

# The Newsletter

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## EDITORIAL

A warm welcome to this new-look edition of the St George's Paris Newsletter!

As your newly-designated Editor, I feel both privileged and not a little intimidated...

Privileged, because I get to hear of so much that goes on in our vibrant and talented Chaplaincy; intimidated, because the late, much-missed Pamela Lake (see 'Obituaries' pages) has set high standards for this publication that will be difficult to match.

In some important respects, the name *Newsletter* is something of a misnomer. In a publication appearing only twice in any calendar year, most "news" is likely to be "old hat" by the time it reaches you, our readers. Moreover, a "letter" which appears on your doormat at such infrequent intervals is likely to indicate a rather offhand relationship between sender and recipient. This, I assure you, is not our intention: we would like you to be and feel that you are at the heart of this enterprise, just as we are all "members one of another" in the Body of God's Church.

That's why you will find contributions from many members of our Chaplaincy filling the pages of each edition. A number have already done just that, making contact via our new email address: [newsletter@stgeorgesparis.org](mailto:newsletter@stgeorgesparis.org).

Feel free to do the same! And, if you find the Editor or one or two of his helpers sidling up to you in the coming weeks, don't be alarmed: it's because we think you have something to say that many will want to read! Don't hesitate to put pen to paper (or fingers to keyboard); we can't promise to print everything we receive in what is a necessarily limited publication, but we will do our level best to include material from as many of our folk as we possibly can.

My grateful thanks to all those who have so willingly agreed to contribute to this edition and, as for that name... wouldn't it be a good idea if you could come up with a more 'snappy' title for our *Newsletter*, one that more nearly reflects who we are and what we do here in Paris?

Please send your suggestions to the email address, and we'll select the one that we think 'fits' us best. By way of thanks, you'll get a mention in a future edition!

For now, whether you're reading this online or in the limited print edition, I trust you'll discover much enjoyment and profit in these pages.

John C

## FROM THE CHAPLAIN

That my first contribution to a *Newsletter* is in 2021 after arriving in Paris in October 2018 appears at least to plumb the depths of social churlishness but, as we've discovered over the course of the pandemic, time plays tricks on us mentally and physically.

My time here began with a Requiem for Pamela Lake - someone I'll always regret not having met. 'I'll be out in a few days, don't bother visiting' was the stern instruction I received on the Tuesday. Her dying peacefully early on Friday morning means I can now only observe the effect her many passions and interests had on so many here at St George's. I hope you'll agree with me that John Crothers has more than inherited a double share in this, his first *Newsletter*.

Despite not having had a newbie Chaplain since Fr David Houghton (Fr Matthew knowing where the biscuits were kept on his arrival), the Chaplaincy made me splendidly welcome, and both then and now I enjoy discovering new parts of Paris and the Île de France as I'm invited round for a meal or *apéro*. Arriving in Paris at the start of the *gilets jaunes* riots meant my introduction to life in Paris was 'particular', but I was much reassured to discover that protesters travel to Paris in the morning, have lunch, then



move on to a spot of rioting in the afternoon - very civilised! The transport strike followed at the end of 2019 and then on Mothering Sunday 2020 the churches were shut till Pentecost... It was the most peculiar Holy Week for us all! I remember a retreat address at Walsingham

where the speaker declared that, on a desert island, he would no longer be a priest, because priests are for people and without people what are we for? Keeping in touch via email, telephone and video recorder seemed to be the best way of serving the congregation here in Paris, in France and for Greater St George's across the globe. Recording, cutting, pasting and uploading services was a whole new corner of the vineyard in which I had not previously laboured! Whilst the recording and live broadcasting of services is something we are striving to perfect, the online book groups, chaplaincy *apéro*, Lent courses and prayer sessions all made the several confinements more bearable.



Good news for St George's came too with the move to Paris of Fr Jeffrey John and Fr Grant Holmes. Fr Jeffrey's teaching and preaching have already made their mark, and I know I'm not the only one looking forward to Holy Week 2022! Fluent French has also enabled Fr Jeffrey to begin the strengthening of the links in teaching and mutual support between the morning and afternoon congregations. Fr Grant, though retired, has taken on much responsibility for St Mary's, Caen, as the Anglican Chaplaincy in Caen is now known. Especially as they seek to grow with a new website and service time.

As various corners of the building are refurbished and new activities established, I am reminded more and more of the truth in 1 Peter 2.5, that a church is made of living stones. Friendship, sometimes fleeting, sometimes enduring over decades, is both what God calls us to enjoy with Him and to build within St George's, and to that I am very happy to be called.

**Fr Mark**

## OBITUARIES

*The past few years have seen a number of well-known St George's folk taken from us. In their own way, each has had a distinct influence on the life and work of the Chaplaincy.*

**Pamela Lake: 28 May 1932 – 9 November 2018**  
**Christopher Chantrey** remembers the remarkable, multi-talented former Newsletter editor, Pamela Lake...

Pamela was suddenly and unexpectedly taken from us after a mercifully brief hospitalisation. I think it was only the first or second time she had ever been in hospital. The day before she died, a surgeon was supposed to come and discuss an operation to repair a leaking valve in her heart.

She didn't like the idea of a heart operation at all. But as it turned out, the surgeon was right...

By leaving this life peacefully, and we hope painlessly, before they could even plan her surgery, she avoided the loss of dignity and the awfulness of illness in old age that so can often ruin many people's last years.

Pamela was one of our parishioners of longest standing. She came to Paris in 1963 to work at UNESCO. She tried St. George's first, but sadly was not impressed with Fr Brandreth and the rather small congregation as it then was, so she left and went to St Michael's instead. She returned to St. George's in 1966 when Fr Roger Greenacre became Chaplain.

Pamela's parents had made her take a secretarial course on leaving school, although she herself would have preferred to go to university. From the age of eighteen she worked in London for various companies, without really enjoying it. It was Paris that would change her life.

At UNESCO she worked, fittingly, in the Culture Sector in the 70s and 80s, editing various member states' monographs on cultural policy, and often enjoying a good laugh about some of the pretentious nonsense she was having to prepare for publication. Later, she edited all sorts of English language publications for the organisation.

She was one of the first people I met when I started coming to St. George's in 1974 - she cooked the Sunday lunch every week in the Chaplain's kitchen, but it was a simpler affair in those days, served on a long, ramshackle, improvised table in the Chaplain's dining room, made of trestles or empty bookcases turned on their sides, with big, flat pieces of wood placed on top!

There were so many things in her life that she was passionate about: St George's of course, but also the theatre, opera, literature and the arts, cinema, travel, cookery and her many friends.

Probably the foremost of her many interests was acting and directing. At UNESCO, from 1976 onwards, she was the driving force behind The Fontenoy Players, later putting on plays at St George's as well, and more recently running regular play readings in the Library. At St. George's in the early 1980s she directed, and usually also acted in, plays such as *A Resounding Tinkle*, *The Bear*, and the mystery plays *The Creation* and *Noah*. In the Noughties years, she led The St George's Players in various productions, in which Fr David Houghton often took leading roles, including *Hay Fever* and *An Inspector Calls*.

At social evenings, she directed miscellanies such as our *Millennium Review* in 2000, and later *This and That*, in which Gregor Dallas played the diarist John Aubrey. She would often perform monologues by Joyce Grenfell or Alan Bennett, always very movingly. On top of all this she attended several professional courses on acting in Belgium, and took part in international amateur dramatics competitions in Luxembourg.

But she was also an avid spectator. She loved going to the opera, live or relayed to her local cinema, especially if Jonas Kaufmann was singing! And she was a staunch member of

the St George's Opera Club throughout the time that it existed. She was a great film buff, loved painting, especially icons and water colours, and took part in painting workshops in France and Italy. She learned how to make Mosaics at courses in Ravenna, and in Paris she learned how to make stained glass.

One great love was language and literature. On her retirement, she did a degree in Russian at the Sorbonne, and later a degree in European Humanities at the Open University. As well as Russian, Polish and French, in recent months she had embarked on the fearsome task of learning Irish Gaelic. And what a prodigious memory she had for all sorts of books that she had read many years before - she could quote verbatim and without preparation long passages from Shakespeare!



She was also a stalwart member of the St. George's Book Club (or it was she who started it up?). And she was proud to be a writer: her novel, *Quixotic Ambitions*, set in the imaginary restored kingdom of Maloslavia in the Balkans, was published in 2012, and is still available from Amazon.com!

