



ECHO



AUGUST 2023 EDITION



THE MONTHLY NEWSLETTER OF THE ECUMENICAL CHURCH OF OCCITANIE www.ourchurch.fr

ECO Introduce Live Evening Worship on Tuesday Evenings.

During August, ECO will be offering live evening worship in the form of a Compline Service via Zoom on Tuesday evenings at 20:00.

Since ECO was founded more than two years ago, we have normally broadcast a service of evening prayer on a Tuesday evening. During that period, this has followed a number of different liturgies, and has always been accompanied by a downloadable podcast version to enable our congregation to listen to the service at any time they wanted.

During August, we are changing our worship schedule to offer live worship on Zoom on Tuesday evenings, starting at 20:00. These services are not recorded, so they are reserved for worshippers who actually join us at that time. The Zoom meeting opens at 19:45. The link to join the meeting will change each week and can be accessed by a button on the web page.

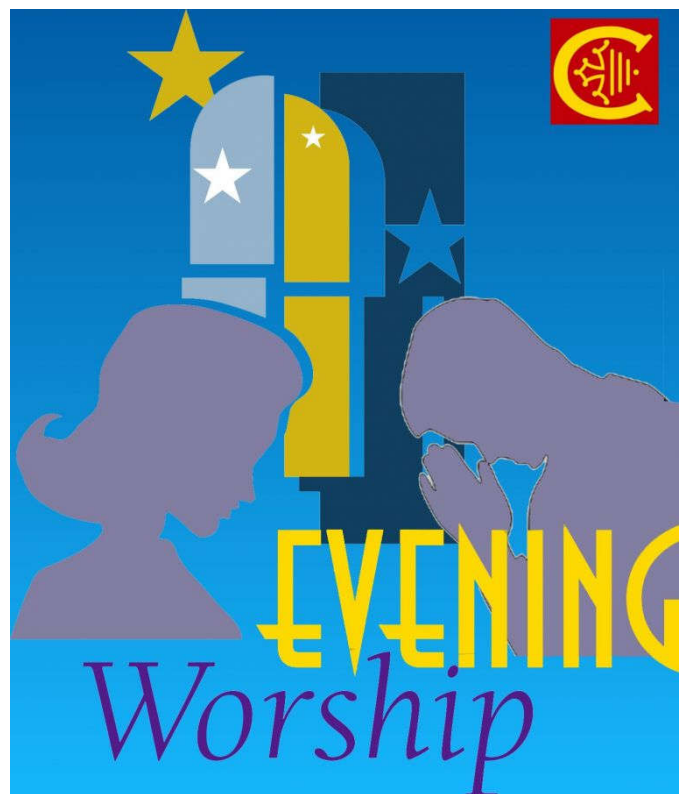
The Order of Service can also be downloaded from the web page.

The Service of Compline has its origins in the 6th Century AD in monasteries, and was the final service of the day, which monks sang before going to sleep. It contains music and psalms. Originating in the order of St. Benedict, the word *Compline* comes from the Latin "*completorium*" and signifies the completion of the waking day.

By tradition, the majority of the Compline Service is sung, but ECO do not ask you to do that, but rather to listen to items of music which are chosen to be part of the service each week.

Also, we do not go straight to bed afterwards, but gather on Zoom for a time of fellowship.

Please do come and join us if you are able.



MARVIN DECIDED THIS MIGHT BE A REALLY GOOD MOMENT TO SAY A PRAYER TO ST. CHRISTOPHER

Lot House Group

lot.group@ourchurch.fr

Janet Varty

Opening with 'For the Beauty of the Earth' we offered thanks for God's world. Our service includes the words of Chief Seattle in 1854.



"This we know, the earth does not belong to us: we belong to the earth. This we know, all things are connected: like blood which unites a family. For we did not weave the web of life: we are nearly a strand of it. Whatever we do to the web, we do to ourselves."



