

St Francis Anglican Chaplaincy Tenerife South

Worshipping in
San Eugenio, Playa de las Americas,
Espiritu Santo, Los Gigantes,
San Blas, Golf del Sur,
Callao Salvaje.



**Diocese of
Gibraltar in
Europe**



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Continued on inside of back cover

From the Editor

How many times do I start my ramblings by saying it has been a busy time here in Tenerife? Well this month has been no exception.

Our Lent courses are now drawing to an end, our congregations have increased to the normal winter levels of just over 300 worshippers on a Sunday taking our three churches into account and we have just held our first Spring Bazaar (see page 10). This latter was a great success, not as large as our Grand Christmas Bazaar in November each year but nevertheless worth all the hard work that it involved. I must admit that I smiled when I heard someone say “2,000€ is not bad for an afternoons work”. It was a bit like a swan all smooth and graceful on the surface but fast and furious under the surface. A great debt of gratitude is due to the many people who spent many hours of their time using their talents over the 3 months before the event to ensure that it went off as smoothly as it did. A very big Thank You to all involved. Without you the Chaplaincy would not exist.

Sadly the time has come for our ‘swallows’ to return to the UK and to them we say

‘Hasta la Vista’

we look forward to your return next autumn. In the meantime let us hope the UK summer is worthy of its name.

The Editor

**Deadline for May/June contributions
15th April**

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From Our Chaplain

My dear friends in Christ Jesus,

First, let me wish you all a very Happy Easter.

After the austerity of Lent, it's nice to see the flowers back in the church and brighter colours everywhere. During Lent I've been thinking a lot about some of the details of Easter I've perhaps glossed over in the past.

I wondered if Jesus was still smelling the perfume Mary had poured over his feet days before as he was in gaol and hung on the cross? I think it must have reminded him of the friends he had left behind, of being loved, of those who believed in him.

I wondered why Pilate wouldn't deal with Jesus. Of course his wife said to him: "*Don't have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.*" (Matt. 27:19) But, I think God wanted the Jews to see that it was their own murderous hearts that crucified Jesus, not this Roman official's decree.

Jesus was given a cross, a robe, AND a staff (stick) (Matt. 27:29-30). He was handed a staff, then beaten with it. He was beaten in many ways, but somehow, I had missed this before, and it touched me that I didn't know.

And then I wondered why the stone had been rolled away. It wasn't rolled away for Jesus to get out of the tomb, but for people to come *into* the tomb to see that He had risen! Later in his post resurrection appearances, Jesus walked *through a wall* where the disciples were meeting to prove He had risen to a doubting Thomas, who'd missed his first appearance, so Jesus could have walked right out of the closed tomb as well!

We've all been Christians for a long time and we think we know it all so well! Let's make a promise this Easter to join a Bible Study group or just study the Bible regularly with a few friends so that we can come to next Easter and truly be able to say 'we understand' – well, a little better at least!

May God Bless you and those you love this Easter, .

Your Chaplain and friend,

Fr. Keith

Easter Services

Palm Sunday of the Lord's Passion

10.15 am Holy Eucharist Sung at San Eugenio

6.00 pm Holy Eucharist Sung at Espiritu Santo

6.00 pm Holy Eucharist Sung at San Blas

Holy Week

Wednesday 10.15 am Holy Eucharist Said at San Eugenio

Maundy Thursday

10.30 am Holy Eucharist Sung at Espiritu Santo
with ceremonial washing of feet
and stripping of the Altar.

Good Friday

11.00 am Visit to the Adeje Passion of Christ

3.00 pm Stations of the Cross, at San Eugenio.

Easter Sunday

7.30 am Sun Rise Service El Médano beach

10.15 am Holy Eucharist Sung at San Eugenio

11.30 am Holy Eucharist Sung at San Blas

6.00 pm Holy Eucharist Sung at Espiritu Santo

Diary for April

1st	Thur		Maundy Thursday	
		10.30 am	Holy Eucharist Sung with ceremonial washing of feet and stripping of the Altar.	– Espiritu Santo
2nd	Fri		Good Friday	
		11.00 am	Visit to the Adeje Passion of Christ	
		3.00 pm	Stations of the Cross	– San Eugenio.
3rd	Sat		Holy Saturday	
4th	Sunday		Easter Sunday	
		7.30 am	Sun Rise Service	– El Médano
		10.15 am	Holy Eucharist Sung	– San Eugenio
			Chaplaincy Lunch	– San Eugenio
		11.30 am	Holy Eucharist Sung (by extension)	– San Blas
		6.00 pm	Holy Eucharist Sung	– Espiritu Santo
5th	Mon			
6th	Tues			
7th	Wed	10.15 am	Holy Eucharist Said	– San Eugenio
8th	Thur	10.30 am	Holy Eucharist Sung Chaplaincy Lunch	– Espiritu Santo – Espiritu Santo
9th	Fri			
10th	Sat			
11th	Sunday		2nd Sunday of Easter	
		10.15 am	Holy Eucharist Sung	– San Eugenio
		6.00 pm	Holy Eucharist Sung	– Espiritu Santo
		6.00 pm	Holy Eucharist Sung (by extension)	– San Blas
12th	Mon			
13th	Tues			
14th	Wed	10.15 am	Holy Eucharist Said	– San Eugenio
15th	Thur	10.30 am	Holy Eucharist Sung	– Espiritu Santo

