



The Marksman

**The magazine of
St. Mark's Church, Versailles
and
St. Paul's Church, Chevry.**

OCTOBER 2011

Welcome

The rentrée Marksman covers a wide spectrum, from Paul and Clare's farewell to the Authorised Version of the Bible, from New Wine to The Purpose-Driven Life. On a lighter note you'll find useful (?) information about Ben Franklin, an Icelandic lullaby, the joys of cleaning loos and of meeting Princess Anne (who might not be amused at being called a lighter note?).

Many thanks to all contributors, including several new names !

John Penhallow

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Du Tac au Tac ! A boy asks his father to use the car and the father replies "No, not until you cut your hair!".
The boy replies "But Dad,...Jesus had long hair!"
To which his father says, "Yes, but Jesus walked everywhere."

A Word from Elaine...

Dear Friends,

It is with great pleasure I pick up my pen to write my first article for the Marksman. We are well and truly into the Rentrée now – theoretically with less running around trying to find impossible stationery (once we were asked for ‘un protégé cahier petit modèle écossais rose!’) and settling into our new routines.



Thank you all for your prayers and kind thoughts during my operation. I 'm now glad to say that it's back to business as usual. As usual as anything can be during an interregnum! One thing that is constant – interregnum or not and that is that Jesus came to offer us the fullness of life. He saw us enslaved and came as our liberator. He saw us lost and came to show us the way home. He saw us confused and brought us the truth. He saw us lonely and came to show us the Father's love. He also came to bring us joy. 'That my joy may be in you' John 15:11 He came to share his own happiness with us.

How I would have loved to have met Jesus here on earth! His personality was so attractive, his character so magnetising that everyone wanted to be with him. It is true that the Gospel doesn't relate stories of Jesus shrieking with laughter or telling jokes around the campfire, but we do know he has a sense of humour and at times we can almost see a wry smile on his face. I believe Jesus had a joyful heart. If men, women and children would cluster around him and bask in his company, it wasn't because he was always grumpy and wearing a frown. His own inner joy was contagious. We read that Jesus 'rejoiced in the Holy Spirit' (Luke 10:21).

He tells his disciples to ask in order to receive 'so that your joy may be full' (John 16:24). He says that after the pain of his passion was finished ' your hearts will rejoice and no one will take away your joy from you' (John 16:22). Jesus teaches them about the Father's love 'that my joy may be in you, and that your joy may be full' (John 15:11). It was Jesus' own joy he promised to share with them. He promises to share that experience of deep joy with us.

Why was Jesus joyful? In the middle of so many trials with the weight of the world's salvation upon his shoulders, what was there to be joyful about? I believe it was the realisation that no matter what, the Father 's love was so great that the Father would always be by his side as his light and strength.

. Jesus rejoiced too in the knowledge that he was opening the doors of salvation to countless multitudes of his brothers and sisters.

If our hearts are to be like Christ's, they must be filled with this same joy. Our deep joy reveals the authenticity of our encounter with the risen Lord and becomes an invitation to others to discover what we have found. Paul exhorts us to 'rejoice in the Lord always; again I will say, rejoice!' (Phil 4:4). In this way, joy becomes not just a passive feeling that comes and goes but something real we can practice doing. Our smile becomes a gift to others. Just think of Mother Teresa of Calcutta, whose smile lit up the world, despite the internal darkness that was part of her life.

Our motivation for joy must also be Christ like. It isn't make-believe like a painted on clown's smile. It doesn't come and go with the ups and downs of life. It comes from deep within us, from the knowledge that we too are loved with an everlasting love.

Like Paul, we can be 'sure that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus, our Lord' (Romans 8:38-39).

If this is what we really believe, what could spoil our joy?

We often look for joy in the wrong places and easily confuse passing mirth or frivolity with true happiness. But these things leave as fast as they came and sometimes leave a trail of sadness or emptiness in their wake. The joy I'm talking about doesn't come and go. This joy becomes an inner fountain welling up to eternal life. True joy comes from knowing Jesus and experiencing his goodness and living by his grace. Then, come what may, we will hold the key to everlasting happiness.

As our new routines set in, let's all be apostles of joy. In a world filled with anguish and vanity where people hunger and thirst for the joy that only Jesus can give, let us bear witness to our faith and our hope through joy, so that everyone we meet will want to know Jesus too.

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*Jesus, joyful of hearts,
Make our hearts more like yours
Teach us to smile like you smiled
And help us to offer your smile to the world.
Amen.*



Elaine

Louange and Loos

Cold showers, cold shoulders and warm fellowship were among the memories Marion Galley brought back from her summer camp

Marksman: In August you spent ten days at a Christian event. What was it exactly?

Marion : It was held in the Forêt de Montgeon, in Le Havre, and I was part of Royal Station, organised by Jeunesse pour Christ (JPC)* with which Nathan Lambert, who organised the youth activities at Saint Mark's 2008-2010, is now closely involved.

Marksman: Were there many of you?

MG: One hundred and ten young people with JPC, but I should explain that this was also the venue for the Royal Rangers, an international movement of Evangelical Scouts**. They hold a Eurocamp once every 4 years in a different location and this year it was Le Havre. There were about six thousand of them, from 21 countries.

Marksman: What about your activities during the ten days?

MG: They range from the very practical – we painted a gymnasium for the town of Le Havre, to the “social”, things like visiting patients in hospital and helping with an “Op Stephen” type soup kitchen for “personnes en difficulté”, to morning worship sessions with JPC (in French) and evening “big top” style worship in English with the Royal Rangers. – oh yes, and I also took part in the work parties that went to clean the loos and washrooms every day!

Marksman: I've heard that JPC do what they call “Plage Station”. What is it and did you do any?

MG: Yes, Plage Station is taking the Gospel to beaches and holiday resorts during the summer months. We did some of this and also did street shows, handed out Bibles and in other ways tried to bring people to Christ. And I think we succeeded, although it's hard to put a figure to it.

