

# Lumen

Summer 2018



## **The Anglican Church of Luxembourg**

The Anglican Church of Luxembourg is a Chaplaincy within the Diocese in Europe of the Church of England. Our worship is open to all.

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### Geoff Read Writes ...

‘Stop the glorification of busy’ was a slogan that readily caught my eye. In the move from Germany to the UK five or so years ago, I became aware of how initial ‘Hi, how are you?’ interactions were invariably answered with something about how busy the person was. A shift from being to doing seemed to be very much to the fore.

Maybe it’s another thing to blame on the 2008 crash and the resulting drive for efficiency, aka austerity, in both private and public sectors? The 2015 EurWork report on work-related stress highlighted what it simply called a Europe-wide ‘intensification of work’. But one of the places I was hearing it was in the church and among clergy. There it seemed to be something to do with not just intensification of workload but also worth and identity, maybe in response to a perceived marginalisation of the church in society and a particular way of reading a dwindling of church membership. Either way it seemed a sad irony to notice this upping the pace among those who serve the One, whose stated purpose was to bring life, life in all its fullness (John 10:19) rather than busyness.

Summer invariably means thoughts, at least, turn to holidays—even if the actual reality remains just a tantalising good idea. As those thoughts arise, it could be a good idea to connect with some of the nourishing roots about rest in our Judeo-Christian tradition.

**We are made for rest.** God rested on the seventh day of creation not from exhaustion, but to take pleasure in all that He had made. Busyness constantly drags our attention to the next thing. Rest bids us linger, appreciate and be thankful.

**We are made to work with purpose.** Being made in the image of God is something vocational. We have been made with the capacity to recognise and take pleasure in our work as a sphere where our giftedness and creativity combine in something that contributes to God's good Kingdom purpose for His world. This is true whatever that work may be and whether it is paid or not.

**We are made for co-creativity with others and with God.** A day of Sabbath, the original Holi(y)day, was a Command aimed not just at human obedience but building relationship and trust. The world will continue to turn, crops grow and life proceed without my intervention. God is faithful, He will provide. And we will see more and more of that if we will simply periodically and intentionally create the space for it to happen.

**We are made for leisure and not just work.** Indeed, our capacity for high-level creativity and sheer resilience is enhanced as we practice the playful disciplines of rest, out of which arise imagination and the longer-term, even divine, perspective.

Some people reading this may well be thinking: I wish!

Maybe that is because of the ever-rising expectations of the workplace, studies or the family. Or it may be because of quite the opposite: what's currently being experienced as an uncomfortable transition into retirement.

Either way, what do you make of this promise of Jesus of 'life in all its fullness'?

Why not take time out this summer to listen to His promise afresh?

Do you hear it as a quantitative or qualitative promise? Does He smile or furrow His brow as He says it? And how might it look, not just in snatched moments during the absence of work but in the very heart of things when demands are greatest?

And remember: enabling you to discover this sort of life is Jesus's stated purpose. But not just for your sake. It is also through you: to those you love, serve and work with.

Enjoy the sun!

*Geoff*

## **Announcements**

### **BAPTISMS**

8 April 2018 LAURA VIMBAI RUSERE (born 7 August 2015)

6 May 2018 ALEXANDER JAMES KENT (born 13 June 2017)

27 May 2018 LAUREN MARY DISHMAN (born 29 March 2004)

### **FUNERAL**

25 May 2018 HERBERT CHRISTIE (26 September 1933 – 15 May 2018)

## **News from the Church Council**

At the March Council meeting, the Chaplain updated the Council on his process of settling into the new position in Luxembourg and his first services. Reports were made concerning the Church properties, Junior Church activities, and the safeguarding training to be held in June.

The April meeting included a discussion of the ‘Thy Kingdom Come’ 2018 prayer initiative and how our Church would participate. The Treasurer provided a comprehensive presentation of the 2017 accounts, which the Council approved. The Council also discussed how to encourage discernment of the Church’s direction in the coming years.