16 th	Fri			
17 th	Sat	10.00 am	Book Sale	– the Charlesworth's
18th	Sunday		3rd Sunday of Easter	
		10.15 am	Holy Eucharist Sung	– San Eugenio
		6.00 pm	Holy Eucharist Sung	– Espiritu Santo
		6.00 pm	Holy Eucharist Sung (by extension)	– San Blas
19 th	Mon	6.00 pm	Chaplaincy Council Meeting	– Residence
20 th	Tues			
21 st	Wed	10.15 am	Holy Eucharist Said	– San Eugenio
22 nd	Thur	10.30 am	Holy Eucharist Sung	– Espiritu Santo
23 rd	Fri		St George Martyr, Patron of England, Visit to St George's Church, Santa Cruz for a Eucharist & lunch	
24 th	Sat			
25th	Sunday		4th Sunday of Easter	
		10.15 am	Holy Eucharist Sung	– San Eugenio
		6.00 pm	Holy Eucharist	– Espiritu Santo
		6.00 pm	Holy Eucharist Sung (by extension)	– San Blas
26 th	Mon		St Mark the Evangelist	
27 th	Tues			
28 th	Wed	10.15 am	Holy Eucharist Said	– San Eugenio
29 th	Thur	10.30 am	Holy Eucharist Sung	– Espiritu Santo
30 th	Fri			

May

1 st	Sat		St Philip & St James, Apostles	
2nd	Sunday		5th Sunday of Easter	
		10.15 am	Holy Eucharist Sung	– San Eugenio
		6.00 pm	Holy Eucharist Sung	– Espiritu Santo
		6.00 pm	Holy Eucharist Sung	– San Blas



Intercessions

THE SICK FOR WHOM WE HAVE BEEN ASKED TO PRAY:

The Power of Prayer

Anne Astley – Baby Jamie – Eileen Baldwin – Cian & Joan Barry
Bronwen Battye – Jim Brown – Laura Brown – Samuel Coker
Gladys Cole – Lydia Cook – Doris Dendy – Jeanette Dick
Ann Dobson – Revd. Jeff Engel – Victoria Ford
Gordon & Pearl French – Lauren Gaunt – Betty Gilroy
David Gledhill – Peter Goldsmith – Bryan Goulding – Paul Hazelby
Jason – Fr. Philip Lamb – Audrey Lancaster
Betty Lee-Westworth – Mary Mansell Garry Morris – Peter Mulloch
Hazel Noble – Simon Norman-Ballantyne – Brian Norris
John Palin – Jill Pratt – Mary Roe – Jenny Sandy – Sinead
Sue Shapland – Joe Slater (6yrs) – Ewen Smith – Amanda Stead
Susan Stratton – Dudley Thomas – Stephen Thomas
Rose Tomlinson – John & Anne Vaughn – Harry Wilkinson
Frank Winpenny

The Recently Departed

Mary Bailey – Baby James

Years Mind – Anniversary of Passing

April 12 th	Alan Harris (2009)
13 th	Walter Manning
17 th	Elsie Lowe
18 th	George Barker
23 rd	Dennis Atkinson
23 rd	Patrick Murphy
24 th	Glyn Davies

The Bishop's Easter Message, 2010

When the Roman Emperor Constantine won a decisive battle at the Milvian Bridge in the year 312, he had a vision. Constantine thought he saw in the sky the Greek letters *Chi-Rho* – the first letters of the word Christ – with the words *in hoc signo vincit* – ‘in this sign, conquer’. Constantine won, and took control of the Roman Empire, bringing to an end the persecution of Christianity, and establishing it as a *religio licita* – a permitted religion, and then recognising it as the religion of the Roman Empire, even though he himself was not baptised until he was dying. The church historian, Eusebius of Caesarea, saw the conversion of Constantine as one of the great providential moments. Just as St Luke, at the end of the Acts of the Apostles, brings the Gospel to Rome, the political heart of the known world, so now the kingdoms of this world, and the Roman Empire in particular, ‘have become the kingdom of our God and of his Christ.’

Would that things were so simple. A millennium or more after Constantine a German monk, Martin Luther, saw the corruption of the church and, in part, traced it back to Constantine. Had the church captured the empire, or the empire captured the church? The relation between church and state has always been ambiguous.

Jesus was put to death by both religious and political authorities. The Gospel accounts of his trial include exchanges with Pontius Pilate, the Roman Governor whose name now echoes down the centuries through his place in the Creed: ‘he suffered under Pontius Pilate.’ Jesus tells Pilate that ‘his kingdom is not of this world.’ If it did belong to this world ‘my servants would be fighting.’ ‘Are you a King?’ said Pilate. ‘King is your word,’ says Jesus. ‘My task is to bear witness to the truth.’

When Jesus dies in the hideous agony of crucifixion the reason for his criminal’s death is nailed over his head – ‘Jesus of Nazareth, the king of the Jews.’ Who is this Jesus? A political threat to the kingdoms of this world and to Roman authority in particular. Who is Jesus? A disturber and distorter of religion, one who claimed to embody the presence and authority of God, who purported to forgive sins (which only God could do), healed the sick, attacked the traders in the Temple, and who proclaimed that in him the kingdom or rule of God was breaking in. ‘It is

expedient,' St John records the High Priest, Caiaphas, as saying, 'that one man dies for the people,' that one man dies lest the balance of religion and political power, the negotiated compromise, be overthrown. 'That one man dies for the people' – at a deeper level the ushering in of something much more profound, a redemption much more costly, a bringing in of that new order which sets us free from captivity to the powers of this world and enslavement to the domination of evil.