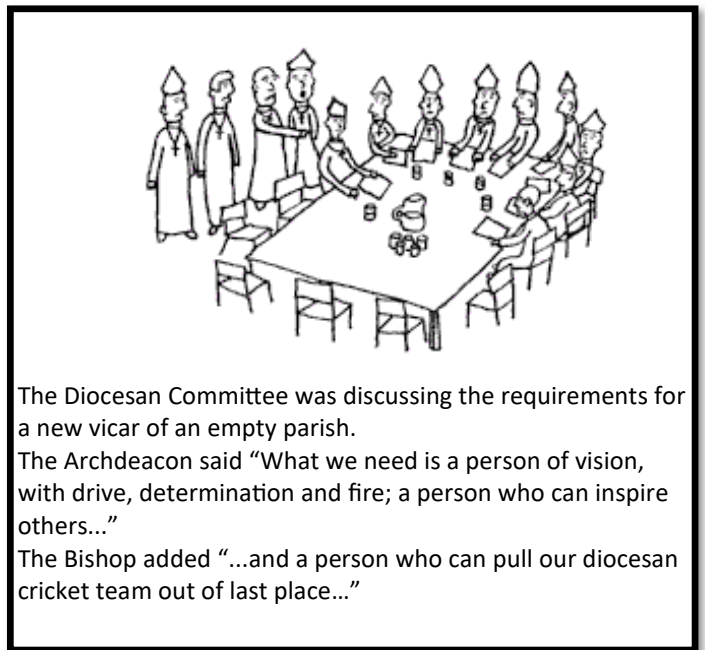
By holding the ordinary things in nature chosen from the tray and by listening to recorded sounds from the local environment (Cicadas, water at the weir, birds and toads) we celebrated God's world.

Discussion of Stanley Spencer's painting of Christ in the wilderness and the verses 'Consider the lilies of the field' speak to our responsibility for careful observation of nature around us.

We closed with refreshments and chat. Flowers were given to Mairi on her birthday and we shared delicious chocolate cake and refreshing bucks fizz. Whose birthday is next?

The candle we lit this time came from Eglise Saint Laurent in Espere (46) where our host Nils sang with the ecumenical choir on la Nuit des Églises. Such a pretty church and sweet singing.

Our next meeting is Thursday 24th August.



The Diocesan Committee was discussing the requirements for a new vicar of an empty parish.

The Archdeacon said "What we need is a person of vision, with drive, determination and fire; a person who can inspire others..."

The Bishop added "...and a person who can pull our diocesan cricket team out of last place..."



Bishop Paul had discovered that his crook also made an excellent selfie stick.....

A CHOIR IS BORN IN THE LOT

Margaret Cross



In 2018 the message went out to any who were interested that a new choir was to be formed by a young, enthusiastic and dedicated professional musician.

The date and location was announced for auditions to take place which attracted just 12 female and 6 male hopefuls. Some of us knew each other from other choirs we had sung with but this seemed different and more local, so we went along. We met our Chef de Choeur, Vicky O'Neill, and were coaxed into auditioning in couples and placed into our relevant voice places. We began with some gentle harmonious pieces which we all loved.

And so the Cante Vivace Chamber Choir was born.

We were expertly coached and encouraged by Vicky, and embarked on some very challenging pieces for our first Concert in September 2019 in Montcabrier. Vicky gathered together a Chamber Orchestra together with an excellent pianist whose amazing skill helped us through our regular rehearsals. Following our initial success we attracted new members in both male and female voices and gradually grew to achieve a good balance of Soprano/Alto/Tenor/Bass.

Then Covid hit, disaster struck. Rehearsals were suspended until further notice. There had to be a way to keep us motivated. Although we had no idea for how long we would be kept apart we were encouraged to work individually at home. Gradually we were able to meet again in spacious places at a safe social distance and just in our individual voice groups.

We presented our first post lockdown concert having rehearsed with masks on and maintaining safe social distancing. The audience was required to keep their masks on throughout, but just before the performance we were told we could remove our masks. The effect was so liberating for us all, we sang our hearts out and as a result raised everybody's spirits.

Our latest concert, Allegri Miserere Mei, Pergolesi Stabat Mater, Haydn Te Deum, Dvorak Mass and Zadok the Priest, was very well received .

We await news of our programme for next year and also for a Christmas Celebration Concert. Watch this space for more information.....

60 Years since "I have a dream"



Sixty years ago, on 28th August 1963, Dr Martin Luther King Jr delivered his famous "I Have a Dream" speech from the steps of the Lincoln Memorial during the March on Washington for Jobs and Freedom.

The civil rights rally was attended by about 200,000 supporters, including many A-list film celebrities released temporarily by their studios.