She loved travel, especially in Russia and Eastern Europe. She once took the Trans-Siberian Express from end to end, *alone!* She went to India twice, and also to Egypt, as well as many European countries and several times to the USA.

And then there was her cookery - how many delicious and creative meals did I and others enjoy at her flat! And how we will miss the wonderful cakes she used to make for the 'Bazaar' and for many other occasions.

Many of her ingredients, especially double cream, had of course to come from Marks & Spencer's. Ten or so years after the ignominious departure of M&S from France in the year 2000, it was rumoured that they were coming back to Paris. Pam found out that, yes, they were coming back, but they didn't intend to sell any food, only clothes that French women wouldn't want to buy! So she ran a campaign to get as many people as possible in France to e-mail the Chairman of M&S to make him change his mind. It succeeded: M&S finally relented, and lo and behold, M&S food shops came back to Paris, *grâce à Madame Lake!*

At St George's, Pamela was involved in all sorts of ways. Back in the 1960s she was in the choir with Julian Aveling, and they both appeared in a BBC TV broadcast from St. George's in 1967 or '68. She was the first woman to be elected to the PCC, on which she served for very many years, for some of that time as PCC Secretary. She took over the *Newsletter* in 1990 following the death of Didi Musnik, and she ran the readers' rota for many years.

But one of her greatest passions was applying for French nationality. She was so very thrilled when she got it, earlier in 2018, and when in hospital was very worried that she might miss the awards ceremony which was scheduled for 15th November. Very sadly, she *did* – just – miss the ceremony.

Two of her other great passions were her sponsorships of children in need, mainly in India and Russia, and her friendships, especially her friendship over many years with Gregor Dallas, whom she visited regularly in Muzy, and later in Dreux, and her many friends in the congregation with whom she regularly lunched.

Pam really took the church to heart. She gave so much of herself to St George's, and to her friends. Her drive and energy were amazing. She was very tenacious, and wouldn't answer, especially when she needed you for one of her productions! She had a great sense of humour, always wanting to bring out the amusing side of a situation. She was cultivated, intelligent, gregarious, and well-informed. She was unfailingly generous and never bore a grudge. In November 2018, St. George's lost someone who had been such a powerful presence over so many years, and she is much missed.

**Fr Martin Draper** preached at her Solemn Requiem at St George's on Saturday 23 February 2019. Here are some of his memories of Pamela and her relationship with the clergy at St. George's.

She formed a close relationship with every priest at St. George's – whether Chaplain or Assistant Chaplain or long-term visitor. She was *immensely* fond of the clergy here; she always spoke about them (us) – to me at least – with affection and with appreciation of what they did, both through the worship over which they presided and at which they preached, and in the activities, spiritual and social, which they provided or encouraged others to provide. By way of illustration: in the 2018 interregnum, as she was beginning to struggle, particularly with those wretched stairs up to her flat, she specifically organized a play reading so that it would coincide with the time she knew Fr David Houghton would be here.

Whatever Pamela did, she threw herself into it wholeheartedly. Often, it was in a particularly Pamela-esque way: I once remember her spending half the Sunday lunch budget on a bottle of rose water for the dessert she was making as part of the lunch. And did *anyone, ever*, use more pots and pans in the kitchen than Pamela did when she was cooking a meal?!

This frenetic activity never seemed to come to an end. I remember sitting at the side of her at lunch once, as she was filling in one of those personality-type questionnaires in one of the Sunday supplements. It was to test whether you



were older or younger than your real age by the things you were doing. There she was, well into retirement, ticking the boxes, one after another. Have you travelled to another continent in the last twelve months? Yes. Are you studying at college or university? Yes. Are you learning another foreign language? Yes. She could have ticked that one more than twice. And on it went. I didn't see her tot up her points, but she probably qualified as a late teenager!

And one of the nicest things of all about Pamela was her ability to laugh at herself. Let's face it, we teased and ribbed her endlessly, but, I'm sure, never in a cruel way. I once wrote her a monologue for a parish review, because I knew she loved performing them. It was called *'It'll be alright on the night'* and was based on her trying to direct a mystery play rehearsal. It contained wild exaggerations of the sort of things Pamela would say and do – tracing a traditional Mongolian medieval melody as incidental music and finding an original instrument on which to play it, for example – and she loved it.

Occasionally, she would get things so wrong and insist on sticking to her guns, and we would desperately try to get her to see sense. No one ever succeeded in persuading her to move from her beloved flat in the Boulevard de Bonne Nouvelle, up four long flights of difficult stairs, to a building with a lift! But was it not, perhaps, her stubbornness, in the best sense, her drive, her determination, that enabled her to live such a long and satisfying - and fruitful - life?

#### **Paul Sherrell**

**Adrian Shaw** gratefully recalls the life of Paul Sherrell, a stalwart of St George's.

Steadfast, dependable, tenacious, stalwart: old-fashioned adjectives for the old-fashioned qualities – virtues, one might say, nowadays – embodied by Paul Sherrell, who died on 29 November 2020 at the age of 76. His early take on life was coloured by a medical condition which made eating an ordeal; when it was cured by a pioneering surgical procedure in his teens, he gained an appetite for living which remained with him almost until the end. Life, for Paul, was most definitely to be enjoyed. And it was never going to be dull, that much was certain...

A gifted cricketer, he had a trial for Middlesex County Cricket Club as a left-arm spin bowler, so it comes as no surprise that he later felt an affinity with Phil Tufnell. But if cricket was not going to provide him with a living, there was always singing. Blessed with a fine bass-baritone voice, Paul spent four years studying at the Royal Academy of Music; it was during that time that he met his wife Janet, who was studying at the University of London, and the couple were very much part of the city's vibrant cultural scene in the late 1960s and early 70s.

He remained in London after graduating, first with Sadler's Wells Opera Company and then as a freelance singer with

oratorio and opera engagements in the UK - happily driving all over the country to fill them, for cars were another love – as well as in Europe, especially France. An engagement with Lille Opera in the early 1980s paved the way for a successful audition for the Paris Opera chorus.

Now on a permanent contract, he and Jan moved to Paris and very quickly became part of church and musical life in English-speaking communities here. As well as singing full-time at Opera Bastille, Paul became a staff singer at the American Cathedral, which opened up an opportunity for him to channel his abundant creative energies into hugely popular entertainments. Productions of Gilbert & Sullivan's *The Mikado* and *Trial by Jury* were followed by *An Evening with Gilbert & Sullivan*, which Paul wrote and narrated himself, with musical contributions from his extensive array of musician friends. A *Romeo & Juliet* evening was another triumph, interspersing scenes from Shakespeare's play with extracts from operas based on it, sung to the very highest standards by friends and colleagues from the Paris Opera. Paul continued to use his many gifts for the benefit of a wide audience when, having retired from the American Cathedral, he joined Janet at St George's. Together they started the Opera Club, of which many of us have the fondest memories, since Opera Club evenings were the most wonderful examples of generosity and fellowship. Drinks and a quiz or a talk or an interview would be followed by a short recital – once again with soloists of the highest calibre – and a meal, generally provided by Paul himself. (Paul was also a very good cook, by the way, in the Keith Floyd mould, and could have made a living from that too.) On occasion, those evenings might mutate into another proprietary format, *Old Radio Live*, a variety show that Paul both wrote and compered, shot through with his inimitable brand of quirky comic humour.



There could also be a serious side to that infectious energy, though, as shown in his production of TS Eliot's *Murder in the Cathedral*, when he managed to corral an eclectic band of thespians into giving a very strong and moving performance. For Paul was a performer: he had gifts that he loved to use, and he loved to have people to share them with – an audience – but he also understood that performance meant being able to meet their highest expectations. If he sought to get the best out of others, it was no less than he expected of himself. That in turn bred the humility that is a necessary complement to pride in work

well done, when performance consumes the ego to honour both the work performed and the audience.

The qualities cited at the start of this piece were the residue of that alchemy, as I can amply testify from many years spent next to Paul on the back row of the choir stalls, generating affection and respect in equal measure. A man of many parts, which others have evoked elsewhere, he was a fine singer, the kindest of hearts, the most generous of hosts and a true friend. Cheers, Paul!

**Awiyah Benyamen**

**Barbara Aveling**, with additional input from Rosemary Chavez, Frs Martin Draper and Matthew Harrison, remembers Awiya Benyamen, the well-liked former caretaker of St George's, news of whose death reached us in summer 2021.