As Christians asked themselves the meaning of a crucified Messiah, and sought to understand the paradox of how the preaching of God's kingdom of justice, love and peace, ended in the crude appalling agony of a criminal's death, they came to see it as a battle – a glorious battle – a wrestling with the powers of darkness. As an old hymn puts it: 'Death and life have contended, in a conflict all stupendous.' The darkness over the land spoken of in the Passion narratives of the Gospels, is not just outward but inward. The great cry of dereliction, *Eloi, eloi, lama sabachtani?* – *My God, My God, why have you forsaken me?* Is the deepest paradox of all? God himself in our human nature knows the absence of God, the blotting out of meaning, the engulfing and overwhelming horror of darkness, nothingness, and the triumph of evil and death. The German theologian, Dietrich Bonhoeffer, writing from a prison camp in Nazi Germany, where he was shortly to be hanged, wrote of God 'allowing himself to be pushed out of the world and on to a cross.' God saves us through that identification, by the seeming triumph of evil, and yet being absolutely and profoundly with us.

Therefore he who shows us God,
Helpless hangs upon the tree,
And the very nails and spear,
Tell of what God's love must be.

Thou art God, no monarch thou,
Throned in easy state to reign,
Thou art God, whose arms of love,
Aching, spent, the world sustain.

How do we know all this? How can this dying be at the centre of our Christian faith? Only because the Cross is seen in the light of Easter. The Gospels do not end with the cry of dereliction, and the limp and tortured body taken from the Cross and laid hastily in a tomb. If the stone rolled

across the entrance to that tomb had sealed the story of Jesus as well as his lifeless body, there would be no Christian gospel, no good news of salvation, no church.

On Easter morning, 'on the first day of the week, just as the sun was rising' the tomb is found empty. Why? Because resurrection, the new creation, has happened. In a multitude of mysterious encounters that new life is found to be victorious and triumphant. 'He is not here, he is risen.' The Risen Christ speaks to a grief-stricken Mary Magdalene, and calls her by name; he walks as a stranger with sorrowing disciples, and their hearts burn within them. He makes himself known in the breaking of bread. He bursts through the imprisoning walls of grief and fear to speak the word of peace – the peace which is the harmony of the new creation, a peace which passes all understanding. New life ripples out from the empty tomb in a transforming tsunami of love.

Love's redeeming work is done,
Fought the fight the battle won,
Lo our sun's eclipse is o'er,
Lo he sets in blood no more.

'The Prince of Life who died, reigns immortal!' This is the kingdom for which we pray; this new life for all creation. And the cross is seen in the light of Easter as the place where the glory of God shines out, in the love that comes down to the lowest part of our need.

This is our story, this is our song! Let your lives be touched by this love, transformed by this love, a love which is to Easter in us, and reach out through us to bring new life to the whole world. Then indeed the kingdoms of this will become the kingdom of our God and of his Christ. As he promised in blessing and sending out his disciples, he is with us always to the end of the age. In that faith and hope and love I wish you the joy and the blessing of the Risen Christ this Easter.

+GEOFFREY GIBRALTAR

Spring Bazaar

For many years the Chaplaincy has held an Autumn/Christmas Bazaar in the square in front of the church of Espiritu Santo in Los Gigantes.

As a new venture this year we held an additional Spring Bazaar at the same venue in March. Now to my knowledge we have never had rain on the day of the Autumn event, but then this is Tenerife. March however can be a little more unpredictable and this was born out this year at the end of February with torrential rain and very high winds so it was with some trepidation that the band of willing and enthusiastic workers embarked on collecting, sorting, pricing and eventually transporting the goods to the most northerly part of the Chaplaincy,

Prayers were said for fine weather and those with less faith equipped themselves with rolls of polythene just in case. In the event the day started with a splendid sun rise – yes we started setting up at 7.30 in the morning – and the day continued to be dry and windless.

The final result was better than many predicted raising a splendid 2,502€ for chaplaincy funds.

Raffle	277.83
Cards/Gifts	190.95
Toys/Jigsaws	40.00
Books	357.00
Tombola	466.50
Bric a Brac	311.78
Clothes	529.94
Produce	280.15
GARAGE Sales	38.50
Donation	10.00
Total	2,502.65



Everyone involved is to be congratulated on their hard work and dedication to the chaplaincy cause, and all those who attended and added to the proceeds are thanked for their support.

Maundy Thursday

Maundy Thursday is famous for two things. The first is one of the final acts that Jesus did before his death: the washing of his own disciples' feet. (see John 13) Jesus washed his disciples' feet for a purpose: "A new command I give you: Love one another. As I have loved you, so you must love one another." His disciples were to love through service, not domination, of one another.

In Latin, the opening phrase of this sentence is 'mandatum novum do vobis' The word 'maundy' is thus a corruption of the Latin 'mandatum' (or command). The ceremony of the 'washing of the feet' of members of the congregation came to be an important part of the liturgy (regular worship) of the medieval church, symbolising the humility of the clergy, in obedience to the example of Christ.