Marksman: Looking back on the event, what was the part you most enjoyed?

MG: I just loved being surrounded by young Christians who were really fun, not ashamed to randomly break out into worship songs, always happy and content even when we were cleaning the toilets!

Marksman: And what did you least enjoy?

MG: It's a tough call between cold showers, and that awful moment when people who were really enjoying the street show (dancing, singing, puppets and so on) suddenly start dragging their children away, faces hardening at the first mention of Jesus.

**Youth for Christ is a worldwide Christian movement working with young people around the globe. It seeks to raise up lifelong followers of Jesus who lead by their godliness in lifestyle, devotion to prayer, passion for sharing the love of Christ and commitment to social involvement.*

*** The stated purpose of Royal Rangers is to "Evangelize, Equip, and Empower the next generation of Christlike men and lifelong servant leaders." In the US (where the movement started) it is for boys and young men only. Royal Rangers International is open to participation by both sexes.*

A Farewell to Paul

...and Clare, Nick and Toby. As Elaine has written in her Editorial to this issue, Jesus calls us to rejoice and let our hair down. And when we held a farewell party for the Kenchington family, we did it in style.

They say one picture is worth a thousand words, so here are some of the highlights of the evening:



D-Day the 4th of September

Sunday 4th September was Paul Kenchington's final service, and was a moving moment in every sense. It was also our first chance to set foot in the new church and to wish God Speed to the Kenchingtons in the place for which they have worked and prayed so hard and for so long.



Rapper's Farewell

It was six years ago when you came to us
You were in the Far East, so no big fuss
Life in Hong Kong was pretty slick
But then you started feeling a little homesick
So you looked around for pastures new
I know, you said, let's try the EU
Let's go to France where the food is good
We both speak French, so we'll be understood
So you packed your bags; there were tears and smiles
And we welcomed you to Saint Marks Versailles

(Chorus....Hi Hi Kenchingtons)

Toby is the youngest, with the angelic face
He was dashing about all over the place
He had to be careful because of his Mum
But, boy oh boy, could he beat that drum!

(Chorus....Hi Hi etc)

Nick is the next in the family
He learned to sing at his Mothers knee
He can sing both high and low
But what did you give him to make him grow?

(Chorus....He is the Highest Kenchington..)

Clare's a great gardener, and that's a skill
You'll see her on the lawn with her pencil
Is it the borders, or the bowers
Or pruning the roses, or cutting some flowers?
She must be planning something new
Oh no she's not, she's doing Sudoku!

(Chorus.... Hi Hi etc)

Paul's in his office, in front of his screen
It must be his sermon; he's very keen
Mathew, Mark or Revelations
Mustn't disturb his contemplations
Or is it the councils latest meeting?
Or maybe the Bishop has sent him a greeting
Or is it the way the music group sang
Oh no it's not he's watching the "Big Bang"

(Chorus....Hi HI etc)

But now is the time to say goodbye
We'll say it together and try not to cry
In Bath you'll be happy, that's a cert
But you'll always be welcome at Pont Colbert

(Chorus.... So it's Bye Bye Kenchingtons etc)



Starting in September, St.Mark's Versailles embarked upon a series of teaching in the On your Marks all-age services and children's BLAST (Bible Learning And Sowing Truth) sessions, based on

The Ten Commandments. "The Ten Commandments? Aren't they just legalistic rules that Moses was given thousands of years ago? Surely they aren't relevant in the 21st Century?" How many of us realize that the laws and regulations that govern our Western European lives and parliamentary systems are based directly on the Ten Commandments? It has been said that humans are such capable creatures, that they've have made 32,647,389 laws but still haven't been able to improve on the Ten Commandments! It's certainly worth rediscovering these "Laws of Love written in Stone." We have chosen to base our 10-month course on the Just10 Tool Kit produced by the Philo Trust (www.just10.org) and featuring teaching by J.John. Just10 is a 10-week series based on the Ten Commandments, designed to equip local churches to communicate the relevance of God's laws of love in a way which people can relate to today. J. John, a Greek-Cypriot by birth, lives in Chorleywood, Hertfordshire. He is married to Killy and they have 3 sons, Michael, Simeon and Benjamin. J.John became a Christian in 1975. J.John has been described as "refreshing, humorous, passionate, earthy, accessible and dynamic". Having watched the DVDs and read through the material, I'd add "challenging" to the list of adjectives!

Over the past year or so, some 540 churches in the UK and a growing list worldwide, have used the Just10 material to communicate the truths and principles of the Ten Commandments. I hope that we can add St.Mark's Versailles' testimony to these:

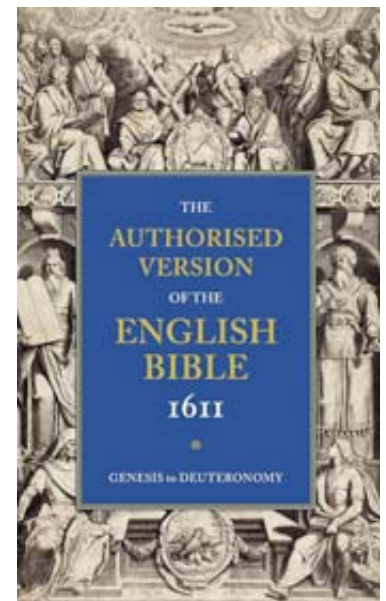
"The Just10 series is an enjoyable and educational re-examination of the Ten Commandments. J.John unpacks their relevance and continuing application in the modern world. I commend the series to you." Rt. Revd. Dr.John Sentamu, Archbishop of York "I have been a Christian since 1946...but Just10 helped me recapture some of the sparkle which I knew when I first became a Christian."