Awiya Benyamen came to Paris in the early 1970s. He initially knew the old St George's at the time of Fr Roger Greenacre. A refugee from Iraq who fled his homeland during the Iran-Iraq War, he described himself as an Assyrian or Chaldean Christian. As a child, he had been the victim of a bad bicycle accident; this had left him with a slight disability, and the tendency to suffer from epileptic seizures from time to time.

His first 'real' job in his adopted city was that of butler to a British Embassy family in the Avenue d'Iéna. When the post of *gardien* at the building housing the church which he had chosen to attend (the now-rebuilt 7 rue Auguste-Vacquerie) became vacant, he applied and was accepted, remaining there until his retirement and departure in the early 2000s. As the *gardien* at No.7, he looked after the church and the flats owned by the church, but he also took care of the luxury flats in the same building, sometimes occupied by rich Arabs!

He proved to be very dedicated to his work, and was also a faithful member of St George's. Not long after his arrival, he was invited to become one of the servers, eventually assuming the role of chief server. In this position, he carried out his duties with some pride and great attention to detail.

It was not long before he revealed his skills in the kitchen as well: an excellent cook, he often lent a hand at helping to prepare the Sunday lunches. St George's folk always knew that it was approaching 'his' day (when Awiya was in charge of the Chaplaincy lunch), for the kitchen fridge would mysteriously fill up with a series of bags, all labelled, containing food which he always termed his "stuffs"! On one memorable occasion, when the appointed food did not materialise, Awiya improvised some delicious - stuffed - vine leaves, a dish which left an indelible mark on the culinary history of St George's!

Occasionally, he gave a dinner party in his tiny *loge* at the entrance to No.7: clerical (and other) guests had to be prepared to fit into the rather cramped space and were seated at a dinner table, which, amazingly, pulled out of the wall. What's more, he never saw the need to turn off the television during the whole proceedings!

Awiya had fairly good health, but underwent heart surgery (during Fr Martin Draper's time), from which he recovered successfully.

He retired to his apartment in Leucate, near Narbonne in the Département de l'Aude (11), which he had bought earlier for holiday stays. During his retirement there, he continued to keep in touch with some people from St George's, while the priest of the Marseille Chaplaincy, Fr Wilson, proved a great help to him in his latter years.

He was a very amiable, sensitive friend to all at St George's, and leaves the memory of someone who put his heart into everything he did. In spite of his occasionally-expressed

desire to find a suitable companion, he remained single all his life.

## 1824-2024 : OUR BICENTENARY

**Elisabetta da Prati** looks forward to a particularly exciting series of events...

2024 is the Bicentenary of the foundation of St. George's, and we will be celebrating this in style throughout the year. Our Bicentenary will coincide with the Olympic Games being held in Paris, so it is important we plan around this and use it to our advantage.

Planning has begun! The St. George's Bicentenary Celebration Committee, chaired by Fr. Mark, has met twice to discuss ideas and logistics, and Fr. Mark has presented the ideas to the Chaplaincy Council so that we have their backing and approval.

The Bicentenary celebrations will be centred around three themes: the ecumenical history of St. George's; an official Church of England celebration; and church family celebrations.

The celebrations themselves will include Festal Eucharists, music, food, flowers, parties, broadcasts, more food, and events to suit all tastes!

In addition, a Hymn Competition, designed to find a new hymn (with new music) for St George's, will feature in the run-up to the Bicentenary year.

The Bicentenary Committee looks forward to sharing more news with the congregation soon about our celebrations and how we can all get involved.

## A HIGH POINT OF OUR YEAR!

**Pamela Hamilton** reminds us of a date for our diaries...

SAMEDI 27 NOVEMBRE 2021 : 11H00 -16H00

### CHRISTMAS MARKET / MARCHÉ DE NOËL



St George's Anglican Church

Entrée libre – No admission charge  
7, rue Auguste Vacquerie 75116 Paris  
Métro George V, Etoile ou Kléber  
[www.stgeorgesparis.com](http://www.stgeorgesparis.com)

(PORT DU MASQUE OBLIGATOIRE.  
CONTRÔLE DU PASS SANITAIRE À L'ENTRÉE.)

Après deux ans de suspension de notre « Bazaar » annuel (le Marché de Noël), c'est avec grande joie que nous vous annonçons qu'il aura lieu cette année **le 27 novembre à l'église anglicane Saint-Georges, de 11h00-16h30**. Venez déguster nos spécialités anglaises ! L'entrée est libre, le port du masque sera obligatoire, ainsi que le contrôle du pass sanitaire...

Pour tous renseignements complémentaires veuillez contacter Pamela HAMILTON au 06 70 42 68 08.

After two years' forced absence, the annual 'Bazaar' (or Christmas Market) returns to St George's. Be sure to mark the date:

**Saturday 27th November, between 11h00 and 16h30**

As always, English specialities will be on offer, in addition to a choice of snacks and a sit-down lunch. Wearing your mask is of course compulsory, and your Health Pass will be checked at the door.

For more details, please get in touch with Pamela Hamilton on + 33 6 70 42 68 08.

## THE MALAGASY COMMUNITY OF ST GEORGE'S

*Our Malagasy Community is a cherished and integral part of our church life. Here, **Père Nicolas** brings an update on its activities...*



La Communauté anglicane malgache à Saint Georges est organisée en équipes (liturgique, école du dimanche, finances, chants et musique, accueil) autour de son comité d'église pour mener à bien toutes ses activités.

Chaque 1er dimanche du mois, a lieu à Saint Georges la messe à partir de 16h30. Elle est célébrée en français et en malgache. En moyenne 70 personnes par messe y participent. Ce chiffre est en augmentation depuis septembre 2021 ! Des messes malgaches sont également célébrées lors des grandes fêtes de l'année liturgique (Noël, Pâques...).

Par ailleurs, nous organisons régulièrement des prières du soir par visio- et par audioconférence le 2ème et/ou le 3ème dimanche du mois à 16h00. Plus d'une vingtaine de célébrations ont été organisées depuis mars 2020.

Cette façon de célébrer et de partager la Parole a suscité l'engouement de nombreux Anglicans malgaches éparpillés dans le monde entier (différentes régions en France, Angleterre, Canada, Japon, Madagascar...). Entre 30 et 80 foyers sont connectés à chaque émission, ce qui représente 80 à 160 personnes. Cette activité, en complément de la messe à l'église, a permis de continuer à prier pendant les périodes de confinement et est même devenue indispensable. Elle a entraîné de nouvelles pratiques...

Pour la chorale par exemple, la production des chants pour chaque émission a nécessité l'utilisation de nouveaux logiciels (Audacity, Midi...) et des matériels hi-tech pour perfectionner les répétitions des chants.

La section École de dimanche n'est pas en reste. Elle est très dynamique avec nos trois monitrices : Voahangy Randrianarisolo (Peta), Mihanta Ranaivoson et Hasina Randzavola.

Trente enfants sont répartis dans les trois sections : petite-moyenne-grande. Le programme de la grande section est orienté vers "le digital au service de l'église". En juin dernier, lors de la clôture de l'année scolaire, les trois sections avaient animé de bout en bout une belle émission en visioconférence avec la participation des parents.

Nous réfléchissons aujourd'hui sur le sujet : "Saint-Georges, quel avenir pour demain?"

- ◆ Etude de faisabilité d'une 2ème messe en malgache
- ◆ Contribution de la communauté malgache :
- ◆ Mise en place de la "quête en ligne" lors des prières organisées en visioconférence
- ◆ Utilisation de nouveaux modes de paiement pour l'offrande (carte de paiement sans contact, vulgarisation des virements bancaires...)
- ◆ Diversification des activités communes avec les anglophones : messe commune, soirées à thème...

## TIMOTHÉ, GRAND MAÎTRE EN HERBE !

*St George's folk know that the church can boast of a number of talented young people. In late spring 2021, the entire nation became aware of one of them when a familiar face – along with proud parents, Stephen and Éliane – appeared on the prime-time French TV news.. Timothé's father, **Stephen Razafindratsima**, explains...*

Timothé vient d'avoir 15 ans, c'est un adolescent ordinaire qui rentre au lycée cette année. Il apprend le piano au conservatoire de Montgeron et joue au tennis de table à ses heures perdues. Il a découvert les échecs à six ans et demi et depuis, il continue à progresser en prenant des cours.

Actuellement, il est Maître FIDE comme Fr Andrew BIGG, l'ancien prêtre assistant de St-Georges, avec qui il jouait quelques parties dans la salle paroissiale il y a quelques années. Au classement ELO (similaire au classement ATP



des joueurs de tennis), il a dépassé Fr Andrew depuis quelque temps !