His words influenced the Federal government to take more direct action to create racial equality, in for instance the Civil Rights Act of 1964, Voting Rights Act of 1965 and the Fair Housing Act of 1968.

King had been advised not to use the Dream format at Washington. He had used the idea before, and his adviser, the Revd Wyatt Tee Walker, described it as "hackneyed and trite". The idea was to use a new speech with the theme "normalcy never again". But King was prompted by gospel singer Mahalia Jackson to re-use the Dream idea, and he went ahead with it, much to Walker's dismay. But it had a huge impact and is now regarded as perhaps one of the most influential speeches in American history.

Martin Luther King Jr, born in 1929, was an American Baptist minister who became one of the most prominent leaders in the American civil rights movement from 1955 until his assassination, apparently by James Earl Ray, on 4th April 1968, in Memphis, Tennessee.

The autopsy revealed that although he was only 39 years old, King "had the heart of a 60-year-old". He had said shortly before being shot that he was not afraid of dying.

On 14th October 1964, King had won the Nobel Peace Prize for combating racial inequality through non-violent resistance.



Not everyone was pleased when the choir football team resumed practice for the coming season



“He gave us eyes to see them” - A reflection on “The Golden Fish” by Paul Klee (1925)

by Revd Canon Michael Burgess

A few years ago, I was sponsored by the Mothers’ Union in my diocese to go ‘swimming with sharks’ at the Blue Planet Aquarium near Chester. The prospect seemed daunting, but it proved to be a magical, memorable experience.



When I went down into the water, it was like entering a new world – somehow both alien and attractive at the same time. Manta rays swam lazily by, and small fish gathered at my feet, inquisitive and waiting to be massaged by falling stones from my hand. The magic of that water-world is caught vividly in this month’s painting, ‘The Golden Fish’ by Paul Klee.

Paul Klee was a Swiss painter who lived in Germany until he was expelled in 1933. He died seven years later, but in his lifetime produced some 9000 works of art, each one displaying inventiveness and versatility. ‘The Golden Fish,’ painted in 1925, portrays a unique creature gliding serenely through its underwater kingdom. The gold scales, the red fins and the powerful eye provide a sharp contrast to the deep blue sea where other smaller fish are swimming to the edges of the canvas.

Is the artist showing us that secret, mysterious world that lies beneath the surface of the water, or is it simply an aquarium in his own house? Whichever it is, he is introducing us to a world that we, who live on the solid land beneath our feet, take for granted. Seven-tenths of our world is water, and our planet is really one gigantic aquarium. We can travel to the coasts of the British Isles and see the great sea stretching out before us. It may bring to mind sandcastles and summer holidays, or a boat trip when the choppy waves made us feel queasy,

or the memory of pirate stories about galleons and treasure, or the squawk of seagulls over our heads. Here in this painting, Paul Klee is telling us something of the nobility and wonder of this primeval element.

The opening pages of Scripture introduce us to the great waters of Creation, when the wind of God swept over the face of the deep, and separated the seas from the dry land. On the fifth day God said, ‘Let the waters bring forth swarms of living creatures,’ and God saw that it was good.

Rupert Brooke in his poem, ‘Heaven,’ imagines that world of fishes and sea creatures pondering what is beyond this element of water, just as we on land ponder the future of our world.

‘Somewhere, beyond Space and Time,
Is wetter water, slimier slime!
And there (they trust) there swimmeth
One Who swam ere rivers were begun,
Immense, of fishy form and mind,
Squamous, omnipotent and kind.
And under that Almighty Fin
The littlest fish may enter in...
And in that Heaven of all their wish,
There shall be no more land, say fish.’

Poet and painter invite us to ponder the majestic glory of this element of sea and ocean which is part of God’s good creation. In ‘The Golden Fish’ we glimpse something of the wonder of life it contains and find ourselves echoing the psalmist in Psalm 104: ‘Here is the immeasurable sea in which move creatures beyond number. Countless are the things thou hast made, O Lord. Thou hast made all by thy wisdom.’



Paul Klee in 1911



**Also by Paul Klee:
“Fish Magic”
also painted in
1925**



A TALE OF TWO SYNODS

During July, the General Synod of the Church of England met in York in what has been described in national newspapers and one influential blog as “the worst Synod I have experienced in 18 years of attendance”.