In May, the Council reviewed material regarding the ‘Thy Kingdom Come’ 2018 prayer initiative, also examining points raised during the AGM and noting outstanding questions to be addressed. The Council reviewed and approved the Church’s note on compliance with the new General Data Protection Regulation (GDPR).

*Lauren Marshall,  
Secretarial team leader*

*For more details, please visit [anglican.lu](http://anglican.lu) / Links & Documents / Meeting Minutes & Reports,  
and scroll down to ‘Church Council’.*

### **Summer cover photos**

Thanks to Elaine Birch, for a view of Ascension Day walkers heading towards lunch,  
and to Paula Lehtinen for focusing on a more sedate mode of transport.

## Good Friday meditation at the foot of the cross



Candles were lit for personal remembrance.

The cross has particular poignancy for Marie-Louise because ‘the figure of the one-armed Jesus, later mounted on this solid oak cross, was found in the rubble of my grandparents’ home in Bitburg after the town’s near destruction at Christmas 1944. It hung in our dining-room while I was growing up and it reminds me of St Teresa of Avila’s poem:

*Christ has no body but yours,  
No hands, no feet on earth but yours,  
Yours are the eyes with which he looks  
Compassion on this world,*

*Yours are the feet with which he walks to do good,  
Yours are the hands, with which he blesses all the world.  
Yours are the hands, yours are the feet,  
Yours are the eyes, you are his body.*

*Christ has no body now but yours,  
No hands, no feet on earth but yours,  
Yours are the eyes with which he looks  
Compassion on this world.  
Christ has no body now on earth but yours.’*

We hope that offers food for thought.

*Liz Alexander & Marie-Louise Read*

## The Licensing Service



*There was fine weather and a strong turnout for the Chaplain's Licensing Service on Saturday 5 May. The congregation included several diplomats and a large number of representatives of other faiths present in Luxembourg, who welcomed Geoff in their midst. They are seen here (and overleaf) with Bishop Robert, Archdeacon Paul, Lay Assistant Evelyn and the two Churchwardens, Philippa and Simon.*





Photos by kind permission of Geoff Thompson



## The importance of words

Earlier this year Professor Jack McDonald, who is based in Belgium and holds various posts in the Anglican Church, as well as lecturing in theology at the Universities of Louvain and Brussels, came to Luxembourg to give a lecture at the Luxembourg School of Religion and Society (which we know as the Centre Jean XXIII) on 'The contribution of ecumenical dialogue to Anglican spirituality'. Most of the audience were theology students from the LSRS but the lecture was open to the public. At the start he handed out copies of five poems by George Herbert, which intriguingly seemed to have little to do with the lecture's title. He put forward the proposition that each Christian denomination had its own way of seeking a closer relationship with God: for the Orthodox Church it was icons, for Catholics the Eucharist and for Anglicans, the Word. Speaking in French, the term he used was 'Le Verbe', the same word used at the beginning of St John's Gospel. Anglicans, he said, attached great importance to words, both poetry and prose.

From there, he went to the 17th century – the 'golden age of classic theology' as he described it. Charles I was on the throne and the English metaphysical poets John Donne, Richard Crashaw, Henry Vaughan, Andrew Marvell and George Herbert were writing. Most of these poets were priests or had some connection to the clergy, and they were considered to be theologians as well as poets. He briefly outlined George Herbert's life – born in Wales to an affluent family, a brilliant scholar at Trinity College Cambridge who was offered a fellowship as soon as he graduated, and subsequently MP for Montgomeryshire. At the age of 36 he gave up his political and academic careers and decided to take holy orders, becoming the parish priest of the village of Bemerton in Wiltshire. He married and was very happy writing poetry and carrying out his parish duties, until at the age of 40 he caught TB and died. Some of George Herbert's poems will be familiar to many Anglicans as they have been set to music as hymns and anthems, such as 'Let all the world in every corner sing' and 'Teach me, my God and King'. The general theme is a close, personal relationship between man and God. One poem McDonald chose to highlight was 'The Windows' (see below), which uses words to convey a visual image, celebrating the beauty of stained glass. His use of this image as a metaphor for preaching – a 'window' onto the word of God – makes the point that preaching is empty words unless it has spiritual life behind it, like the light that shines through a stained glass window and reveals its colours.