Nous avons eu le plaisir de voir Timothé passer au Journal de France 2 lors d'une émission sur les échecs, au moment où il jouait en équipe de France adulte lors de la Mitropa 2021 (Tournoi comprenant certains pays d'Europe).

Au mois d'août 2021, Timothé a pu avoir sa première norme de Maître International (MI) à Gijón, en Espagne où il était invité à participer à un tournoi fermé. Il lui faudra encore décrocher deux autres normes de MI pour avoir le titre. Son objectif est d'être Grand Maître, mais le chemin est encore long.

Nous rendons grâce à Dieu qui lui donne le talent. Il continue à travailler en gardant la foi, en effet « la foi sans acte est chose morte » (Jacques 2:17).

## CHOIR NOTES

*Soprano choir member, Jane Sageau, writes about her enthusiasm for the group and the joy they generate together...*

It's a love-story, I must admit, starting when I met long-time St George's choir members Sylvie and Adrian Shaw at a choir wedding, and sang with them. I discovered a mixed group of people, coming from all walks of life... and I couldn't help thinking that paradise must definitely be something very like that - lovely music, and happy people singing away... Shortly after, I moved to Paris and auditioned and, to my great surprise and joy, I was accepted. Since then, I have found my place on earth!

The group has changed members several times, but it's always the same choir: a lovely sampling of humanity... a kind, thoughtful, enthusiastic and welcoming family. I've come to enjoy ALL kinds of music, even plainsong! It's always fun to discover something new or challenging - or both!

I know that our music takes up a certain amount of time during our weekly masses, but, seriously, is there ever enough music in church? I've discovered the intensity of our church's Liturgical Year, and enjoyed the calm periods, the quiet ones, and the incredible crescendo in Holy Week (one of our highlights), but also the excitement of the Carol Service, or our weekends in Caen. Last but not least, of course, there have been our tours, in many parts of Europe, and even to my home-country, Argentina.

There's not a place on earth I'd not like to visit while singing with our choir! Frankly, I think I'm a very lucky person to be part of this group. Long may it continue!

## BEING A YOUNG ADULT AT ST GEORGE'S (1)

*As part of the overall vision for the Chaplaincy, a new group providing support for young adults (between 18 years of age and having children!) has had its first outing. Here, Edmund Linton, one of the leaders, outlines the way forward.*

After months of planning, a group geared to young adults has finally taken off at St George's! Headed by Edmund and Álvaro, the group, which is open to anyone after high school age and above, English- or French-speaking, will hopefully engage young adults in issues that are relevant to them. Having to balance an active life with the rigours of school, church, work and everything else in between, young people will find that the group offers a relaxed space where they can share their stories, interests and faith with others.

By helping to offer a warm and comfortable place to provide support, friendship and resources in the faith, the group aims to come together twice a month in order to offer everyone a chance to participate.

We intend it to develop in two directions. The first, which is popular with many young adults, is to put on a monthly "Friday-after-work" session of beer and food, offering a relaxed atmosphere to talk and socialise after a long week. The second will be a lunch after the 10.30am Sunday Mass, where, after feeding our souls, we will do the same with our stomachs!

What's more, the group has planned some pilgrimages over the next few years. These spiritual retreats will offer a time of prayer, fellowship, reflection and worship, opening up opportunities to discover or perhaps rediscover oneself.



Currently, we have planned the following calendar of events:

Saturday 23rd & Sunday 24th October 2021 - Lisieux  
Wednesday 25th to Sunday 29th May 2022 - Taizé  
October 2022 - Lourdes  
May 2023 - Taizé  
October 2023 - Israel

## BEING A YOUNG ADULT AT ST GEORGE'S (2)

Here, **Álvaro Sánchez**, another of the leaders, describes his personal experience of the first Young Adults' Group meeting.

This year, at the initiative of our Chaplain, a group of young adults was formed. It included university students, professionals, and those starting a family. The objective was for us to find support in the common experience of faith throughout our personal spiritual life.

In this context, a picnic was organized after mass on the 9th of May, on the banks of the Seine, at which we met together for the first time.

That meeting was a significant moment of connexion after a long period of separation due to the health restrictions, and it marked a kind of bridging of a gap of fear and isolation: there were eight of us, sitting, eating, chatting and laughing together! It was not only an experience of joy in being together but, above all, it was exciting because of the feeling that was generated – that we could once again make plans for the future. It was as if that dimension of life, which had been hidden by the pandemic, had finally been recovered. A real and concrete event of 'resurrection' that perfectly matched the Easter period when it happened! My overall impression about this picnic was wholly positive, especially because I felt a new era had opened for all of us; that's why I'm very thankful to have participated and I hope God will give us the opportunity to take part in more activities like this and keep the group alive and fruitful for a long time.

As a last word, I would like to invite other young adults to find out more about this group and join us in order to grow in friendship and fellowship and to discover the meaning of being a Christian in today's world.

For any additional information, feel free to contact either Edmund (edmund.linton@gmail.com) or Álvaro (alvarojose.sh@gmail.com).

## DOING THEOLOGY WITH BOOKS

**Mary Ann Baker** explains what it's all about...

What is the Theology Book Club at Saint George's? In the current context, it is a lifesaving buoy tossed onto the sea by our spiritual captain to rescue the struggling soul! Founded one year ago on the eve of the *deuxième confinement*, the group (with members drawn from many countries) has met regularly by Zoom to discuss a wide range of books carefully selected by Fr Mark. The way that I have come to understand how "theology" enters the picture, has been by reading each book and sharing my thoughts and feelings at the meetings with fellow members. So let me give you highlights of our course thus far.

On 1st October 2020 we set sail with *MERE CHRISTIANITY* by C.S. Lewis, based on the collection of the author's earliest wartime BBC radio talks. Ingeniously, we were led to examine and discuss problems of suffering, pain and evil in our troubled world. Our next stop on 5th November was the Philippines during the Marcos era, with Michael Arditti's *THE BREATH OF NIGHT*. The novel challenged our religious beliefs as we followed the narrator in search of saintly miracles attributed to a supposedly-martyred, English mission priest. By 3rd December, we had reached 16th-century cholera-stricken Italy with *THE BETHROTHED*, penned by Alessandro Manzoni. This monumental work was an overnight success when first published in 1827. Both Goethe and Lamartine praised its author highly, and his renown grew such that some 35 years later Verdi composed his famous *Requiem* to celebrate the year's mind of Manzoni's death. The sheer volume of the book, however (720 pages), dissuaded all but one in the group from finishing it, yet led to stimulating discussion and new resolve.

Rest and relaxation over the New Year boosted our reserves, so that there were many of us on 18th February 2021 who had read and were ready to discuss Oscar Wilde's *THE BALLAD OF READING GAOL*. "All men kill the thing they love..." were powerful words indeed, and they set the stage for our next port of call, the Hassidic community of Booklyn (NY) on 18th March, with *MY NAME IS ASHER LEV* by Chaim Potok, rabbi and gifted storyteller. This brilliant novel followed the development of a talented young Orthodox Jewish boy and begged the question: what is art? Undaunted, we continued our journey on 22nd April, and entered into the metaphysical world of utopian chaos according to Mikhail Bulgakov in his masterpiece, *THE MASTER AND MARGARITA*, another hefty tome with a bewildering cast of characters, including Satan himself.

Having begun the course as mere amateur readers, we finished our itinerary safely and all the wiser for the experience on 24th June with Barbara Pym's posthumously-published novel, *AN UNSUITABLE ATTACHMENT*. The book's fictional parish setting in North London and its many interacting characters seemed as strangely familiar to me as home.

So where is theology in all of this? In the preparatory reading, the collective examination and discussion? Or is it to be found in the identifying and sharing of our individual thoughts and feelings? Perhaps the answer lies in the resonance after the fact, that makes me want to read *DEATH COMES FOR THE ARCHBISHOP* by Willa Cather, the first lap mapped out for us by Fr Mark as we resume the quest after *la Rentrée*. Do join us – all are welcome aboard.

(Up-to-date information about the Theology Book Club is published via the MailChimp e-newsletter. Ed.)



## ST GEORGE'S AT CÎTEAUX

A 'Grateful Retreatant' describes the Parish Retreat, which took place in Burgundy in early October 2021.

The many members of St George's who have spent their working lives in business will be familiar with the concept of 'key success factors' for a project. There are a number of these required for the success of a Retreat: of course, the intelligence and commitment of the participants was not a problem for us (or, if it were, nobody complained about it!); the accommodation for the Retreat is important: that depends on the decision of the organiser, and, in this case, I think that everybody was happy.