Brian from Luton "God has restored the four most special relationships I have. How that has affected my faith, you cannot begin to imagine." Paul from Exeter, talking about the effect of one session on his family. I'd like to recommend a book to the readers of the Marksman, which I hope will transform your thinking about the Ten Commandments. "Ten" by J.John (ISBN: 9781434767295)
Kevin Bodsworth (for the OYM and BLAST teams)

The Authorised Version – Happy 400th Anniversary!

In 1957 I was given my first Bible. It was of course the “Authorised Version” (AV). I was eleven, and I had to have it for school. I knew there were other bibles, of course; the one we had at home was an interesting if somewhat unconventional version (rather than translation), the Modern Reader’s Bible. But from then on I used my own “Authorised” book, I grew up with it, read it even (with a preference if I recall for the “bloodthirsty military history” of 1 and 2 Kings), and for the next 20 years it was my only Bible. I have it still; for a cheap book it was well bound, and I still use it for study. All the verses I know by heart (in a somewhat rough and ready fashion) come from there. We are the last generation to have that advantage, if advantage it is, of a unity of bible knowledge and culture.

So the 50th anniversary of my receiving my copy of the AV (KJB) was 2007. I didn’t celebrate it especially, but 2011 (as we have been repeatedly informed) is the 400th anniversary of the Great Book’s issue. Accounts of how it was written have appeared on the wireless (that shows my age) and in some newspapers, though possibly not in The Sun. There have been public readings. A friend of mine, a priest in Bristol, organized a continuous reading of the whole Bible in one of the city centre churches, beginning on the Monday and finishing four days later - and very successful it was too. He advertised for “night-owls, insomniacs and older teenagers” for the last night and early morning readings. It was particularly rewarding, even exciting, to hear well known passages read at length within their context, and without missing out the tricky bits (as so often happens in church). More modestly, at St Paul’s we used the AV for our Bible readings in our informal August services. (We also used the BCP).



And in 2012 when this is all over are we going to leave the book open, or close it and put it on the bookcase for another 100 years? That is apart from for the copies given to shipwrecked BBC interviewees.

A literary Museum-piece?

What was all the fuss about? Certainly, there’s the language. Beauty, majesty etc. etc.. But we don’t listen to a great violinist because of the beautiful notes he produces, or to a great actor because of his wonderful words, it is the melody or counterpoint or thought or wit or even joke that we listen to.

The Bible, even the KJV is not meant to be a literary National Trust property that the church keeps up and is visited from time to time by retired members. All right, it is old and it has a history, and I expect you all know this history well having read Bishop Geoffrey's article in the European Anglican. His title is "Opening a closed book for today", though to me he seems more to be closing it, and opening the NRSV.

But there are those who keep open the AV and only the AV, who insist that it is an Inspired Version, a kind of English Vulgate, and who refuse to admit any other translation. Others are less extreme, and swear by the Textus Receptus, the Latin NT Greek text for which it was translated. Current scholarship seems to reject that text on the basis that earlier versions, going back even to the fourth century, are now available. (No doubt these are to be preferred, but even so the Textus Receptus has been used by the church for many centuries, none of the differences can be clearly seen to be contrary to God's will.) Feelings of the KJV-only school run high and sometimes find their way well into the "Ship of Fools" fruit-cake zone. It is even suggested that since English is becoming the universal language, the KJV is the definitive Bible, "above" the Greek and Hebrew. (See Bishop Geoffrey's article for a really nice quote). Before such confidence one can only tremble in awe.

So, why do I think the AV a good translation, and in some ways better than the others we've got? The books of the Bible are certainly classics, and a classic has to combine substance and technique. There is no use in having one without the other. The AV projects the substance or content in a powerful and beautiful way. To appreciate the language fully we have only to listen to it being read by someone whose concern is to be intelligible, and who reads it as though it is ordinary speech. It is beautiful, but it also has a simplicity and directness. Take for example John 11:39. Martha ... saith unto him, Lord, by this time he stinketh: for he hath been dead four days. The NIV translation in comparison is impersonal and prissy, and certainly not more accurate. But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odour, for he has been there four days."

The modern translations frequently lack individuality. When you read the AV New Testament it is perfectly obvious that Mark and Matthew were not written by the same person, whereas there is a flatness and sameness about most modern translations. The Old Testament is often better, its action is obviously so remote from us that with the best will in the world it is difficult to make the actors sound as though they live in Surbiton (though King David would certainly have made the News of the World and Hello.) Mark's frequent use of the present tense when describing Jesus' actions, mixing it with the past in a somewhat careless fashion is "corrected" not only by Matthew and Luke, but also by the modern translators. Mark's mixed tenses are certainly disconcerting, and tempt the translator to even things out, a temptation that the AV translators, like their predecessors Tyndall, Coverdale etc. on the whole resisted. ***Their objective was to translate what was written, rather than what they believed was the meaning.*** And because of this much of the Greek and Hebrew idiom has remained. There is indeed much of the 16th century as well but it was that which produced the Reform (and the Counter Reform) and people took God and his word seriously, An example of Hebrew idiom is "children of Israel", (instead of the Israelites of most modern version). This kind of expression is also found in the Greek of the NT, example, Boanerges sons of thunder (the irascible sons of Zebedee). "Sons of Belial" is translated as "scoundrel" in modern versions: son of evil is what is intended, but the evil has become almost personified. In fact the KJV follows the Greek and Hebrew pretty well; it suffices to look at an interlinear bible (on the Web of course). It's true that ease of understanding sometimes seems to be sacrificed to faithfulness to the text, especially in Paul. However any translation that succeeds in making Paul easy to understand is hardly a good translation, and could be making us totally misunderstand him.

There is of course the thorny question of inclusive language. Recent translations tend to update, soften, even add little expressions or words that the translators think the original writers would have put in had they lived in the 21st century and not been such MCPs. So we have "brothers and sisters" instead of brothers, "they" becomes a neutral singular pronoun, etc etc. The AV doesn't do this sort of thing, and rightly so as it's artificial, and distorting and this gives us the possibility of inclusive or even feminist readings "slantwise" or even against the text, in my view far more rewarding.