The second part of the lecture focused on the words of the Communion Service and explained why the Anglican Church uses two different forms. In the early days of the Anglican Church in the 16th century, Archbishop of Canterbury Thomas Cranmer set about compiling a new prayer book in English. The Communion Service it contained was not just a translation of the Latin Mass but introduced Protestant elements, such as a recital of the Ten Commandments and a prayer for the British Sovereign, and the Prayer of humble access ('We do not presume ...') which was actually written by Cranmer. He also changed the order of some parts of the service, putting the Gloria at the end. The new *Book of Common Prayer* first appeared in 1549. It was subsequently revised, particularly in 1662, but then continued largely unchanged until the 20th century.

Between 1914 and 1925 a series of meetings, the 'Malines conversations' were held to explore the possibility of reunification of the Anglican and Roman Catholic Churches. The talks were regarded with suspicion by the Pope and by many Anglicans, but Cardinal Mercier, Archbishop of Malines, offered to host them at Mechelen (Malines) in Belgium. Various theologians from both sides took part, and discussions included a study of the Roman Catholic Mass. Eventually those

opposed to the talks prevailed and they were brought to an end, but one concrete result was a proposal for a new form of the Anglican Communion Service. This was rejected by Parliament in 1928, reconsidered in the 1960s and 70s and finally introduced in 1980 in the *Alternative Service Book*. This version omits the Ten Commandments and the Prayer for the Sovereign, provides the option of more than two Bible readings, moves the Confession and Gloria nearer to the beginning, and provides several options for the Eucharistic Prayer, bringing the service much closer to the Roman Catholic liturgy.

The prayer book we now use, *Common Worship*, first published in 2000, includes both versions of the Communion service. Confusingly, the more recent one is known as Order One, and despite being a 20th century revision has an option to use traditional (*thee* and *thy*) language. The 16th century liturgy (Order Two) also has traditional and contemporary language versions.

Our Chaplain Geoff Read and our former Chaplain Chris Lyon were both present at this lecture and both pointed out that both forms of the Holy Communion service can be experienced every Sunday in the Konvikt Chapel with the Anglican Church of Luxembourg. Some of George Herbert's poems will be among those to be discussed at the November meeting of the Christian Classics book group.

*Philippa Seymour*

### *The Windows*

Lord, how can man preach thy eternal word?  
He is a brittle crazy glass;  
Yet in thy temple thou dost him afford  
This glorious and transcendent place,  
To be a window, through thy grace.

But when thou dost anneal in glass thy story,  
Making thy life to shine within  
The holy preachers, then the light and glory  
More reverend grows, and more doth win;  
Which else shows waterish, bleak, and thin.

Doctrine and life, colours and light, in one  
When they combine and mingle, bring  
A strong regard and awe; but speech alone  
Doth vanish like a flaring thing,  
And in the ear, not conscience, ring.

*George Herbert (1593–1633)*



## Ascension Day walkers ...



## ... and their lunch



*Geoff and Marie-Louise welcomed about 60 walkers plus dogs to their house in Steinsel. After a short service, as part of the Kingdom of God event we were encouraged to 'get knotted', by choosing five friends to pray for (represented as knots on a piece of string). The rain held off, the dogs fraternized, those with youngsters did the short walk to sample the play area, while harder souls toured the hilly woods above the house. A shared picnic was then enjoyed by all.*

## The Elysians' visit



*On Trinity Sunday 27 singers from London joined our choir for the 11 am communion service. The Elysian Singers celebrated their 30th anniversary by deciding to visit three former fellow-singers in Luxembourg, Jane and Henry Wickens and Jennifer Schofield. They also performed two concerts that weekend, one in the Wickens's home village of Waldbillig and the other next day with The Art of Music at St Alphonse Church in the city.*