Following hard on the heels of the disbanding of the Church’s Independent Safeguarding Board, Synod Members arrived demanding explanations. Time was set aside on the Sunday afternoon, and representatives of the Archbishops’ Council, the management board of the Church, came on-stage to offer explanations and to answer questions.

The former members of the ISB were in the public gallery to listen to the session. Various accusations were then levelled against them by the speakers including being unco-operative and changing their minds about issues.

The entire session then descended into chaos as Synod Members called for the ISB Members to be given a right of reply to these accusations. In response Synod Managers attempted to prevent this by citing legal restrictions imposed by the byzantine Standing Orders. Members began slow-handclapping the Chair and the Archbishop of York until finally a means was found of allowing the right of reply, and the two dismissed ISB members were invited to address Synod. After refuting many of the accusations, they received a standing ovation.

Outside, victims of Church sexual and physical abuse kept vigil and a ‘LOUDfence’ was created on which messages of support for them were tied with brightly-coloured ribbons. One victim had travelled all the way from Asia to sit in silent protest outside the chamber.

The next day, however, a motion criticising the Archbishops’ Council over the ISB was removed from the Order of Business using another procedural device, leading to the immediate resignation of its proposer from the Synod.

These extraordinary events were all filmed by a TV documentary company and may well appear in a forthcoming programme. All Synod sessions are broadcast on YouTube and all these events can be watched in full by anyone.

An independent inquiry into the entire affair has been announced and Members of Parliament have demanded that its complete findings be made public.

In addition, the independent expert in child protection, Professor Alexis Jay has been asked to consider how to develop safeguarding in the Church of England, and alongside this, a new charity The Independent Safeguarding Office (ISO) has been created to provide independent oversight of safeguarding in all churches.

At the same time, Synod did enact new legislation to give greater power to Safeguarding Officers to perform their duties independently of the influence or control of Diocesan Bishops, whom up until now they only “advised”.

Rival Church Network “an Existential Threat to the Church of England in Europe”



York Anglican Church @YorkAnglican · Jul 28

With our friends and partners in Germany and Croatia, we are going to plant 100 new Anglican churches across Europe, because the West needs to be re-evangelised with the gospel of Jesus.



An announcement by the Reformed Episcopal Church, a separate Anglican Church, founded in 1873 and which opposes both the ordination of women as priests and also same-sex relationships, that they will create 100 new churches across Europe has been described by one church commentator as ‘an existential threat to the Church of England in Europe’ if they succeed in attracting either parishioners or possibly entire churches away from the official Diocese in Europe to join them, if they are opposed to the Church of England’s stance on blessing the relationship of same-sex couples.

The announcement of this new initiative, made at the gathering of the 57th General Council of the REC in Charleston, South Carolina (photo above) will build on existing places of worship which are currently maintained in Croatia and Germany but which will now plan to expand into other part of Europe

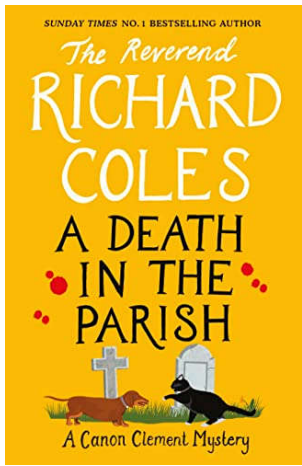
The REC is in communion with the Free Church of England, which controversially admitted the political commentator and broadcaster Calvin Robinson as a deacon after he was denied ordination in the Church of England.

Both the REC and the Free Church of England are members of GAFCON (Global Anglican Future Conference), which has had a dramatic falling out with the Church of England over the blessing of same-sex relationships. GAFCON has announced that its relationship with the C of E is now ‘impaired’ and is no longer willing to recognise Archbishop Justin Welby as “first among equals”.

Anglican churches which decide to break away from the Church of England are being offered ‘alternative episcopal oversight’ by bishops with a more conservative view and separate churches are being established in 10 countries around the world.

Where these ‘breakaways’ occur, financial contributions to the running of the Church of England are withdrawn, placing additional strain on the organisation.

It is clear that these rifts within the Anglican community are deepening.