But Thursday was also important because it was on that night that Jesus first introduced the Lord's Supper, or what we nowadays call Holy Communion. Jesus and his close friends had met in a secret upper room to share the Passover meal together - for the last time. And there Jesus transformed the Passover into the Lord's Supper, saying, 'this is my body' and 'this is my blood' as he, the Lamb of God, prepared to die for the sins of the whole world. John's gospel makes it clear that the Last Supper took place the evening BEFORE the regular Passover meal, and that later Jesus died at the same time that the Passover lambs were killed.

**Man's way leads to a hopeless end -
God's way leads to an endless hope.**

What's the Big Idea?

An Introduction to the Books of the Old Testament: Exodus

This month we are looking at Exodus, the second book of the Old Testament. Its name means exit or departure (from the Greek translation), reminding us that the departure of the people of Israel out of slavery in Egypt is the major focus of the book. Although reworked over the years, it is not unreasonable to assume that much goes back to Moses. Depending on the time of the exodus, the book dates from around 1446 (traditional date) or 1290 BC.

Exodus is a book of two halves! The first part (chapters 1-19 & 32-34) is the story of an obscure and oppressed people who are delivered from slavery into a life of freedom. The second half (chapters 20-31 & 35-40) consists of detailed instructions about the life and worship of this freed people. The book introduces us to the idea of salvation or deliverance, significantly presented not as abstract truth but as story. God's promise to Abraham, Isaac and Jacob are fulfilled as the people journey to the Promised Land. He also renews his covenant with them at Sinai, expressed in the Ten Commandments (20: 1-17).

At the heart of Exodus is the person of God himself. In chapter 3 God reveals his name as YHWH or 'I am who I am'. This is the name by which God is known throughout the Old Testament and it is expressed as 'the LORD' in our Bibles. To know God's name is to know him as well as his character ie his justice, truthfulness, mercy, faithfulness and holiness. He is also the God who controls history, as he delivers the people out of Egypt. Neither the affliction of Israel nor the plagues of Egypt were outside of his control and the death of the Passover lamb is fulfilled in the cross of Christ (1 Co 5:7).

A key verse that reminds us of God's promise of help comes when the Israelites face crossing the Red Sea to escape Egypt: 'Moses answered the people, "Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today"' Exodus 14:13. As Eugene Peterson has commented: 'This Exodus story continues to be a major means that God uses to draw men and women in trouble out of the mess of history into the kingdom of salvation.'

An Introduction to the Books of the New Testament: Mark

In our series looking at the books of the New Testament we come to Mark, the second of the synoptic gospels (with Matthew and Luke).

Traditionally this gospel is ascribed to John Mark, a close associate of Peter (as we read in Acts). According to Papias (c AD 140), Peter was a major source of material for Mark and it is believed that the gospel became a source for the other synoptic writers. It was written for Gentile readers, probably in Rome. This may have been during Nero's persecution of the church (c AD 64-7), recognising that suffering and persecution are important themes throughout the gospel.

Mark wastes no time in getting down to business: 'the beginning of the gospel about Jesus Christ, the Son of God' (1:1). Unlike Matthew and Luke he omits the birth narratives, but begins with the unveiling of Jesus' public ministry. The gospel is a succinct and vivid account of Jesus' ministry, emphasising more about what Jesus did than what he said. Mark moves quickly from one episode to another, often using the word 'immediately' which is characteristic of his gospel.

For Mark, understanding the true identity of Jesus is fundamental to his gospel. Halfway through his account Jesus asks the disciples, 'Who do people say I am?' (8:27). Mark is helping us to understand Peter's answer, 'You are the Christ'. This is evident in Jesus' role as rabbi (teacher), his call for discipleship and the account of Jesus' death and resurrection, which occupies a third of the gospel. The messianic secret, when Jesus warns people to keep silent about who he is or what he's done, is unique to Mark. It contributes towards the tension in grasping Jesus' true identity.

A key verse which helps us to understand the nature of Jesus' mission and how we might live in the light of it is: "Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." (10:44,45)

Mark is understandably in a hurry to tell us about Jesus; the one who reveals the truth of God to us, so that we can live in reality and not ignorance!

Rev Paul Hardingham

Signs & Symbols: Seating

Where does the minister sit in your church? Often there will be a special chair or 'stall' set aside for them. If you have a look in old church buildings you'll see in the chancel area some seats (sedilia) set into the wall. These vary from being a single plain seat for the priest alone, to being quite ornate holding up to four people. They even come stepped, so that the people are sitting at different heights.

In Medieval times, during Mass, the priest was the celebrant, the deacon read the Gospel and the sub-deacon read the Epistle. They would be seated in the sedilia while the Creed and Gloria were being sung, giving them a time of rest during a long ceremony.

Where the seats are at different heights the priest would have sat on the highest one, nearest the altar. Later when Chantry endowments provided some churches with several clergy in full orders, the seats were all made at one level. Where there are four seats the last would have been for the clerk.

In many churches you have to look very carefully for these seats as over time they have been rearranged, and sometimes even the floor around them has been raised so they no longer look like seats.

More modern churches also need somewhere for the priests and deacons to sit and often you will find very fine chairs placed near the altar for them.