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Why don't we make it more readable?

But it has to be admitted that we are not helped to read the AV and we are badly served badly by its publishers and producers. The layout is excessive conservative, and made artificially difficult for someone reading it the first time. Without making any change to the text, footnotes could be used to explain difficult words, to point out possible or probable mistranslation (for these certainly do exist), or to refer to versions other than the Hebrew. It would be possible to produce a version that is easier to read, more informative, suitable for Bible study, without changing a jot or tittle of the central text or diluting its power and beauty in any way.



Isn't it curious that the Bible translations that have made their mark are each the work of a single man. In English, there are those of Wycliff and Tyndale (after all our KJB is based largely on these, and much of its inspiration came from Jamie VI himself). The Vulgate was Jerome's creation, the German Bible, Luther's, the Welsh Bible was William Morgan's. It's too soon to say how long the NRSV or the NIV, fruit of more (or less) ecumenical committees will survive... They will no doubt have many successors. To quote C.S. Lewis "Odd, the way the less the Bible is read the more it is translated." I had eleven translations at the last count, and I use most of them, and I hope I don't read them less. But I would love to see one more at last by a scholar or scholars with a modern mastery of English, combined with both audacity and humility, that match that those great forerunners who gave us the best translation of all.

Gareth Lewis

Come to St.Paul's at **17h30** on **27th November** for a 1662 Book of Common Prayer Evening Prayer service with readings from the King James Version of the Bible.

A Thight for Thor Eyes

The Thunder god went for a ride
Upon his favourite filly



"I'm Thor!" he cried

the nag replied

"Forgot your thaddle, thilly!"

* * * * *

'I try to be religious, but the cheerfulness keeps breaking through'

Anon

A

Churchill's Secret Army

Most members of St Marks think of the year 1940, if they think of it at all, as somewhere between the dinosaurs and De Gaulle. But one member of our congregation – it might be the white-haired lady sitting next to you in church – remembers that year as the time she was recruited into the Special Operations Executive (SOE), alias Churchill's Secret Army. Sworn to secrecy for sixty years, she now reveals to The Marksman a few details of what happened in that chaotic year.

My mother thought I worked for the Ministry of Ag. and Fish.

She died without knowing the truth because everyone who worked for SOE was under the Official Secrets Act. It wasn't until 2000 after sixty years that the government opened SOE files to the public, and immediately the media pounced on us few survivors who were still upright - well, more or less! 'How were you recruited? 'Why?' 'Who proposed you?' they asked. I'd like to know. Even today I still have no idea who recruited me, or why.

On reaching the ripe old age of seventeen my call-up papers arrived: join the armed forces or work in a munitions factory! The latter option did not appeal. I decided to join the Womens' Royal Naval Service, the 'Wrens', because I liked the hat! But when I went to enlist, a vinegar faced woman told me the only vacancies were for cooks and stewards. Spending the war making stew and suet pudding was not the way I had imagined myself leading my country to victory.

'It's that or a munitions factory', Vinegarface menaced. 'Make up your mind.'

I didn't make up my mind. Vinegarface did. She put me down for a factory.

'I will *not* work in a factory,' I stamped, puce with rage.

A door opened and a man in uniform looked out.

'I'll take this case, Miss Hoskins,' he said, ushering me into his office.

'You've just left the Lycée,' he remarked studying my file, without adding that I hadn't had any choice. 'So you speak French'

'And Spanish, and German,' I snapped, still seething.

He began questioning me, leaping about in four languages like a demented kangaroo. He seemed surprised that I was able to keep up. After a few more linguistic gymnastics he made a mysterious telephone call, and sent me to 64 Baker Street. Ah, I thought, *now* I'm going to get my seductive hat. But I couldn't have been more wrong! The plaque outside: 'Inter-Services Research Bureau' didn't mean a thing. I think that was the idea.

Like the hordes of other passers-by I didn't realise that behind those walls representatives from every occupied country were busy organising acts of sabotage and the infiltration at night of secret agents into enemy territory by felucca, fishing boat, submarine or parachute. That this was in fact the Headquarters of the Special Operations Executive, Churchill's Secret Army which he created in July 1940 'to set Europe ablaze'. I wonder if I even knew of the existence of such an army. The Colonel who received me sent me to Captain Miller who, he said, was expecting me. He may have been, but when I arrived he'd forgotten! He stared at me as if I'd dropped from outer space and suddenly barked: 'No-one, but *no-one* must know what you do here. Not your father, your mother, your sister, your brother, your fiancé.....'

I never discovered who else wasn't supposed to know. Before he had time to tick off any more members of my family on his fingers, an Irish Guards officer exploded like a bomb into the room making extraordinary squeaking sounds: and the two of them roared off down the corridor.

An elderly officer took their place. He looked at me directly and without further introduction said abruptly: 'Don't ask questions. The less you know the less you can reveal if the worst happens.' And walked out. I wondered what could be worse. It turned out to be the threat of an invasion and we were all, apparently, on the Germans 'black list'. But I learned that later! I also learned that Captain Miller and his Irish Guards chum had just returned from 'the field' code name for enemy territory - everything was in code and - and were still 'on edge'. That was putting it mildly! Also that when escaping the Irishman had received a bullet in his throat transforming him into a ventriloquist's doll. But that afternoon I was unaware of these details and was convinced I had been lured into a lunatic asylum run by the Crazy Gang.

Is it *always* like this?' I asked a young FANY* sitting unperturbed at her desk, 'No,' she reassured me, adding with a sweet smile. 'It's usually much worse! You'll get used to it.'

I did. I didn't have any option. I'd been press-ganged into Churchill's Secret Army and entered a hidden world of spies on 'special operations'.