MURDER RETURNS TO THE PARISH OF CHAMPTON

Clive Billenness' summer reading has been the 2nd murder mystery by Revd Richard Coles

THIS REVIEW DOES NOT CONTAIN ANY SPOILERS

A year ago, the tranquil village of Champton was shaken by a series of murders. Time has passed and peace has returned, except

For Canon Daniel Clement, priestly life has returned almost to normal after the dreadful events described in Richard Coles' previous novel, *Murder Before Evensong*.

Mirroring the realities of the Church of England, Daniel is now a Team Rector in a multi-church benefice which has joined Champton to the Badsaddle villages. An enthusiastic young curate with his deaconess wife and two teenage children have come to join him in his ministry.

Daniel's workload is expanding as he undertakes all his ministerial responsibilities, including sick visiting which involves fending off the unwanted attentions of a predatory couple who seem to always be around the bedsides of people who are preparing to shuffle off this mortal coil.

He appears to be no more competent in driving his aged Land Rover around his parish, accompanied by his two faithful dachshunds, Cosmo and Hilda, who are not well-received by his new curate's cat.

The Lord of the Manor is eagerly awaiting the arrival of his son and heir with his Canadian fiancée. A marriage must be planned.

And then an appalling murder again shatters the peace of the community, and once more Daniel is pitched into trying to identify the culprit while other mysteries also unfold around him, some very close to his own home indeed.

The resolutions are a mixture of tragedy, mystery and comical, and this makes for a very good summertime read. The book is also peppered with Church in-jokes for anyone who has ever experienced life inside the machine of a Parish.

I await the next book in the series eagerly.



Ecumenics of a crisis

During a recent gathering of local faith leaders, the church caught fire.

The Methodists gathered in the corner and prayed.

The Baptists cried, "Where is the water?"

The Anglicans formed a procession and marched out.

The Quakers silently praised God for the blessings that fire brings.

The Lutherans posted a notice on the door declaring the fire was evil.

The Roman Catholics passed the plate to cover the damage.

The Jews posted symbols on the door hoping the fire would pass over.

The Congregationalists shouted, "Every man for himself!"

The Fundamentalists proclaimed, "It's the vengeance of God!"

The Charismatics praised God for another falling of the Holy Spirit.

The Christian Scientists concluded that, actually, there was no fire.

The Presbyterians appointed a chairperson who was to appoint a committee, to look into the matter and submit a written report.

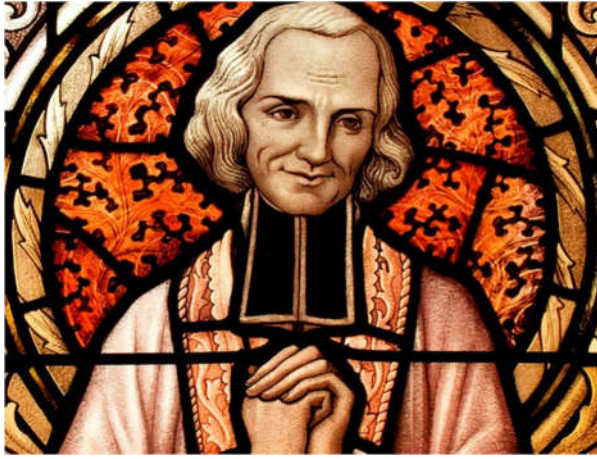
Some Jehovah's Witnesses knocked on the door and asked to come inside and talk about it.

The secretary grabbed the fire extinguisher and put the fire out.

Church mice

Karl Zorowski





4th August is the Feast Day of Saint Jean-Marie Baptiste Vianney b. 8 May 1786 d. 4 August 1859

Saint Jean Vianney is venerated in the French Catholic Church as the patron saint of all parish priests. He is often referred to as “Le Curé d’Ars” because of his work in his parish in Ars-en-Dombes near Lyon.

Vianney was born on 8 May 1786, in the French town of Dardilly, France (near Lyon), and was baptized the same day. His parents, Matthieu Vianney and his wife Marie (Belize), had six children, of whom John was the fourth. The Vianneys were devout Catholics who helped the poor.

By 1790, the anti-clerical Terror phase of the French Revolution forced many loyal priests to hide from the regime in order to carry out the sacraments in their parish. Even though to do so had been declared illegal, the Vianneys travelled to distant farms to attend Masses celebrated on the run.