We were housed in a Trappist monastery at Cîteaux, near Nuits-St-Georges in Burgundy. It was explained to us that the Trappist order is particularly severe in terms of the life of the monks; however, the monks that we met went out of their way to greet us and ensure that our own stay there was comfortable. Although the abbey was founded in 1098, most of it, including the building we stayed in, is modern. It is set in attractive grounds, and we had the advantage of a guided tour around these during our stay.



But clearly, the most important success factors for us were the content, the clarity and the relevance of the presentations made.

Fr Jeffrey has great experience as a priest and of the needs of Christians in his spiritual care. He has held positions of significant responsibility during his work in England, he is gifted as a public speaker and in giving presentations. One of his techniques is to quote from his personal experience of what he has found helpful in the Christian life. Another is to give the "official" advice on dealing with a particular difficulty, to explain its benefits and its demerits and then to speak of the way that he has experienced of coping with the latter. I personally found this particularly helpful. He spoke to us from fully prepared texts, but was able to do that in a way that made it seem as though he was speaking extempore. At the end of each presentation he then distributed the text to us all, explaining that this was because, if he had given us the text in advance, we would have read the text instead of listening to him! The subject

of different aspects of prayer was covered very thoroughly, and I expect to find these texts invaluable in deciding what changes to make in my own prayer life to take advantage of his teaching.

There was joy for us on the Sunday morning. We attended mass in the chapel, where the monks offer Eucharistic Hospitality to all who believe in the Real Presence. The way the mass was celebrated was unusual for us but both moving and beautiful, and our full participation in it was a superb conclusion to our Retreat.

### ECUMENICAL MATTERS – 'FRENCH ARC'

*Sonia Taylor explains the significance of this organisation, not always well understood...*

French ARC is a body for Anglican - Roman Catholic dialogue, known in French as *Le Comité mixte anglican - catholique romain pour la France*. It was set up in 1970 by the Conference of French Bishops and the Anglican Jurisdiction of Northern and Central Europe, which later amalgamated with the Diocese of Gibraltar to become the Diocese of Gibraltar in Europe. We should therefore have celebrated our Jubilee last year but were prevented from doing so by the Covid-19 lockdown. Nowadays, French ARC is co-chaired by a Bishop on the French side, the present Roman Catholic Chairman being Mgr Bernard Ginoux, the Bishop of Montauban, and on the Anglican side by a senior priest. Frs Roger Greenacre, Martin Draper and Matthew Harrison all co-chaired French ARC in their time, and the present Anglican Co-Chairman is the Revd John Murray of Strasbourg.

French ARC, as well as a number of other bilateral ARCs which were subsequently set up elsewhere in Europe, for example in the UK and Belgium, is an emanation of ARCIC (The Anglican-Roman Catholic International Commission), established in 1967 by Pope John Paul VI and Archbishop Michael Ramsay, to look afresh together at areas in the two Churches where there was a perceived theological difference, to see how far agreement might be possible. We have come a fair way since those early days, and the ecumenical approach has moved on. ARCIC is now in a third round of discussions, known as ARCIC III. Its first report on the topic of ecclesiology, named *Walking Together in the Way*, sets out a new methodology of ecumenical relations called 'Receptive Ecumenism', whereby through humbly engaging in dialogue and comparing their approaches to issues of common concern, each Church seeks to learn from the other. ARCIC III is now focusing on the discernment of ethical issues.

French ARC has adopted the methodology put forward by ARCIC III but does not necessarily study the same subjects as the International Committee, nor does it report to it. I gather that in the early days, the work of the national ARCs was more closely related to what went on in ARCIC. However, today, French ARC notes what is happening but seeks to look at issues that are relevant to the situation in France. For example, over the years a lot of translation work has been carried out on Anglican services. In Fr Martin's day, after the publication of *Common Worship*, French ARC produced translations into French of the pastoral offices: Baptism and Confirmation, Marriage and Funerals. Today we have just completed translations of the

offices of Morning and Evening Prayer for use at ecumenical services, alongside Roman Catholic Laud(e)s and Vespers. This work follows a joint study of the history of the Liturgy of Hours, or the daily offices, in our two Communion, undertaken by French ARC under Fr Matthew Harrison and Mgr Le Gall, the Archbishop of Toulouse. That work culminated in a report entitled *O Lord, open our Lips*. Our translations have been authorised on an experimental basis for a year by our Diocesan Bishop. After this interim period, the translations will be passed on to the relevant Church of England bodies for final approval. Since completing our translations, we have been looking at lay ministry in each of our two Churches. There are considerable differences in the roles played by lay people in the Roman Catholic Church and the Church of England, although both Churches agree that lay people are not there to substitute for priests when they are not available. The Roman Catholic Church is now very much engaged in the development of synodality, which has been given a strong impetus by Pope Francis. This could be an interesting area of study, since the Roman Catholic understanding of synodality appears to be very different from the Anglican approach.

The French Bishops' Conference recently appointed Père Miguel Desjardins as its new Ecumenical Secretary to replace the outgoing Secretary, Père Emmanuel Gougoud. Since the Ecumenical Secretary also acts as Secretary for French ARC, it will be interesting to see what fresh ideas and insights Père Miguel, who is a member of the Communauté du Chemin Neuf, brings to the group.



(Thanks to Fr Martin Draper for insights into the earlier years of ARC.)

## ECUMENICAL MATTERS - TOWARDS THE UNITY OF CHRISTIANS IN FRANCE

**Natacha Tinteroff** looks at the 20th Anniversary of the Reuilly Common Statement...

The Reuilly Common Statement was signed in Canterbury and Paris over the course of the summer 2001. It called for a closer relationship between the Anglican Churches of Britain and Ireland and the traditional French Protestant denominations, with the expressed commitment of working towards the full visible unity of the Church through a broad ecumenical and theological dialogue in Europe. Its provisions offered many possibilities for common worship, witness and service. Bishop Christopher Hill referred to it as "a decisive step forward in the direction of a visible unity and a closer sharing of word and sacrament allowing for mutual hospitality in worship and witness".

Due to the COVID pandemic, the Celebration of the 20th Anniversary of the Reuilly Common Statement on 23rd June 2021 was held in an online bilingual service, attended

by members of the signatory churches and addressed, amongst others, by the Archbishop of Canterbury. Prayers of thanksgiving were offered for experiences past as well as for new and exciting current developments.

Indeed, a crying need exists for the Reuilly Common Statement to bear more fruit at the grassroots level. A task group under the leadership of Bishop Robert Innes (Anglican Diocese in Europe) and Pastor Christian Krieger (President of the Conference of French-speaking Protestant Churches) which had been set up to monitor the effects of the Statement, shared many positive findings. For example, due to a lack of church buildings, Anglican chaplaincies often worship in Protestant churches with occasional joint services, most notably bilingual Lessons and Carols. Experiments in collaboration in cities like Lille and Lyon have led to stronger cooperation among the churches. Church of England ministers Jack MacDonald in Metz and Andy Buckler in France-at-large have significantly served and contributed to French Protestant churches.

This year, a pioneering programme has taken inter-church cooperation one step further: for the first time, Anglican priests are working in partnership in Lyon and Strasbourg in joint pastoral ministries within a French Protestant parish and through the bilingual mission and outreach at respective local Anglican chaplaincies. This is an important development in closer fellowship between our churches. Other areas of Christian life and witness that have been identified as short-term working priorities by the national steering group include common youth ministries and common Christian training for both the lay and ordained.



**EGLISE PROTESTANTE  
UNIE DE FRANCE**  
communio luthérienne et réformée

The fact remains that the goals of the Reuilly Common Statement can best be achieved at the local level, not least of all here, at St George's, Paris, where we enjoy a long-established ecumenical tradition!

## MAGAZINE ANGLICAN

*A pioneering radio programme for French speakers with an interest in the Church.*

"MA", as it is sometimes known, is a monthly programme, presented in French by Laurence Moachon, journalist and broadcaster, and co-presented by John Crothers, Newsletter editor at St George's.

The programme, which shares the bandwidth of Fréquence protestante (100.7FM and DAB+) took to the airwaves in 2012 and has been going strong ever since, with a broadcast every last Saturday of the month at 12.05pm. A number of members of St George's have already appeared on the programme: all can certainly benefit from

its eclectic and informative nature, which aims to give a balanced view of Anglican life in a world context. Studio interviews with personalities of the Anglican Church (including a recent one featuring our own Fr Jeffrey) are interspersed with items recorded on location around the world and music from Anglican churches, cathedrals and college chapels.