(see photo page 28)

* First Aid Nursing Yeomanry (a WW2 cover organisation for Mata Haris)

Our Extended Family (News from former members)

Tim and Jo Longman are now living in Chester. They left Paris in early 2007 to work in Tim's family business setup by his Gran, an independent primary school. Tim writes...

"We soon discovered that running a business is not an easy task. There is a lot of benefit and no day is ever the same (especially when it is a school) but sometimes you feel like a jack of all trades master of none. Thank goodness Jo knows something about education! Jo and I have joined an Anglican church in Chester (www.christchurchchester.com) and Jo has been the warden for a year starting just before the vicar announced his departure which was perfect timing. Chester is 1 hour away from Shrewsbury so we have seen a certain **Morris** family a few times and also the **Thorpes** are not too far away in Manchester! We have been going through the process of adoption and have recently been approved. We are now in the process of finding a family for matching. We pray that God will make it very obvious which children he wants us to adopt. We are very excited that St. Marks is now building the church on top of the basement and look forward to visiting when it is complete".

John Pickles is coming to the end of his assignment in a small port in South Korea, and he and Joan look forward to his imminent retirement, after which they plan to tour Australia in a motor home.

Ecumenically Speaking

St Marks continues to take part in Christian events in the Versailles area: our regular Saturday "Op Stephen" breakfasts are organised in partnership with Saint Michaels, Versailles. The Week of Christian Unity will also see us participating with other local churches.

For the record, at the conclusion on the Synod debates organised by all the (Roman Catholic) churches in Yvelines, the Bishop of Versailles's recommendations include "la mise en place d'une formation diocésane à l'oecuménisme"

The Benjamin Franklin guide to Speaking French

Most people know that bifocals, along with a huge number of other things, were invented by Benjamin Franklin. Less well known are the circumstances in which he invented them.

In a letter from Passy dated 23rd May 1785 he wrote:

"I had formerly two pairs of spectacles, which I shifted occasionally, as in travelling I sometimes read, and often wanted to regard the prospects. Finding this change troublesome, and not always sufficiently ready, I had the glasses cut, and half of each kind associated in the same circle. By this means, as I wear my spectacles constantly, I have only to move my eyes up or down, as I want to see distinctly far or near, the proper glasses being always ready. This I find more particularly convenient being in France, the glasses that serve me best at table to see what I eat not being the best to see the faces of those on the other side of the table who speak to me; and when one's ears are not well accustomed to the sounds of a language, a sight of the movements in the features of him that speaks helps to explain; so that I understand French better by the help of my spectacles."

What a man – he also of course invented the lightning conductor (and nearly killed himself experimenting with it, pioneered the first postal service and the first lending library in what was shortly to become the United States. He was also a leading politician, author and scientist, US Ambassador to France and Governor of Pennsylvania. Doesn't that make you realise just how little you've accomplished?

Helping out

Dring, dring!! The phone rings. "Mom, Dad! I'm getting married!" What exciting news! Everyone's in a dither – nervous and uncertain. What should we parents do? How can we help? We could offer advice and money, do research and make calls, accompany our son or daughter to stores or pick up things. At the very least, we would lend an ear, listening to the excited chatter about future plans for the wedding and their life. We wouldn't be indifferent.

And what about your own wedding? Your heart is thumping, your spirit soaring. It's a time of organized chaos. There's much that must be done, much that can be done. Set a date, book the church, find a hall. Should we have hors d'oeuvres? Add flowers to the tables? And with whom shall we share and

celebrate this wonderful day?

The church is our family. There we find spiritual mentors and brothers and sisters in Christ. And we ourselves are Christ's bride. Just as we would do a minimum for our children, can we not do a minimum for our church family members? Can we smile and say "hello", as well as "welcome" to newcomers, over a shared cup of tea? Can we cook and clean and garden? Can we answer requests for flowers, translating, and book stall responsibility? Can we do research and make calls, and set dates?

There is much which must be done, and much that can be done. How will you make a difference?

Dring, dring!! "Honey! It's God; it's for you!"

Note: for those under 20: We know it's hard to imagine, but Dring dring is the sound all phones used to make

Shakespeare et tout quoi ?

"To be, or not to be [involved], that is the question." – and of course, as you know, All the World's a Stage

Due to the enthusiastic response to our first *Shakespeare et tout ça*, the church is proposing to apply to participate anew in the 2012 *mois Moliere*. There will be a general meeting mid-October for all those interested in sharing ideas to help shape the new program. These can include poetry, music, scenes from plays, or any other ideas you may have. There will be no need to commit yourselves at this time, although we will be looking for all kinds of talent, known or hidden. We will potentially need musicians, singers, and actors, of course, as well as volunteers to help with publicity, props and costumes, door greeters and refreshments.

Would you like to step out and share your inner passions? Come join us, and see what we can do together. IT WILL ONLY HAPPEN IF WE CAN PUT TOGETHER A TEAM – SOON!

* * * *

Icelandic Lullaby

Poems in Icelandic tend to be the exception in the pages of the Marksman. To remedy this cultural lacuna, here is a short one all the way from Reykjavik.

*Sofùr thu svid thitt
Svartur i àugum
Far i fullan pytt
Fullan af dràugum*

For those whose Icelandic isn't up to scratch, here is the translation:

*Sleep, you black-eyed pig
Fall into a deep pit full of ghosts*

It is, believe it or not, a lullaby

*** **

New Wine Europe, Belgium

Thoughts after my First New Wine

*Oh no, you never let go, through the calm and through the storm,
Oh no, you never let go, every high and every low...*

This song remains in my head after getting back from New Wine last night. I'd been hearing about this event for years and have been wanting to go, and thanks to my good friend Pam Brecknell I finally went. Thanks too to the choice of venue, because it being in Belgium meant less complications for paying and for getting there (though we did take 6.5 hours instead of 4h !).