Realizing that such priests risked their lives day by day, Vianney began to look upon them as heroes. He received his First Communion catechetical instruction in a private home from two nuns whose communities had been dissolved during the Revolution and made his first communion at the age of 13 in a neighbour's kitchen; during the Mass, the windows were covered so that the light of the candles could not be seen from outside.

The Catholic Church was re-established in France in 1802 by Napoleon Bonaparte, resulting in religious peace throughout the country, culminating in a Concordat. By this time, Vianney was concerned about his future vocation and longed for an education. He was 20 when his father allowed him to leave the farm to be taught at a "presbytery-school" in the neighbouring village of Écully, conducted by the Abbé Balley. The school taught arithmetic, history, geography and Latin. Vianney struggled with school, especially with Latin, since his past education had been interrupted by the French Revolution.

Only because of Vianney's deepest desire to be a priest—and Balley's patience—did he persevere.

Vianney's studies were interrupted in 1809 when he was drafted into Napoleon's armies. He would have been exempt, as an ecclesiastical student, but Napoleon had withdrawn the

exemption in certain dioceses because of his need for soldiers in his fight against Spain. Two days after he had to report at Lyons, he became ill and was hospitalized, during which time his draft left without him.

Once released from the hospital, on 5 January, he was sent to Roanne for another draft. He went into a church to pray, and fell behind the group. He met a young man who volunteered to guide him back to his group, but instead led him deep into the mountains of Le Forez, to the village of Les Noes, where deserters had gathered.

Vianney lived there for fourteen months, hidden in the byre attached to a farmhouse, and under the care of Claudine Fayot, a widow with four children. He assumed the name Jerome Vincent, and under that name, he opened a school for village children. Since the harsh weather isolated the town during the winter, the deserters were safe from gendarmes. However, after the snow melted, gendarmes came to the town constantly, searching for deserters. During these searches, Vianney hid inside stacks of fermenting hay in Fayot's barn.

An imperial proclamation in March 1810 granted amnesty to all deserters, enabling Vianney to go back legally to Écully, where he resumed his studies. In the autumn of 1813, he was sent to the major seminary at Lyon. Considered too slow, he was returned to Balley. However, Balley persuaded the vicar general that Vianney's piety was great enough to compensate for his ignorance, and the seminarian received minor orders and the subdiaconate on 2 July 1814, was ordained a deacon in June 1815, and was ordained priest on 12 August 1815 in the Couvent des Minimes de Grenoble. He said his first Mass the next day, and was appointed the assistant to Balley in Écully.

In 1818, shortly after the death of Balley, Vianney was appointed parish priest of the parish of Ars, a town of 230 inhabitants. When Vianney's bishop first assigned him to Ars, Vianney got lost trying to find the town ! Luckily, two young men tending flocks in the fields pointed him in the right direction.

As parish priest, Vianney realized that the Revolution's aftermath had resulted in religious ignorance and indifference, due to the devastation wrought on the Catholic Church in France. At the time, Sundays in rural areas were spent working in the fields, or dancing and drinking in taverns. Vianney spent time in the confessional and gave homilies against blasphemy and profane dancing. If his parishioners did not give up this dancing, he refused them absolution. His stern sermons were later collected together in the famous "Sermons of the Curé of Ars,"

As the years went by, Vianney's fame spread, and tens of thousands of people came to the Curé of Ars-en-Dombes. (20,000 in 1855 alone.). The rich, poor, famous and obscure, all of them were welcomed and prayed with and helped by this extraordinary parish priest – sometimes up to 300 of them a day.