In fact, some of the best Anglican music to be heard in France is available here! Of particular note is the December edition, which invariably features some aspects of 'an Anglican Christmas', including recordings of the famous Nine Lessons and Carols service.

Past editions have dealt with topical issues concerning the worldwide Communion, the differences between 'High Church' and 'Low Church' in theology and forms of worship, the life of Anglican writer and thinker C.S. Lewis, the influence of Anglicanism on the French Catholic Church, the Anglican Church in Madagascar, and so on. The programme aims to be a resource for the French-speaking Church worldwide: communications sent from around *le monde francophone* regularly testify to that. Feel free to investigate it for yourself using the following link: <https://frequenceprotestante.com/emission/magazine-anglican/>

## POETRY CORNER

*In each edition we hope to publish occasional poetry – some of it truly 'occasional', some written with less specific circumstances in mind. Our first is by the former Chaplain at Girton College, Cambridge, Revd Dr Malcolm Guite, and falls into the first of those categories. It was sourced from June 1st's Church Times.*

### LINES WRITTEN IN A TIME OF CONFINEMENT...

I'll keep the rules my country has imposed,  
My life, like my small garden, is enclosed,  
But still I'll raise a glass and pledge my friends,  
Although, for us, the tavern door is closed.

For in my cellar, ranged in dusty rows,  
Are sleeping poets waiting to disclose  
Their memories of St. Emilion,  
Whose vineyards reach to where the Dordogne flows.

And with these wines I travel where I please  
From Rhineland to the lofty Pyrenees,  
I saunter though the châteaux of the Loire,  
Drawing the cork on any one of these.

So with the poets, let me praise the vine  
And pledge my absent friends in vintage wine,  
Sensing, sometimes, the savour at my lips  
Speaks of a love both human and divine.

And when I come to taste my life's last drop,  
When all that flowed in me comes to a stop,  
Then let me see my Saviour pledge his love,  
Come close to me, and help me drink the cup.

From *Quarantine Quatrains*

## BRAIN TEASERS

*'A Parishioner' sends these testing questions... Solutions to them all are to be found on the back page.*

We all know the expression, generally attributed to a rather snobbish wine devotee: "You'll be amused by its presumption". But who first coined it? What was the phrase in full? How was it used?

Can you complete the quotation, "Poor Mexico...?"

How well do you know the Authorised (King James) version of the Bible? Below are twelve quotations, all from the Old Testament. All you have to do is name the books from which each is taken:

1. When the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city.
2. All is vanity and vexation of spirit.
3. The voice is Jacob's voice, but the hands are the hands of Esau.
4. Mene, Mene, Tekel, Upharsin.
5. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.
6. How are the mighty fallen, and the weapons of war perished.
7. Out of the strong came forth sweetness.
8. A word fitly spoken is like apples of gold in pictures of silver.
9. Come, and let us cast lots, that we may know for whose cause this evil is upon us.
10. Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?
11. For unto us a child is born, unto us a son is given...
12. She painted her face, and tired her head, and looked out at a window.

### AS NOT WRITTEN BY...

**Robin Baker** issues a challenge to our readers! You are invited to choose an author and write a pastiche in his/her style, ideally about St George's Church, about Paris or about both, to be published in this magazine under the above heading. For a Church of England Chaplaincy, says Robin, how other could we start than by imitating Anthony Trollope? (1815-82)

### The Bishop goes to Paris

He had never expected to become Bishop in Europe. Indeed, that should be put more fully: Dr Grantly had no longer expected to become a bishop at all. Since he had lost the chance of becoming Bishop of Barchester because the government favourable to him had fallen, just as his father, the previous bishop, had died, leading to the appointment of Dr Proudie as the titular bishop and his wife assuming the position of *de facto* bishop, Dr Grantly had continued as Archdeacon of Barchester without hope of further preferment. But now, matters had changed.

Mrs Proudie had become reconciled to her husband's former chaplain Mr Slope and regretted having arranged his expulsion from Barchester. She found that she missed his company. Despite, materially, his position being good, she felt that he must inevitably still wish for ecclesiastical preferment. She therefore decided that he should become Archdeacon of Barchester. The fact that she had arranged that would no doubt ensure that their previous friendship



could be re-established. But for that to be achieved, a new position would have to be found for Dr Grantly.

The new Diocese in Europe had just been formed and so a new bishop was needed. Clearly no diocesan bishop in England would accept a transfer to Europe, which gave no prospect of a seat in the Lords, no palace to live in and the burden of the constant inconvenience of travel in continental Europe. Indeed, the position was hardly likely to appeal even to any suffragan bishop in the UK: they were either too old or they had already identified the diocese to which they hoped for promotion and had invested much time in lobbying for it.

But an elderly archdeacon who had a difficult relationship with his bishop and, more importantly, with his bishop's wife: that was a different matter.

So, on his wife's instruction, Dr Proudie had words in the appropriate ears, and Dr Grantly had been consecrated.

As there was no palace for the new bishop, he installed himself in Fulham Broadway, where there was a church that suited his High Church preferences available for him on those Sundays when he was not in his own diocese. And the need for the installation of a new Chaplain in St George's Church, Paris, came as a rapid requirement for his first venture into his new realm.

The journey there was far worse than he had expected. The lengthy coach journey to Dover was unpleasant, but the real trial came with the sea voyage to France. Dr Grantly was not a good sea traveller. He sought to improve his state of mind by thinking as to how, in the future, making this journey could become less troublesome. The obvious solution was a tunnel under the Channel. But Dr Grantly was wise enough to realise that this was impossible. No horses drawing a carriage could ever be persuaded to enter a road tunnel, still less to pull a carriage in it for over twenty miles. Of course, there were now these new-fangled steam engines used on the developing rail system. Could a rail track be built underground or indeed under the sea? A few moments thought was sufficient to show Dr Grantly the impracticality of such an idea. Driving a coal-fired steam engine in such a long tunnel would be far too dangerous, and probably totally impossible because of the lack of oxygen. It was clear, avoidance of a sea crossing by boat could never be achieved.

Dr Grantly did not approve of France's Second Empire. The Emperor was a scion of the Bonaparte family, proud to be so and indeed dependent on that for his position. His immoral behaviour, particularly his infidelity to the Empress, was an open scandal such as England had experienced under George IV and certainly no more acceptable for that.

Paris, on his arrival, appeared to have been turned into a building site; new roads, apparently to be described as 'boulevards', were under construction everywhere. It was all as disagreeable as the character of the Emperor himself.

St George's church was in Avenue Marboeuf, a small, unattractive road. The bishop's opinion of the French deteriorated even further when he saw the site of the location that they had evidently thought fit for a place of

Church of England worship. But it could have been worse. On his way there, Dr Grantly had passed the Arc de Triomphe, a monument built in the most hideous French taste to purported military victories that the country claimed. He gave inward thanks that there was no Church of England establishment anywhere near that dreadful sight and pledged to himself that there never would be...

But, once in the church and with the new incumbent, his mood changed. The Tractarian movement could not have been better expressed in the style and content of the worship and the conduct of the congregation. Dr Grantly felt that he had found a new spiritual home. Certainly, this would not be the last visit he would pay to St George's. And he owed this experience to Mrs Proudie.

He thought to himself: should I write and thank her? But then he concluded: probably better not.

### HOPE SPRINGS ETERNAL...

*In this bicentenary year of the death of Napoleon Bonaparte, Peter Hicks, our Churchwarden and Director of Music, dons his other 'tricorné' – as Head of International Affairs and Historian at the Fondation Napoléon – and offers an insight into the Emperor's religious beliefs...*

In the spring of 1819, the 20th Foot Regiment arrived on the island where it was quartered in Jamestown, Francis Plain and Lemon Valley, at High Knoll and Ladder Hill. They were to replace the 66th in February the following year, whence they would have the honour of accompanying the Emperor to his last resting place. Rather surprisingly to modern eyes, there was a kernel of soldiers in this regiment who were "serious and zealous Christians", notably, Robert Carter Oakley and George Horsley Wood.

In 1820, the Royal Navy ship *Vigo* arrived for its tour of duty guarding the island with an invalid young midshipman aboard, barely 21, a certain Robert Grant (1799-1820), cared for by his dear colleague midshipman, R. J. Mellish. Grant was from a large Scottish Lowlands family, who (it would appear) frequented the noble Hope family at Granton House in downtown Edinburgh and probably went to school with his near contemporary, Rear-Admiral Charles Hope. After a turbulent youth, Robert entered the Navy and found himself on board *Vigo*, heading for St Helena.