This month

Have a look at the chairs your church set aside for those leading worship. This could be the priest, but it could also include those who lead the music, or have a special role in the worship. What about when the Bishop comes? Where will he sit? How do you know? What does the formality or informality of these chairs say about the way your church thinks about these roles?

Editors note:

I can only comment on San Eugenio but I can assure you that both the chairs used by the Celebrant and the server are very hard both in seat and backrest.

On a related note have you ever noticed, when looking at a painting of the last supper that, if you can see the disciples' feet under the table, Judas Iscariot's feet are usually crossed. This is one reason that you never see a member of the altar party with their legs crossed . ASC

Magazine Subscription Rates

Do you only get a copy of our magazine when you are on holiday in Tenerife?

Would you like to receive it on a regular basis?

We can now post a copy to you, including packing, for just 30p. This means that, with a minimum donation of 1€ per issue, we can get a copy of the magazine to you for a minimum subscription of 1.50 € or £ 1.00 per copy. Of course we are always happy to receive a donation of more than the minimum 1€. Please fill in the form on the back of this page and indicate how many issues you would like your donation to cover.

I know that some of you like to pick up your copy while you are out here on holiday so if you would like us NOT to post certain issues to you this can be arranged; simply circle the relevant months on the subscription form and we will make the appropriate arrangements.

Finally, remember, I am always glad to hear from you with comments, suggestions or articles for inclusion.

Alan Charlesworth

Editor

Recipe Book

The much talked about recipe Book is now available on a computer CD. This enables one to browse the contents on a computer and then print off any that one wants to try.

The CD is now available in the UK for £8 inc P&P. To obtain a copy please send a cheque, made out to "The Chaplaincy of Tenerife South", to

Alan Charlesworth
18 Oakfield Close
Frome, BA11 4JL

and include your name and address.

Magazine by Post



Every issue we post many copies to our friends in Spain & the UK. If you wish to receive the magazine, please complete the slip below with the name and address to which you would like it to be sent. With a minimum donation of 1€ per issue, we can get a copy of the magazine to you for only 1.50 € or £1.00 per copy.

We plan nine issues per year.

<p>Please send the Anglican Chaplaincy of Tenerife South magazine to:</p> <p>Name</p> <p>Address</p> <p>.....</p> <p>..... Post Code</p>

I enclose my Donation of (€ preferred if possible)

For Issues of the Chaplaincy magazine

Please circle any month for which you do **not** require a copy:

Jan	Feb	Mar	Apr	May/Jun	July/Aug	Sep/Oct	Nov	Dec
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(Cheques payable to The Anglican Chaplaincy of South Tenerife.)
Please hand this form to any of the Church Sidespeople or send to:
Mrs Jean Bates, 278 Calle Abona, Urb. Sueno Azul, Callao Salvaje,
38678 Adeje, Tenerife

My Favourite Hymns

We often hear, after a service at one of our churches, the comment "that Hymn was one of my favourites". Well we aim to please.

If you would like to have one of your favourites played, and sung, at one of our services, perhaps to celebrate a birthday, anniversary etc or when you are visiting us, then please fill in the form on the back of this page.

We would ask you to confine your hymn choices to the ones in our hymn book, Mission Praise, but if your choice has a particular tune that you prefer please include this information and we will do our best to arrange it.

This is a new venture for us and you will appreciate that depending on the number of requests we receive it may not be possible to fulfil everyone's wishes but if you don't ask we can't help!

When your list is received our Chaplain, Father Keith, will attempt to include your choice if it is liturgically possible (we don't want Christmas Carols in Lent) on the date requested.

As most of you will realise St Francis Anglican Chaplaincy of Tenerife South is completely self financing , so we are asking for a minimum of 1€ (one Euro) per choice. We are sure that you will agree that this is a small price to pay to sing, and hear one of you favourite hymns sung in church.

Completed forms, with the donation, should be given to a Chaplaincy Warden, Fr Keith or sent to

Jean Kelly

Apdo Correos No.8

38630 Las Galletas

Arona

Tenerife

My Favourite Hymns

Name

Address

.....

Contact

Telephone

Email

Date of Visiting

Which Church

First line of Hymn 1
Tune

First line of Hymn 2
Tune

First line of Hymn 3
Tune

First line of Hymn 4
Tune

God in Music

'Glorious the song when God's the theme': Allegri's *Miserere*

In the 1980s thanks to Godfrey Smith, a columnist for The Sunday Times, there was a series of letters about particular pieces of music that have the TQ – the Tingle Quotient. As we listen, the music sends a shiver of excitement up and down the spine and opens out for us a new world of beauty and wonder.

The letters started with a novelist writing about his travels across the Sahara. In moments of desolation and loneliness he would think of music that meant the most to him and which he thought he might never hear again. Then a schoolmaster in Rochester wrote of a production of 'Romeo and Juliet' where the funeral scene virtually brought the house down. Juliet entered a darkened school hall, lit only by glimmering candles with music sung that brought the audience to tears.

For both novelist and schoolmaster the work that had that TQ factor was Allegri's *Miserere*. It provided consolation in the cold desert nights and it created the impact in that production of Shakespeare's play. Others readers supplied their list of TQ music, and always the *Miserere* was in the top five. I suspect that this music strikes the TQ for many of you as well.