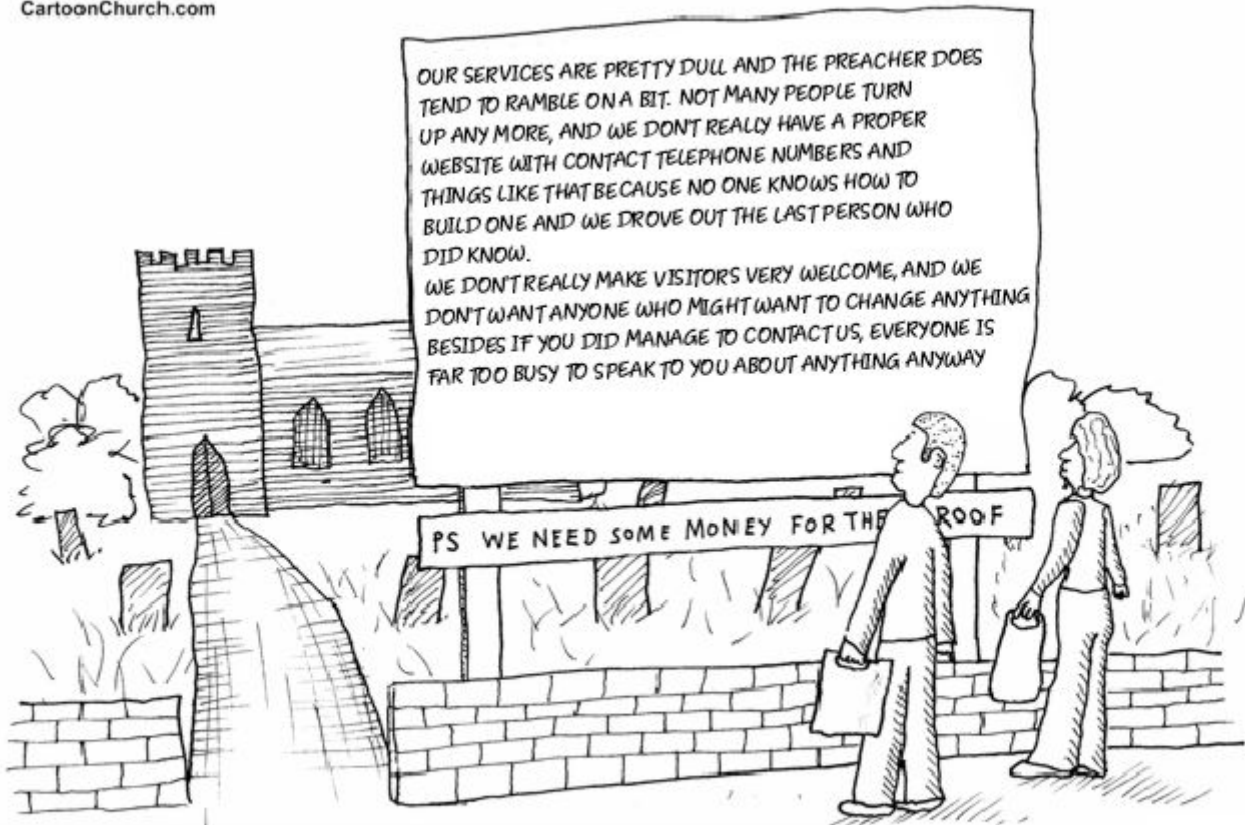
It was an exhausting routine, but Vianney felt he could not retire. And so eventually he died at work in his parish, on 4th August 1859. By then he was widely loved and respected not only by Roman Catholics, but also by the Protestants.

ECO WORSHIP CALENDAR AUGUST 2023

SUNDAY		MONDAY		TUESDAY		WEDNESDAY		THURSDAY		FRIDAY		SATURDAY	
				1	20:00			3	19:00				
				Live Evening Worship on Zoom				Online Service of Prayer for Healing					
6	10:30			8	20:00			10	19:00				
Online Morning Prayer for Trinity 9				Live Evening Worship on Zoom				Online Service of Prayer for Healing					
13	10:30			15	20:00			17	19:00				
Online Communion for Trinity 10				Live Evening Worship on Zoom				Online Service of Prayer for Healing					
20	10:30			22	20:00			24	19:00				
Online Morning Prayer for Trinity 11				Live Evening Worship on Zoom				Online Service of Prayer for Healing also Meeting of the Lot Valley House Group					
27	10:30			29	20:00			31	19:00				
Online Communion for Trinity 12				Live Evening Worship on Zoom				Online Service of Prayer for Healing					

With thanks to Dave Walker...
Some churches really don't know how to attract people to worship there

CartoonChurch.com



THE CHURCH COUNCIL DECIDED THEY DIDN'T NEED TO GET ANYONE IN TO HELP WITH MARKETING AS THEY COULD DO IT PERFECTLY WELL BY THEMSELVES.....

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