*They began our service with Orlando Gibbons's Hosanna to the Son of David, and sang the hymns and Kerry Turner's communion setting with our choir. The picture shows the combined choirs presenting the anthem, Charles Wood's setting of O thou, the central orb, conducted by their director Sam Laughton. The organist was Jean Olinger (just out of shot, but also clad in black, on the left; maintaining eye contact was the reason why Sam had to stand so far back.)*

## Children welcome

On one occasion, while Jesus was teaching and reasoning with the people, some of them who either did not know the protocol or were just not respecting it brought little children to him to place His hands on them and pray for them. The disciples who took it upon themselves to enforce the unwritten rules were not going to have any of this. This was no place for children. But Jesus had a different view. Not only did He bless the children, He also made it clear that the kingdom of heaven actually 'belongs to such as these'.

There seemed to have always been something special about little children in Jesus's concept and plan for the Church. Once when His disciples were questioning who was the greatest in the kingdom of heaven, He had set a child before them and told them, unless you change and accept the kingdom like little children, you have no chance of being a part of it.

It is therefore no surprise that throughout the New Testament Bible, references to kids always tend to point to their place in the life and future of the Church. The reasons seem to be fairly evident:



they possess innocence, they have passion and compassion, they know what sharing truly means, and above all, they have faith that can move mountains.

The story was once told of the little town which suffered severe drought due to lack of rain over a long spell of time. The local church called for fasting followed by a prayer session to call on God for rain. The large congregation came out for the prayer session. Sitting right in the front row looking very excited was a little girl in a bright-coloured raincoat and gumboots and carrying her umbrella. The truth was that while the others had just come to pray, this little girl had come, prepared for a prayer answered and a miracle delivered! The difference was faith.

The lesson from the miracle of the five loaves and two fish is hardly complete without mentioning that thoughtful little boy who had brought them. While all the grown-ups had come empty-handed, that boy had not just come with something for himself, but much more to share with others. He could not have needed for himself alone five loaves of bread and the two fish just for one lunch.

In today's secular world, children are the future of the Church. They are one of the sustainability factors. Yet, the reality is that in some congregations, the average age of parishioners now sits around 70 years. You only see young people when they come to visit their parents with the grandchildren—if they manage to wake up early enough on Sunday morning to partake in the service.

Sitting on the back bench in the church, you cannot but notice how uptight some parents of very young kids get when their little ones seem to 'disturb' the service. Babies don't sing from the same hymn-books as the rest of the church, and they certainly don't care who is saying what when they want to express themselves. Occasionally (even if rarely), you also notice some adults that do appear to be irritated. They are no doubt in the wrong place, because in reality, the absence of those baby noises in church is a sign of a dying congregation.

I recently had the experience of encouraging a young mother of a three-year old child to come to our Church. She had long resisted doing so because she claimed that her daughter was a 'very active one that does not listen or sit still for one minute'. With the assurance that we are child-friendly, with a junior church for the young ones, she finally agreed to try it out. But then, she had come on the Pentecost holiday Sunday when there was not a single other child present and consequently no Junior Church. Her daughter had her own agenda and lived up to the hype. While that compact energy cell was doing her thing, the mother was getting rather uptight. But she was pleasantly surprised to see how understanding and supportive everyone was.

In addition to being a generous sharing community, our Church is child-friendly and supportive of parents with young kids. We are blessed to have a number of them. While Junior Church is not a baby-sitting facility, we need to reach out to let others know that children are welcome.

*Edward Ojo*

## Kerry Turner's Mass for Luxembourg



The idea came from Ovidiu. After five years with Ian Thorne's setting of the Communion words, surely it was time for some music that was a bit more adventurous? That expressed the diverse and wide-ranging character of our church in Luxembourg?