Why is it, I wonder? We can provide an answer by talking of the contrast between the plainsong sung by the men's voices and the responses from the choir that lead to that small group of solo voices where the treble or soprano reaches a high C and comes down the scale to the cadence. We can point to the intriguing history of this work for the setting by Gregorio Allegri (1582-1652) was the exclusive possession of the Sistine Chapel in the Vatican. To copy the music was a crime punishable by excommunication.

In spite of this, a 14-year old Mozart heard the piece in 1770 and wrote it down from memory, paying another visit to verify some of the notes he had copied down. The Emperor Leopold 1, the king of Portugal, persuaded the Pope to grant him a copy. When it was performed in his own imperial chapel, he was disappointed. He even thought the Pope had palmed him off with an inferior work. Then he realised that the beauty and magic of the music lay in its being sung in the Sistine Chapel where the plainsong and the high C cadences could ring out among the pillars and arches of that building.

The *Miserere* or Psalm 51 is sung at Tenebrae on Maundy Thursday and Good Friday. In the 16th and 17th centuries Popes did not always attend this

service because the length of the psalms set to music meant that the service itself was very lengthy. Pius VIII ordered that only six verses be sung in 'figured music' while the rest was sung more quickly in plainsong. Thus Allegri's work was born. Psalm 51 also forms part of the Ash Wednesday evening office. On both occasions – at the beginning of Lent and during Holy Week – it is the heart-felt cry of the Church for mercy. As one of the penitential psalms, it is a very personal expression of sorrow for sin and a moving appeal to God for mercy and restoration.

In Allegri's setting that high C is reached as the individual acknowledges his sin, and again as he cries for mercy and finally as he proclaims that his tongue will sing of God's grace and righteousness. A single voice in the music scales the heights of heaven to represent all of us as we turn to God with that same awareness of sin, that same plea for mercy, and that same affirmation that we will then turn to God with thanksgiving and the offering of a humble and contrite heart.

And so with the psalmist and with Allegri, we can pray 'Have mercy upon me, O God, after thy great goodness.'

Rev Michael Burgess

Alan & Janet Charlesworth

Invite you to a

Book Sale & Coffee Morning

at

Sotavento II, El Médano

on

Saturday April 17th

from 10 am

**Phone 922 176110 for directions
Proceeds in aid of Chaplaincy Funds**

Do You Know Where You Are Going?

Visitors to Tenerife cannot fail to notice that a great deal of road reconstruction is currently being undertaken. Closer inspection would suggest that most of this work within the towns is more concerned with slowing the traffic and increasing the parking than with improving the traffic flow. Many of the wider two lane roads are becoming single lane with chevron parking taking up the remaining lane.

Now there is a rule, written or unwritten, that one only uses one lane on roundabouts in Tenerife. Unfortunately British drivers sometimes bring their British habits to this island and, in the mistaken theory that British is best, try to use the inside lane if they are not going to come off at the next exit. This infuriates local drivers who consider this as cheating. There is a story of one driver spending over an hour circulating a roundabout in the inside lane never being able to push back into the exiting lane.

One council has plans to stop this un-Tenerifian behaviour by limiting all roundabouts to one lane and using the then unused inner lane for car parking spaces. This at least will have the added advantage that holiday makers who are not sure where they are going can park up halfway round to consult a map.

ASC

1/4/2010

Tombola

At the Spring Bazaar we had a Tombola stall.

Question

Why is it called a Tombola?

What had Tom to do with it?

Answers on a postcard to the editor please.

St Georges Day Visit to Santa Cruz

Each year The Chaplaincy of Tenerife South joins with the congregation of The Chaplaincy of Tenerife North at St Georges church in Santa Cruz. The history behind this service is explained in David Dunn's History of the Chaplaincy in which he says:

In 1903 the Anglican community built a stone church in the Plaza de 25 de Julio close to the Parque de Garcia Sanabria in Santa Cruz. Patriotically it was dedicated to St George. At that time this church and All Saints, the Anglican church in Puerto de la Cruz, came under the jurisdiction of the Diocese of Sierra Leone. They had little to do with each other until the late 1970's when they came under the newly established Diocese in Europe and there was no delineation of parish boundaries, as each was centred around a populated area and they drew their congregations mainly from local residents. By the early 1960's both congregations had grown and needed to employ full time priests.

For a variety of reasons the congregation in Santa Cruz declined and in 1989 the property of the church of St George was sold to the Roman Catholic Diocese of Tenerife. They operate it to this day; retaining the original name (San Jorge) and every year, the two Anglican Chaplaincies celebrate an ecumenical service in the church to celebrate St George's Day (23rd April). The price paid was 25 Million Pesetas, to be paid in instalments over five years, which would have been approximately €160,000 at that time. The first two instalments were used to purchase an apartment in Los Cristianos for the Chaplaincy of Tenerife South which was centred on the newly emerging area in the South West of the Island. The balance from the purchase went to Diocesan funds and part of this was later used to establish the new chaplaincy of Lanzarote and Fuertaventura..

This year will be no exception. As we write the details have not been finalised but watch for travel arrangements which will be announced in church in the next few weeks.

The History of St Francis Anglican Chaplaincy, Tenerife South is available from the bookstalls at church (price 5€)

Better living

As Lent comes to an end, and you reach for your Easter chocolate, here's some great news: eating chocolate and drinking wine or tea can improve your memory.