Unforgettable. Choc full of love, fellowship, powerful teaching... Set in a scout camp in the woods. The focal point for us adults was the long striped circus-like tent which protected us from the rain that fell often and glowed with the sun as if God was smiling upon what was going on inside. In a week of financial and social upheaval in Europe we felt oddly set apart from the rest of the world, hearing news in dribbles from those coming in from the outside.

Pam wanted to go because Paul Kenchington was leaving St. Mark's. Paul's role as worship leader at this event probably made him more available to interact with his congregation present at New Wine. I had the privilege of a very special conversation with him when I stepped out from the tent to benefit from the rare sunshine. What he shared about his life will encourage me greatly in future moments of discouragement about mine. It reminded me that even for pastors

all is not perfect but God is there for us all and God is good.

I'd heard of huge numbers at New Wine England and was glad for the more restrained 300 or so in Belgium. I appreciated the chance to get to know better some of the 60 or so from St. Mark's, in conversations over the preparation and eating of meals, over a board game (thanks to Nick Kenchington for explaining the rules to me so patiently !), in the encounters of everyday life that we don't normally have back home in France. I feel this will bind us more strongly together at St. Mark's and make us even more of a family.

A surprise : former pastors Angela and David Marshall over for a day, on their way to the south of France. The privilege of being prayed for by Angela, who hugged me and said she felt like she'd never left St. Mark's. Heard David's jokes again.

For me personally, it was very special to have Iranians (Hamid, Leila & their family) there catering delicious Iranian meals with that special mix of Iranian hospitality and generosity I'd grown up with in Iran. Hamid's testimony on the last morning of his conversion to Christianity meant a lot to me, having accepted Jesus into my heart at age ten in his country. Full circle. There was also Daniel the Iranian asylum seeker, newly Christian, who witnessed briefly. This coincided wonderfully with Rich Johnson's series of talks of Daniel's exile in Babylon, ending with King Darius of Persia and the satraps.

Exile. I have lived most of my life in cultures that were not originally my own, and have had the experience of going back to my country (the Philippines) and finding myself alienated from its culture as well. But there is also the exile we as Christians experience here on earth. Although as expats we do not have the discomfort and uncertainty of having been forced to leave our native lands, like the Iranians at New Wine, we are exiles from heaven, living in a secular society which is so often closed if not hostile to the Good News. I think this awareness that Rich brought us with his unique sense of humour and energy will help us face the inevitable « persecution » we will get as Christians. I know it will help me.

I have realized that Christianity has been the only « cultural » constant in my life.

Anne and John Coles : powerful teaching too, in their very distinct styles. Anne put us in groups to prophesy to each other (a first for me, I think) and John had us place ourselves in the « river » according to where we judged our spiritual progression to be. Anne had many encouraging stories to tell and reminded us not to underestimate what Jesus can do in our lives.



One tourist side-trip to Waterloo (did you know it was in Belgium ?? I didn't !) Climbed the 41-meter Lion's Mound (puff, puff) and almost got blown away by the wind at the top. We were told the historical facts in extreme detail by our English teen guide, William, who made the battle come so alive that we wondered if he had experienced it first-hand. We tramped around the fields, visited a farm which had been besieged, saw very old chestnut trees riddled with bullet holes, and went over to a crossroads where thousands of soldiers were buried. My feet were burning so I opted out for the last leg (back to the fields), had an ice cream with someone from St Michael's (Paris), then discovered that my entry ticket included the Panorama (round building housing an impressive painting of the battle, complete with props in the foreground (a lot of dead or dying horses) and battle sounds.

To sum it up, New Wine is definitely worth it. Now I know why we get the sales pitch every year ! I join my voice to those highly recommending it ! And hope that my prayer to be able to bring someone « new » next time will be answered !

Aurea Laranang

The past six years

Six Years with Paul Kenchington as pastor at St Mark's, seconded by Clare and their lovely boys has meant growth in faith, stronger and deeper belief in Christ's message to love God and to entrust him with our lives. You might say that as one advances in life it is easier to go in that particular way, but you can also take an opposing stance and turn away from the message, sleep late on Sunday mornings and find more entertaining occupations for the weekend, but my road kept me on the first path.

The fact is my life changed thanks to Sundays at St Mark's under the leadership of Paul Kenchington.

Of course, it took a while to become accustomed to the new music and the new style of worship, but I was ready for the change, thanks to our previous pastors, David and Angela Marshall. Within a few weeks of his arrival, Paul was already putting into place the transformations that would stand as a hallmark of his tenure at St Mark's: a music ministry, involving talented musicians and singers from the congregation, a series of sermons with Tim Norman dealing with questions of faith aimed at clarifying and edifying, Kingdom Training Days with people coming from afar to teach and to worship and to pray. At other moments, the church was invited for a time of prayer either on specific evenings for a particular subject such as sending the youth to Uganda in 2011 not to mention the numerous meals organized to raise funds in favor of specific groups such as

the Karen. Moreover, people were encouraged to attend a housegroup during the week, during which time discussion of things biblical dominated the session; friendships were forged and prayers shared.

Because Paul was so keen on meeting the various people who attend services at St Mark's as well as becoming familiar with their spiritual needs, an aura of outreach reigns and has increased over the years of his tenure. People coming to services for the first time are impressed by the openness and friendliness of the people they meet.

Could it be that after a thoughtful, instructive, inspiring sermon they have been prepared, nay, willing and ardent to move and be moved.

We are ready to continue the work begun so many years ago and we are even more prepared than before.

Marge Pavageau

BOOK REVIEW - Rick Warren's *The Purpose Driven Life*

It's as old as mankind. It has haunted the lowest and the greatest of men. It has been the subject of deep speculation by the greatest of minds. It's the \$60 million question: What on earth am I here for?

