate in that Chris and Bill Hughes and David Morgan have priced the materials to cover three quarters of our windows, the ones exposed to possible damage at 400€ and are willing to donate their labour free.

The 400€ could come from the Friends account but I am suggesting that if you would like to give something, however small, to this project to protect our heritage, then please give what you wish to contribute to Doreen Collier. I intend to give 20€ myself and another couple have given a further 20€ so we are already a tenth of the way there.

Thank you in advance for caring in a material way for our place of worship.

Gareth Randall



Film Review of the month
'Brief Encounter' – David Lean 1945

Since I was born in 1949, I could hardly have seen the film when it was first released but you may have fond memories of having seen it at the cinema or on TV. A masterpiece in Black and White, the film is readily available on DVD and is well worth watching again.

'Brief Encounter' is a classic English love story written by a 20th century master playwright, Noel Coward. There is no sex; there is no nudity; there are only a few snatched kisses but the film pulses with suppressed passion and it has the authentic ring of truth of two people meeting by chance then falling in love. Laura Jesson (Celia Johnson) and Dr Alec Harvey (Trevor Howard) are respectably married; both have families; both are responsible, moral people but their love for each other sweeps them off their feet. But shocked into the realisation of what they feel cannot find acceptable expression in the world in which they live, Laura returns to her husband and children while Alex leaves for South Africa with his wife and family to take up a hospital appointment in Johannesburg.

The whole film is beautifully crafted with a vision of the North of England as it might have been after the war without bomb damage or rationing, with litter in the form of newspapers blowing in the wind and grit from a steam train bringing about the chance brief encounter that is at the heart of the film. The diction is perfectly enunciated 1940s BBC English, her home detached, complete with servant. There is 'working class' comedy in the flirting between Stanley Holloway and the 'posh' manageress of a licensed Railway platform refreshment room. The use of Rachmaninov's 2nd piano concerto is inspired and inspiring. 'Brief Encounter' is a lost world but one which it is a delight to revisit.

Gareth Randall

Poem of the month

The second in a series exploring the nature of the incarnation through the humanity of Jesus Christ, the Son of God.

Did you not know I must be in my Father's house?
Luke 2 v49

At what point did you feel truly independent,
Separate from your parents, Mary and Joseph,
Able to go your own way and do your own thing?
You're twelve when you detach yourself from them
To listen to the teachers of the Law, to argue with them,
To display a precocious knowledge of the Scriptures.
In the face of your parents' concern for your safety,
You stay calm and wonder why they didn't know
You were bound to be about your Father's business.
When you were carried into the Temple as a baby,
Forty days old, to offer the usual sacrifice of the poor,
You are totally dependent on others for your welfare;
Just so Simeon lovingly cradled you in his arms;
With Anna, recognised you for who you are
And accurately predicted what was to come.
How often did Mary nurse you in her arms,
Suckle you at her breast, tend you when you hurt,
Wipe the blood from your knee when you fell over?
Did you like her to cuddle you, press you to her?
Did you like Joseph to give you a hug, hold you hard?
The gospels are silent about your childhood,
Your youth, your education, guessing your trade
As a carpenter like your would-be father, Joseph.
But where did you learn to read? Where did you study?
At whose feet did you sit to learn what you knew already?
At what point did you first know what you had to do?

ceremony under the Chupah and the civil marriage document is signed by the couple before two witnesses, who also sign it.

Bride and groom leave and go to the Yichud room, meaning the "seclusion" room. It is a custom they spend a short period of time together, indicating their married status, and allowing them to spend their first married moments in privacy. At this point, the bride gives the groom his wedding ring.

The marriage is complete and the couple now begin their married life.

May thanks to Lucy for providing me such a clear and detailed commentary on what went on and I'd like to wish her and her husband Ari every blessing as they begin their married life together as Mr and Mrs Levitan.

Father Gareth



Sermon Feedback

After my Epiphany sermon in which I'd made the simple point that we did not need to go on a journey to find God because he was with us where we are, closer to us even than we could imagine, Yvonne Dauguet observed: "True, but I am not the same because the journey changes me". (Coincidentally, see this month's French Proverb!)

Sermons don't have to be a monologue – you can always engage with the preacher - preferably after the service!



A Jewish Wedding

I was fortunate enough to be invited to the wedding of a friend and colleague of mine Lucy Goldwater on 13th December, 2009 (26 Kislev 5770). The following is a précis of the notes Lucy prepared to help us understand the ceremony

The customs of the traditional Jewish wedding date back thousands of years and combine practical down-to-earth ideas with mystical symbolism. The union of the bride and groom under the chupah (canopy) has parallels with the union of Adam and Eve in the Garden of Eden and the union of God (the groom) with the Jewish people (the bride).