In recent research, people who regularly consume modest amounts of all three performed best in a series of brain tests. Apparently chocolate, wine and tea all contain micronutrients called flavonoids, which may reduce the risk of dementia.

But – the bad news is that the positive effects of wine level out after just half a glass, while all your brain needs is four squares of chocolate. Most depressing. Better put the kettle on....

Organise yourself – you'll live longer

Organised, conscientious people tend to live longer than those who are impulsive, according to recent research. And while self-controlled, dependable types may seem boring, they tend to be more healthy than those folk to live on risk-taking.

"Conscientious individuals have better health habits and even more stable jobs and marriages," says a psychologist from the University of California, where the research was done.

Those little grey cells....

Exercise even helps to keep your brain fit, by reducing the amount of sugar in the body as you age. According to recent research at Columbia University Medical Centre, memory loss can be partly due to those rising blood-glucose levels. Certainly high blood sugar can lead to diabetes and stroke.

How much sleep do you get? If it is less than seven hours a night on a regular basis, be careful: it could increase your risk of getting heart disease.

Apparently people who get enough rest are likely to have less calcium clogging their arteries. Too much calcium, and you risk heart attack and heart failure.

The research, carried out at the University of Chicago, found that even one extra hour a night can cut your chances of hardening of the arteries by 33 per cent. "Sleep is essential for our body's ability to repair itself," says one senior cardiac nurse. Experts recommend that adults get between seven and eight hours a night, teenagers nine hours, and children between 10 and 11 hours.

Letter from St James the Least of All

On how to run your notice board

The Rev Dr Gary Bowness continues his tongue-in-cheek letters from 'Uncle Eustace'...

The Rectory
St. James the Least of All

My dear Nephew Darren

Your decision to place a notice board outside your church seems a good one – and its design in blue plastic with luminous red detachable letters seems entirely in keeping with the aesthetics of your building. Make sure that it is lockable, however, as an innocent notice saying “all are welcome” may be modified by a devotee of anagrams to say something far less polite by the following day.

We recently replaced ours, which had disappeared shortly before last bonfire night. That the Scouts' bonfire had a board which closely resembled our old one in its centre was, I am sure, complete coincidence. The Venture Scouts' collective smirk during the following week's Parade Service did give one pause for thought, and the Cubs' collapse into helpless laughter at the chorus “So light up the fire and let the flames burn” only increased suspicion.

On reflection, you may not have been wise to use your notice board to tell everyone your holiday dates. Certainly various local burglars were tripping over each other inside the vicarage while you were away. However, the note the last one left, saying that next time he broke in, he would bring *you* something, since you had so little left, was quite touching.

Inevitably, now that your church has a notice board, there will be open warfare over who is allowed to display notices on it. Will the Slimmers' Club be seen as biblical? Why is the Ladies Guild notice twice

as large as all the others? And do remember what while everyone will want space to display their notices, no one will ever remove them once the event is over. Plaintive announcements of Christmas parties in April or of Summer Fetes in November only serve to take people down memory lane.

Here's the best way to manage a notice board: create that panacea for all problems: a sub-committee. These poor people only ever exist in order to get the clergy out of tight corners and to make sure that matters are discussed at such inordinate length that every issue eventually dies a natural death. And if even that fails, you could have a quiet word with our Scouts before next year's bonfire night.

Your loving uncle,

Eustace



LOVE

Its love that makes the world go round
God's love's a wondrous thing
It bubbles out from a love full heart
To make us laugh and sing
In childhood love is simple
It's so innocent and free
God bless Mummy, God bless Daddy
God bless teddy and God bless me.
First love hits like a thunderbolt
All passion and emotion
Can't sleep, can't eat, head's a spin
Drunk on God's love potion.
At the Church on their Wedding day
A blissful groom and bride
They've taken vows, to commit to love
With God's blessing they'll abide
After the birth of their first child
They give thanks to God above
Overwhelmed with joy, at this precious gift
A miracle born of love
And in the twilight of their years
Like wine their loves matured
With all the troubles life's hand dealt
Through God, their love endured.
At each chapter of life's loves
Though we're often unaware
Sharing in each smile or tear
God's presence has been there
For God's love for us is constant
Every breath or beat of heart
In each step taken along the way
His love has played a part.