This is the sub-heading of Rick Warren's bestseller book, *The Purpose-Driven Life*. Warren, a widely respected evangelical pastor and author, describes his work not as a self-help book, but rather "a guide to a 40-day spiritual journey that will enable you to discover the answer to life's most important question." He not only invites us, but also challenges us to commit to 40 days of daily readings and reflections. The ultimate goal? "Becoming what God created us to be." The book is divided into six main parts. The first is an introductory section addressing why we're here. These first chapters include: "You are not an accident", "What drives your life?", and "The reason for everything". The remaining parts outline five main purposes for our lives, starting with "You were Planned for God's Pleasure", and ending with "You were Made for a Mission". The author invites us to "interact" with the book through personal markings and comments. He includes several features, as well, at the end of each chapter, with a point and a question to ponder as well as a discussion question to encourage readers to really examine, and perhaps re-focus, their lives. The final chapter, "Living with Purpose" pushes us further by asking us to develop a purpose statement for our lives, and to review it regularly.

For those interested in growing and/or improving themselves, *The Purpose Driven Life* is a meaty, concrete book that is well-organized and easy to read. Starting with the table of contents and introduction, Warren's goal is clear and well-developed. Each chapter begins by addressing the theme generally, defining terms and giving examples where necessary. Then, using upper-case sub-titles and boldface sub-headings, he breaks down his text, taking the reader through his points, step-by-step. He backs up his content with copious Biblical quotes, footnotes, and even appendices.

The daily chapter readings are not long, but the time, needed to reflect, is. In addition, the contents are sufficiently compelling, that it may be difficult to limit yourself to just one chapter

a day. Discipline, however, is necessary to do justice to Warren's ideas and his "questions to consider". The author's suggestion to read and discuss the book with a partner (and why not? a house group-pgb) is a good one.

Whether read alone or with someone, *The Purpose Driven Life* is worth returning to again – and again and again – as a reminder, a refresher, and an opportunity to re-focus our efforts so to become what God really created us to be.

Pamela Bracknell

Light one candle

Is there any point in my struggling to live sustainably when so many - including emerging nations - are indifferent to the earth's worth and restraints? Nearly 10% of precious European soil is covered and sealed. And the bulldozers continue to roar. I care, but what good does it do?

Are not my actions, like myself and my thoughts, dismissed like seeds in a gale?

What good are my frail efforts at personal and community sustainability? Mother Teresa agreed that one's efforts were only a drop in the ocean, but added that the ocean would be smaller without that drop. The anthropologist Margaret Mead, when asked if the actions of a few committed persons could change the world replied, 'It's the only thing that ever has'. Robert F. Kennedy said that 'each of us can work to change a small portion of events, in the least of these actions will be written the history of this generation'. When we live sustainably locally, in community with others who share our ideals and efforts, we are part of a holistic countercultural movement offering hope and light.

When families who have lived on ancestral land for centuries leave their hereditary fields, as they do in parts of Africa, Asia, South America, and even in the west today, the world and its future grow darker. As Indian farm woman Chandramma said sadly, 'A farm without seeds is like a home without light'. But each of us can be a candle. And we all know the saying: 'It's better to light one candle than to curse the darkness'.

People of all religions, and of none, wonder if they make a difference. Do my little acts matter? The biblical scholar C.F.D Moule said he was asked this question more than any other. He replied, 'Nothing is wasted, all good acts contribute to the approaching kingdom'. In the words of the Colossians hymn so loved by the Jesuit paleontologist Teilhard de Chardin, 'In Him all things cohere' (Col. 1.17). Even in dark times all good actions, no matter how slight, burn brightly.

We may be a drop in the ocean, a candle lit in the dark, but, in Christ and together, we can win.

Edward Echlin

(Author of *Climate and Christ, A Prophetic Alternative*, Columba, 2010.)

Worship through word and song

Liturgy has been part of Christian worship since the very first Christians EG Palm Sunday with palm crosses and all that singing of hosannas -that has been happening since at least the 4th Century. We know that because a lady called Egeria wrote a travel journal on a trip all around the Holy Land, where she described a Palm Sunday service.

We can see then as now that liturgy is based on scripture and (I believe therefore) is inspired by the Holy Spirit. Whether it be the Book of Common Prayer or Common Worship, I can recognise and enjoy what Christians have thoughtfully and prayerfully set out to do.

There is a reason, a history, a story behind all parts of liturgy. When we know what they are, we can engage better with what's going on.

That's why I love learning about liturgy. It's a treasure chest of meaning for me that brings me closer to God. Eg reading the Gospel in the middle of church - The Word came down and was made incarnate in Jesus Christ among us. Highly symbolic and can give us a deeper understanding.

Liturgy expresses sometimes what I cannot always put into words myself - poetic beauty. It is whole and rounded...left entirely to myself, I can only say what I know or where I am or harp on about my favourite topics, which in itself, is fine but perhaps not all the time.

Liturgy declares who we are and what we believe. *Lex orandi, lex credendi*. I say what I believe. It's part of our identity as the Body of Christ. EG When we say the Creed together, we are standing up and declaring our faith to God, to each other and to anyone else who might be listening..know who I mean? We are saying loud and clear 'Jesus is our Lord' (and I mean it).

Now, the usual complaint against liturgy is - it's repetitive and we are not supposed to babble away like the heathens, are we?

And of course, it's all a performance anyway isn't it? The vicar is doing his or her tralala and the congregation are the audience - the spectators. (thumbs up/down sign)

Well, sadly sometimes it is exactly like that but that is not how it's supposed to be.

First of all, liturgy comes from the Greek word 'leitourgia' which means the work of the people. It's what we do together as the Body of Christ.

Soren Kierkegaard (Danish theologian) used theatre vocabulary to try and explain what is supposed to go on in liturgy.

It is as if you, the people are the actors, the priest is the prompter (nothing more) and the audience is God. Think about that a moment....

So, we do what we do in liturgy to do the best of our ability for God. So we don't simply repeat nonsense lines and get that bit over and done with as quickly as we can.