For the bride and groom, the wedding day is comparable to Yom Kippur, the Day of Atonement - they are starting their lives afresh and therefore will have atoned for their sins so that when they come together they will be in a state of spiritual purity.

Bedeken (veiling of the Bride) is a custom which is found in sources at least 600 years old. This part of the ceremony will take place in a private room with the immediate family. The groom approaches the bride placing her veil over her face. There are many reasons which are suggested for this, one of which is that the Groom is checking that the Bride is indeed the woman he wishes to marry, and that she has not been substituted for someone else. This refers to the biblical story in which Jacob attempts to marry Rachel whose father, unbeknown to Jacob, substitutes his other daughter Leah for Rachel. Then the official marriage document is signed in the presence of two witnesses. The Ketubah (marriage contract) outlines the moral and financial obligations of the husband to the wife.

The actual wedding ceremony takes place under a Chupah - the marriage canopy. The groom enters the hall with his parents. They take their place under the Chupah, beneath which the main ceremony

will take place. The Chupah represents the new home the couple will build together. It is open on all four sides, recalling the hospitality of Abraham and Sarah's tent. The Chupah is a temporary structure, which serves as a reminder that the key to a successful marriage is not the physical structure of the house, but the love and commitment that husband and wife demonstrate towards each other. As the bride enters the Chupah with her parents, the groom welcomes her into their new home. Lucy then enters with her parents. The bride then circles the groom seven times. In Judaism, seven symbolises completion. Just as the world was completed on the seventh day, the seven circles signify the couple's completed quest for each other. The circles also symbolise the building of their future lives together. At its simplest level, this represents the seven revolutions that the earth made during the seven days of creation. The earth is represented by the woman, illustrated by "mother earth". Marriage itself symbolises the re-enactment of the creative process. Another reason provided for this custom is that the bride is praying that the merit of the seven prophetesses (Sara, Miriam, Deborah, Hannah, Abigail, Huldah and Esther) and the seven shepherds (Abraham, Isaac, Jacob, Moses, Aaron, Joseph and David) protect her marriage and ensure its success. As she encircles, she also prays that they should share a long, happy life together.

The wedding ceremony itself consists of two parts: Kiddushin (betrothal) and Nissuin (marriage).

Kiddushin. The Rabbi recites a blessing over a cup of wine, symbolically setting a tone of celebration, then a blessing giving thanks for the sanctity of marriage and the Jewish people. The essence of the Kiddushin is the giving of a plain ring to the bride in the presence of the two witnesses. It is placed on her right forefinger the groom saying in Hebrew, "*Behold, you are sanctified to me with this ring according to the Law of Moses and Israel*". By this statement and her acceptance of the ring, in the presence of the two witnesses, the couple is actually married. Just as the ring is a perfect circle with no end, so too may this marriage be

endless; one of simple beauty, free from strife or conflict. After the Kiddushin is completed, the "Ketubah" is read out. The word Ketubah literally means "that which is written" and is a contract, written in Aramaic, made between husband and wife. Prior to the ceremony, the Ketubah has been signed by two appropriate witnesses. It is thus a written and legally binding document since Jewish marriage has legal and contractual ramifications. Both husband and wife accept various obligations and receive various privileges. After the Ketubah is read aloud in its original Aramaic it is given to the bride.

The Nissuin consists primarily of the Sheva Brachot (seven blessings) recited over a cup of wine. The blessings praise God for:

1. Fruit of the vine.
2. Creation of the world.
3. Creation of humanity.
4. Creation of woman and man.
5. That Jerusalem be rebuilt and restored.
6. The couple's joy and happiness.
7. This last blessing brings the ceremony to its climax of joy, gladness, pleasure, delight, love, peace and companionship.

Before the ceremony is concluded, it is traditional to commemorate the destruction of Jerusalem and the Holy Temple. Even in our most joyous times we always remember the sadness in the world. The groom treads on and smashes a glass object. This is symbolic of the idea that our joy must be tempered since we can never be totally happy until the Temple is rebuilt in Jerusalem and Messiah has come. This custom dates back to Talmudic times and is symbolic that even at the joyous times we remember with sadness that the Holy Temple of Jerusalem is in ruins and has not yet been rebuilt. In jest, some say this will be the last time that the groom puts his foot down! This concludes the