Catching consumption - and religion - shortly after *Vigo* set sail from Britain, Grant asked his friend Mellish to read to him from the Holy Scriptures as he lay suffering in the Flag Lieutenant's cabin. On arrival at St Helena, the young Scot was initially hospitalised at the insalubrious High Knoll hospital. Later, after requests made by his friend and

'brother in Christ', George Horsley Wood of the 20th Regiment, he got himself sent finally to Mason's Cottage (Teutonic Hall), an outlying piquet from Deadwood Camp, 'a gunshot' from Longwood House that marked one of Napoleon's limits. Wood, Armstrong (a local Lieutenant in the St Helena Artillery), and Mellish, who came as often as he could, all tended to Grant and accompanied his final days, witnessing notably the miracle of him surviving – just – to his birthday (his 21st and his majority), and so being able to bequeath £10,000 to his mother, instead of to his younger brother.

All the details concerning Grant's invalidity and death on the island (including, verbatim, all the prayers the dying Grant offered up) were later communicated - mostly by Wood, but also by others - to the (Reverend?) Thomas Robson (in India at Ahmednagar in 1825), who published them in two editions, one in India and the second in London in 1827, under the title *St Helena Memoirs: An Account of the remarkable Revival of Religion that took place at St Helena during the last Years of the Exile of Napoleon Buonaparte*.

Why is all this interesting? Well, according to Robson, when they were praying together (Grant, Wood, Armstrong, Oakley and Mellish), they got it into their heads they should pray not only "that God would mitigate [the Emperor's] severe bodily sufferings during his long illness" but also for his conversion to Protestantism! George Horsley Wood (presumably the source for Thomas Robson's information) himself recounted that he had received from David Bogue a French translation of the latter's celebrated religious tract on the New Testament, written in 1801 and subsequently translated into several European languages. David Bogue was an extremely influential non-conformist minister who played a huge role in the growth of British Christian missionary work abroad. His wife Charlotte (née Uffington) had already had a go at converting Napoleon five years earlier while he was still in France. She confessed to Wood that she had sent a version of her husband's tract to Carnot during the Hundred Days, hoping that Lazare would hand it on to the Emperor. The *St Helena Memoirs* recount how Bogue's tract in French was sent to Longwood, and how Madame Bertrand handed the copy actually read by Napoleon back to Oakley (who was employed teaching the Bertrand children), though the Grand Maréchal Bertrand could not vouch for how attentively the Emperor had actually read the document. In the end, in February 1822, George Horsley Wood sent the copy supposedly read by Napoleon back to Bogue in England, much to Bogue's delight. It had, however, all been in vain. As Napoleon had confessed to Barry O'Meara four or so years earlier, "Io credo in quanto crede la Chiesa [Cattolica]" (I believe what the [Catholic] Church believes). The Emperor probably received Extreme Unction; he certainly noted in his will that he "die[d] in the Apostolical Roman religion, in the bosom of which [he had been] born more than fifty years" earlier.

### FOR YOUR LIBRARY...

**Sean Rose**, a member of our Chaplaincy Council, is a respected novelist, art critic and journalist. He has appeared on *France 24* and written for various magazines, where he addresses issues of society, present and past. His latest book, published by the

prestigious Editions Rue d'Ulm in June 2021, is a translated and annotated edition of William Makepeace Thackeray's *Letters to a Young Man about Town*, which first appeared in *Punch* in 1849. To find out more about this latest addition to Sean's oeuvre, including a review, click on the following links:

<https://www.pressens.fr/588-lettres-a-un-jeune-londonien.html>

<https://madame.lefigaro.fr/celebrites/peut-on-encore-se-comporter-en-gentleman-interview-livre-thackeray-lettres-jeune-londonien-130721-197425>

<https://www.franceculture.fr/emissions/sans-oser-le-demander/qu-est-ce-qu-un-gentleman>

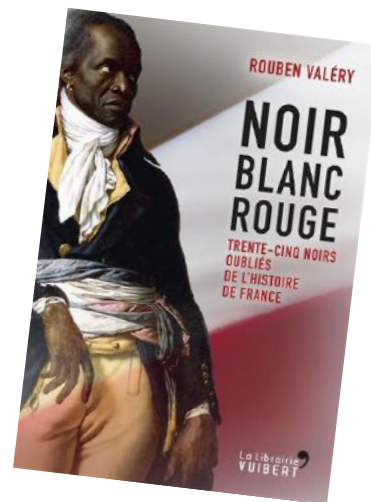
Écrivain et journaliste, Sean Rose a travaillé pour divers médias dans le domaine culturel (Libération, France Culture, France24). Il collabore aujourd'hui au Cahier littéraire de LH Le Magazine et à la revue Études. Son dernier roman, *Le Meilleur des amis*, est paru chez Actes Sud en 2017.

**Rouben Valéry**, one of our faithful servers and a long-standing member of St George's, is a successful educator and published author. Here he briefly relates the direction his life in literature has taken...

Writing has always been a dream of mine.

During my lessons, I often asked my students this question to motivate them: do you want to live your dreams or live in your dreams? That was, until the day I asked myself the same question...

For months, I accumulated all the information I had obtained on the forgotten Blacks of French history, a theme that had fascinated me since adolescence. I wrote several versions of the fate of these people and offered them to editors. I had thirty refusals! The thirty-first was the right one: it was Albin Michel. Thus was born my first book, *Noir, blanc, rouge: Thirty-five forgotten Blacks in the History of France*, published in April 2014, which sold tens of thousands of copies and is still selling today.

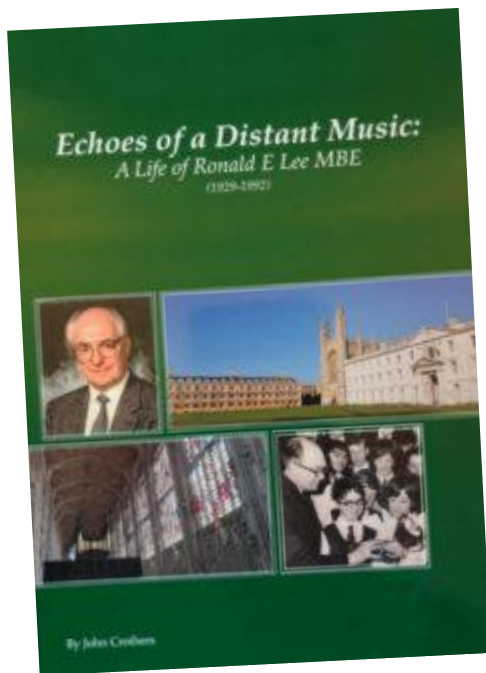


The seal of approval was a letter from the then President, François Hollande, thanking me for sharing my account of these little-known historical figures. Since then, two other books have been published: *Brexodus – At Her Majesty's Private Orders* and *An Astonishing Fate*. And more projects are on the way!

Here is a link to a *Europe 1* programme, presented (in French) by Franck Ferrand. Rouben is interviewed about his first book around the 25-minute mark:

<https://www.youtube.com/watch?v=OSY8V-K9WaQ>

**John Crothers**, Editor of your Newsletter and member of Chaplaincy Council, published his first book in November 2019.



**Echoes of a Distant Music** 978-1-5272-5176-2 is available from [www.thebookwell.co.uk](http://www.thebookwell.co.uk) and traces the life and work of one of Northern Ireland's most talented musicians and musical directors, Ronald (Ronnie) Lee. The book has received favourable reviews in *Choir and Organ*, *CMQ* (*Church Music Quarterly* – see below) and *Cathedral Music*. It has also featured in two editions of the French radio programme *Le Magazine anglican*.

The following links will take you to these:

<https://frequenceprotestante.com/diffusion/le-magazine-anglican-du-24-10-2020/>

<https://frequenceprotestante.com/diffusion/le-magazine-anglican-du-28-08-2021/>

Ronald Lee (1929–92) was one of the most significant figures in Irish choral and church music. He made an annual pilgrimage to King's College, Cambridge and was once fortunate to conduct his school choir there – King's inspired the sound he wished his choirs to produce and his choral repertoire throughout his life. This well-researched, beautifully presented book by John Crothers includes contributions from Barry Douglas, Yan Pascal Tortelier, David Willcocks, Stephen Cleobury and John Rutter. The calibre of these contributors and Crothers's own moving account of the life of this inspiring, well-respected man makes the reader aware of what a significant musician Ronald Lee was. Containing several moving tributes to the most modest of men, and detailing the experiences he gave his choirs and congregations, this is a poignant and inspiring read. (Julian Elloway, *CMQ*)

## FROM THE CHAPLAINCY REGISTERS

### Holy Baptism

- 2019 Chance Williams (adult)  
Aro Hojahaminhira  
Tiana Rakotoarsoa (adult)  
Yannick Jordan Munyakazi
- 2020 Gabriel Nirina Plume  
Lussy Anyah Nomenanohy
- 2021 Saina Manohisoa Rasoamahenira  
Lisy Sarah Rasoamahenira

### Holy Matrimony/Blessing after a Civil Marriage

Matthew Morel & Mitasoa Randrianarisolo by Fr Nicolas at Notre Dame de Villeréal, Lot et Garonne.