Enter Kerry Turner, a horn-player with the Lux Phil who sings tenor with our choir when he is free. Kerry is also a composer, both of instrumental pieces and music for voices, particularly his chamber choir *Intermedii*. It so happened that Kerry had a few free days of sabbatical leave from the orchestra in the autumn last year. He agreed to give it a go. The challenge was considerable: be exciting, expressive, but also brief; produce harmonies for the choir to bite on, but also a melodic line that the congregation can pick up, and an organ part within the reach of our organists. Ovidiu added the request for a fugue. And then there's the challenge of the words themselves, in the Order One liturgy of *Common Worship*: their rhythm and phrasing don't make them easy to set to music.

But a week or two later, there it was: the manuscript waiting to be typeset. 'I composed it in Vienna', he says. 'That city has a reputation for being rather inspirational to composers.' Just before the pre-Christmas period got going, there were a few Sunday opportunities to try it out with the choir, organists and congregation. Some adjustments were made and then it was ready, in time for Geoff's Licensing Service at the beginning of May, and the Elysian Singers' visit at the end of the month.

There's still room to ring the changes with other settings—not just with Thorne and Greening, or their predecessors Rutter, Shephard and Appleford, still in the chapel cupboard. But none of those were inspired by and written specially for the Luxembourg Anglican Church.

*Edward Seymour*



## Te Deum service on 24 June



Our celebration to honour the Grand-Duke will be taking place in Cents Church on Sunday 24 June at 6.30 pm.

This year the *Te Deum* will be the setting by Charles Stanford (1904), arranged by Ovidiu Dragan for the Luxembourg-based Ni Ensemble, seen here, who with percussionist Christopher Hastings will also be presenting *Four Spanish Renaissance Villancicos for Brass Quintet* (Anonymous, arranged by Karl Hinterbichler).

Our singers will be augmented by a visiting Choir from Pembroke College, Oxford, director Edward Gough.

## A prayer of St Richard of Chichester

Thanks be to thee,  
my Lord Jesus Christ,  
for all the benefits thou hast given me,  
for all the pains and insults thou hast borne for me.

O most merciful redeemer, friend and brother,  
may I know thee more clearly,  
love thee more dearly,  
and follow thee more nearly,  
day by day.  
Amen.

*This short prayer, which Geoff shared with us at his first sung communion here, was one he had learned by heart as a choirboy in the diocese of Chichester. It has been set to music several times, most recently in an arrangement for SATB by Frederick Stocken (commissioned by Chichester Cathedral). Perhaps the best-known arrangement is for soprano duet, by L J White. It was composed in 1919 and can be sampled on YouTube.*



## King Jesus hath a garden

King Jesus hath a garden full of divers flow'rs,  
Where I go culling posies gay, all times and hours.

*There naught is heard but Paradise bird,  
Harp, dulcimer, lute,  
With cymbal, trump and tymbal,  
And the tender, soothing flute.*

The Lily, white in blossom there, is Chastity:  
The Violet, with sweet perfume, Humility.

The bonny Damask-rose is known as Patience:  
The blithe and thrifty Marygold, Obedience.

The Crown Imperial bloometh too in yonder place,  
'Tis Charity, of stock divine, the flower of grace.

Yet 'mid the brave, the bravest prize of all may claim  
The Star of Bethlem — Jesus — blessèd be his Name!

Ah! Jesu Lord, my heal and weal, my bliss complete,  
Make thou my heart thy garden-plot, fair, trim and neat.

*That I may hear this musick clear:  
Harp, dulcimer, lute,  
With cymbal, trump and tymbal,  
And the tender, soothing flute.*

G.R. Woodward (1848-1934)

*(The Revd George Woodward did much in the 19<sup>th</sup> century to revive interest in carol-singing, at Christmas and other seasons. He wrote the words for several other carols, including Ding dong, merrily on high, Unto us is born a Son and Past three o'clock. He based this text on the Dutch original from which he took the tune, Heer Jesus heeft een hoofken daer lelien staen, which has been set to music by several composers, including Charles Wood and John Rutter. – Ed.)*





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