We speak those written words together with our hearts, our minds, our souls and with all our strength, and in unison and as one Body to God because we love Him and He loves us.

That's how liturgy is supposed to be and that's why I like it.

So, that's about the words we say, what about the ones we sing?

It's Biblical to sing

The Bible is full of music and song from the beginning right to the very end.

We are told:

in Job 38 that the morning stars sang and Angels shouted for joy as the earth's foundations were laid.

In Genesis 4:21 we are told that Jubal 'was the father of all who play the harp and flute'.

Moses sang a song of praise after the Exodus and not only did Miriam join in with her tamborine, she danced as well.

Deborah sang after the victory over Sisera.

King David played the harp, and wrote many of the Psalms.

Paul and Silas sang a hymn of praise to God in jail.

The Hosts of heaven themselves never stop singing to the One who is worthy.

- 'Sing praises to God, sing praises, sing praise to our King, sing praises' (Ps. 47:6)

- 'Come let us sing for joy to the Lord' (Ps. 95:1)

'Sing to the Lord a new song, for He has done marvellous things' (Ps. 98:1)

- 'Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord' (Eph. 5:19)

'Sing to the LORD, all the earth; proclaim his salvation day after day' (1 Ch. 16:23).

Perhaps even more challenging is that the three members of the Trinity sing or inspire song within us,

Zephaniah 3:17 tells us that the Father rejoices over us with singing

Matthew 26:30 tells us Jesus sang a hymn with the disciples at the last supper

And in Ephesians 5:18-19 we find that the Spirit inspires song

It's Effective

Songs are a great way to remember things! Just think about annoying jingles and songs that do your head in but you know all the words and can't help but sing along. Well God was on to this well before any music producer...We read in Deuteronomy 31 that before the Israelites entered the promised land God gave Moses a song to write down and teach it to them (v19) so that they and their descendants would remember God's commands when they turned away and worshipped foreign idols and gods. You can just imagine that song popping in to their heads calling them to repent when they strayed! Think about today. I bet you can recite more songs than you could sermons. Singing is a great way to remember scripture which encourages and challenges us. Collosians 3:16 says we are to "let the word of Christ Dwell in us richly, singing psalms, hymns and spiritual songs." What a great way of allowing the word of God to live in us and shape us.

It's Emotive

Music is a powerful tool that stirs emotions like no other. God is not only interested in getting His word into our heads but also into our hearts (Eph 5:19). I love this quote from John Piper "we sing because there are depths and heights and intensities and kinds of emotions that will not be satisfactorily expressed by mere prosaic forms, or even poetic readings" It's far more emotive and powerful to sing songs like 'Great in power' (praise him you heavens) than it can be just to recite the words (which are from Psalm 148) Or the chorus of How great thou art – 'then sings my soul....how great thou art'.

Singing is Powerful

We read in Acts 16:23 Paul and Silus, in chains in prison, worshipped the Lord. The doors blew off and the shackles fell off..... check this out..... not just Paul and Silus' shackles but everyone's in the jail!

This a beautiful picture of Jesus, by His Spirit, inhabiting His people's praises, and we know that where the Spirit of the Lord is, there is freedom (2 Cor 3:18)

And just a few verses later in Acts 16 we see that the prison warden becomes a Christian! When we see genuine Christ Centered, Spirit Led worship we will see signs of the Kingdom advancing.

It's Eternal

Singing is a pattern and model of what is to come. We see in John's incredible vision in Revelation 4 and 5 that heaven itself is filled non stop with songs (some even spontaneous!) that all point to and glorify the 'lamb who was slain'. What an amazing thought to know that when when we sing we are joining in with the worship of heaven.

REV 5:11 Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. 12 In a loud voice they sang: "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!"

13 Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing:

"To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!" 14 The four living creatures said, "Amen," and the elders fell down and worshiped.

Let's worship...

Elaine

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Dates for your Diary: November 8th: 8-10 pm Prayer Meeting at St Marks
November 13th Remembrance Service
November 13th 1 pm: Music Group Practice
November 20th: Thanksgiving Lunch
November 26th: PCC retreat Day



...And just to round it off...



“Who’s that lady with the hat standing next to Noreen Riols of Saint Mark’s?”

(see article, page 17)

Mahatma Gandhi was asked “What do you think of Western Civilisation?”

He replied “I think it’s a good idea, someone ought to start it”

St Mark's Anglican Church, Versailles
In the Diocese of Europe
founded in 1814

St Mark's is a self-financing chaplaincy working in partnership with:
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Interregnum Chaplain	Elaine Labourel	06 60 59 65 98	
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Children's Programme Coordinator:	Hilary McCullough		
Evangelism Coordinator:	David Logan		
Home Groups Coordinator	Paul Simmons		
Churchwardens:	Bary Saunders Alan Kendall		
Deputy wardens:	Karen Thorley, Mike Hudson, Helene Wilkinson		
Treasurer	John Ferrero	01 61 38 36 47	
Church Council:	Elaine Labourel, Barry Saunders (Chairman), John Ferrero, Mike Hudson, Davy McCullough, Alan Kendall (Vice-Chairman), Karen Thorley, Elizabeth Coy, Paul Simmons (Secr.), Jonathan Richards, Mark Richards, Nigel Reavley, Jim Watkins, H�el�ene Wilkinson		
 	<hr/>		
<u>Worship:</u>	Davy McCullough		
St Mark's	9.00am	1st Sunday	Holy Communion (BCP)
	10.30am	1st Sunday	Morning Worship (CW)
		2 nd & 4 th	Holy Communion (CW)
		Sundays	
		3 rd Sunday	All-Age Family Worship
		5 th Sunday	Praise & Prayer
St Paul's Chevry	5.30 pm	1 st , 3 rd & 5 th	Holy Communion (CW)
		Sundays	
		2 nd & 4 th	Evening Prayer (CW)
		Sundays	

Association Culturelle Declar ee (d'apr es la loi de 1905)