### Funerals

- Pamela Lake  
Viviane Anley  
Ralph James Watt  
Antoinette Veness  
Patricia Poisson  
Jean David Ratsimba  
Albert Andrianjafy Rakotondramanana  
Yves Hery Ramanitra

## BRAIN TEASERS – ANSWERS

The exact phrase was: "It's a naïve domestic Burgundy without any breeding, but I think you'll be amused by its presumption." It was used by James Thurber as the caption to a cartoon in *The New Yorker* in 1937.

"Poor Mexico – so far from God and so near to the United States!" Porfirio Díaz (1830-1915)

1. Joshua 6
2. Ecclesiastes 1
3. Genesis 27
4. Daniel 5
5. Exodus 3
6. 2 Samuel 1
7. Judges 14
8. Proverbs 25
9. Jonah 1
10. Job 38
11. Isaiah 9
12. 2 Kings 9



# Diary 2021-22



## A handy calendar of what's on at St George's Anglican Church, Paris \*

\* Covid-19 permitting!  
Please check our website for up to date information.

- 11 Sept**      **Chaplaincy Council Away Day**  
Keep them in your prayers! It's an away-day at Sacre Coeur for your Council members.
- 8-10 Oct**      **Retreat at Citeaux**  
Led by Fr Jeffrey we're off for silence, space and contemplation in Burgundy.
- 25 Oct**      **Quiz Night**  
A chance to stretch your mind with friends at the famous Quiz. Bring and share supper.
- 16 Oct**      **Chaplaincy Day 1030-1530**  
A day for the whole Chaplaincy—including you—to think about what God is asking of us over the coming years. At St George's with a Bring & Share Lunch.
- 17 Oct**      **Harvest Festival**  
Gifts go to the Banque Alimentaire at St Pierre de Chaillot.
- 23-24 Oct**      **Young Peoples Group**  
A pilgrimage to Lisieux—see the website for more details.

## TOUSSAINT

- 1 Nov**      **All Saints**  
1030      Solemn Eucharist
- 2 Nov**      **All Souls**  
1930      Solemn Eucharist  
We take the Communion of Saints seriously and pray for those we love but see no longer. If you'd like names added to the Chaplaincy Chantry Book please contact the Chaplain.

- 6 Nov**      **Gilbert & Sullivan in Paris**  
An evening of much loved music and fun with songs and choruses from G&S (no musical skills required!). Bring & Share supper.
- 11 Nov**      **RBL Service of Remembrance**  
1500 at Cathédrale de St Louis
- 14 Nov**      **Confirmation Eucharist 10h30**  
with +David Hamid
- 27 Nov**      **Christmas Bazaar 10h30**  
The bazaar is back—bigger and better than ever!
- 12 Dec**      **9 Lessons & Carols 18h00**  
Book online for a seat at our traditional Carol Service.
- 18 Dec**      **Nativity Play & Carol Service**  
Book online for the Malagasy Carol service and Sunday School Nativity.

## CHRISTMAS SERVICES:

- 24 Dec 1800**      Family Eucharist  
**2200**      **Midnight Mass of Christmas**  
                 & Blessing of the Crib  
                 Champagne Reception to follow.
- 25 Dec 0830**      Dawn Eucharist (BCP)  
**1030**      **Eucharist of Christmas Day**  
                 1630      Messe Malgache
- 26 Dec 0830**      Holy Communion (BCP)  
**1030**      Sung Eucharist

- 12 Feb**      **Lent Study Day**  
Lent 2022 begins with a Study Day followed by weekly Zoom sessions). Lent includes Bible Study in French and English, a Lent Book Group and Stations of the Cross.
- 26 Feb**      **Lenten Quiet Day 1030—1500**  
Spend time in quiet reflection in preparation for Lent.
- 23 Apr**      **St George's Day Festival 1030**  
Our preacher will be The Ven. Edward Dowler and the Eucharist will be followed by lunch.
- 30-2 May**      **Choir Tour to Noto, Sicily**  
Hosted by Fr Francisco Ingegneri in the baroque city of Noto.
- 15 May**      **Spring Sale 11h00-15h00**  
A sale of books and clothes in the Parish Hall.
- 26 May**      **Ascension Day 10h30**  
Our annual Eucharist with St Michael's, Paris. See the website for more details.
- 5 June**      **Pentecost 10h30**  
Celebrating the many languages and cultures that make up the Body of Christ at St George's. Followed by a picnic lunch with games, etc. in the Bois du Boulogne.
- 26 June**      **Madagascan Independence Day**  
Our worship at 1030 and lunch at 1300 will be hosted by the Malagasy community at St George's.
- July**      **Pilgrimage to Taizé**  
We're going to take part in a Reflection Week for young people between 18-35. High school students and adults over 35 will

follow their own programme.

## GIVING TO ST GEORGE'S PARIS

We're a really diverse group of people in the congregation of St. George's, but we do have at least one thing in common: St. George's is very important to us all.

St. George's enriches the lives of each of us, in various ways. It's our church, and we feel very fortunate to be members of it.

And we all want it to thrive and grow. We all want it to continue its very special kind of ministry and tradition, its very special style of worship and fellowship.

St. George's is the focus week by week of a regular pattern of masses, culminating every Sunday in the inspiring 10.30 Sung Eucharist with our marvellous choir, and the fellowship that follows at wine and cheese and our Parish Sunday Lunches.

St. George's also devotes much clergy time to other important areas, including teaching the faith, visiting the sick, our thriving Malagasy community, ordinands on the Ile de France and our growing ministry to young people and students. In addition, St. George's has a particular role to play in ecumenical affairs in France.

Managing a number of retired clergy alongside your priests we regularly serve the growing community at St Mary's Anglican chaplaincy in Caen. And both you are busy at most times of the year preparing candidates for confirmation and generally accompanying all of us in the deepening of our faith, through study groups, retreats and individual spiritual guidance.

Can you help support St George's financially? After the pandemic we are looking for an increase in giving. Can you manage a regular commitment or a one-off gift? See our RIB below for details of how to pay into St George's account.

**Good news for tax payers in France!** The fiscal deduction on identifiable donations has been increased from 66% to 75% for the period from 2/6/21 to 31/12/22 (within the limit of 20% of "revenu imposable"). This means the net cost to you of a €100 donation would be reduced to €25 instead of €34. For example, increasing the donation to €130 would result in same net cost of €34 previously! Please consider increasing your giving if you can to cover our increasing operating costs.

### HOLY WEEK 2022

We are invited to use this week as a retreat—focussing on the Passion, Death and Resurrection of Jesus—to power our Christian living.

**About our preacher:** Fr Jeffrey is Associate Chaplain at St George's, before which he was Dean of St Albans Cathedral for many years. When he last preached Holy Week here in the '90's he was Dean of Magdalen College in Oxford. He is a New Testament scholar and is keen on preaching and teaching good theology in ways that do not bore people to death.

#### Palm Sunday—10 April

0830 Holy Communion (BCP)

1030 **Solemn Eucharist** with *Blessing of Palms & the Passion Gospel according to X*

1630 Messe Malgache

#### Monday, Tuesday, Wednesday 11-13 April

1830 Sung Eucharist followed by Address

#### Maundy Thursday—14 April

1930 **Solemn Eucharist of the Last Supper** with *foot washing and the watch until midnight at the Garden of Repose.*

#### Good Friday—15 April

1200 Stations of the Cross

*Live-streamed from St George's*

1930 **Solemn Liturgy of the Day**

#### Holy Saturday—16 April

1030 Church Cleaning till 1300

2000 **The Easter Vigil**


*followed by a champagne reception in the Chaplain's Flat*

#### Easter Sunday—17 April

0830 Holy Communion (BCP)

1030 **Solemn Eucharist of Easter Day**

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