Elizabeth Thomas

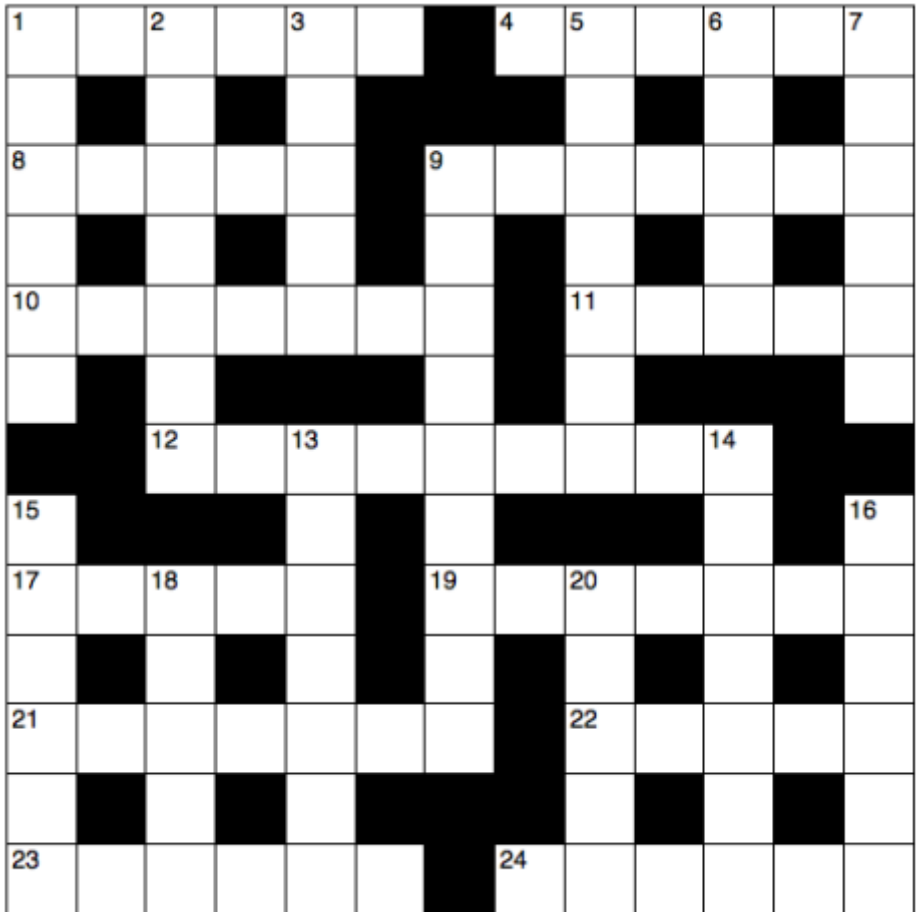
Sudoku

							9	
		4	8		2			
	5	6					7	2
		1			7	8		5
7		3	4			1		
5	6					7	3	
			3		5	2		
	3							

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Solution on page 30

Crossword



The bible references in the clues all refer to the text of the NIV version.

Clues

Across

- 1 Relating to the whole universe (6)
- 4 The disciple who made the remark in 8 Across (John 20:24) (6)
- 8 'Unless I see the nail marks — — hands, I will not believe it' (John 20:25) (2,3)
- 9 He urged King Jehoiakim not to burn the scroll containing Jeremiah's message (Jeremiah 36:25) (7)
- 10 Baptist minister and controversial founder of America's Moral Majority, Jerry — (7)
- 11 'Look, here is — . Why shouldn't I be baptized?' (Acts 8:36) (5)
- 12 Repossessed (Genesis 14:16) (9)
- 17 Port from which Paul sailed on his last journey to Rome (Acts 27:3-4) (5)
- 19 'Moses was not aware that his face was — because he had spoken with the Lord' (Exodus 34:29) (7)
- 21 Roonwit, C.S. Lewis's half-man, half-horse (7)
- 22 Grill (Luke 24:42) (5)
- 23 'The lot fell to Matthias; so he was added to the — apostles' (Acts 1:26) (6)
- 24 'I was sick and you looked after me, I was in — and you came to visit me' (Matthew 25:36) (6)

Down

- 1 Coastal rockfaces (Psalm 141:6) (6)
- 2 Academic (1 Corinthians 1:20) (7)
- 3 Publish (Daniel 6:26) (5)
- 5 For example, the Crusades (4,3)
- 6 11 Across is certainly this (5)
- 7 He reps (anag.) (6)
- 9 Liberator (Psalm 18:2) (9)
- 13 Man who asked the question in 11 Across was in charge of all her treasury (Acts 8:27) (7)
- 14 They must be 'worthy of respect, sincere, not indulging in much wine' (1 Timothy 3:8) (7)
- 15 The human mind or soul (6)
- 16 'O Lord, while precious children starve, the tools of war increase; their bread is — ' (Graham Kendrick) (6)
- 18 'We played the flute for you, and you did not — ' (Matthew 11:17) (5)
- 20 Bared (anag.) (5)

Solution on page 30

Puzzle Solutions

Here are the solutions to the Puzzles .

Now I know you would never intentionally cheat but I know how easy it is to see the odd word or letter without meaning to. So, unless you can read upside down and back to front, I have disguised the solution.

You can read it properly by holding this page up to a mirror.



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- * Gain control, manage your life more effectively
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- * Does your company require a counselling service?
- * Happy staff remain in employment with some support.

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Alan Charlesworth	922 17 61 10
Moira Congreve	922 78 17 02
Ronald Eastwood	922 76 40 62
Christine Gaunt (Lay Reader).....	922 78 60 96
Jean Kelly	922 78 67 77
Joan Leatherbarrow	0044 7854 85 19 99
Norma Martindale	922 71 17 12
Keith Nielsen	922 72 71 95
Elizabeth Thomas	922 39 61 33
Patricia Whenlock	922 78 41 74

Synod Representatives

Shirley Beard	922 86 19 97
Gwen Furmston	922 74 83 51

Details of services can be found on the back page.

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Chaplaincy website: www.tenerifechurch.com

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April 2010

TIMES OF SERVICES



Playa de las Americas

San Eugenio	Sunday	10.15 am	Holy Eucharist, Sung
	Wednesday	10.15 am	Holy Eucharist, Said

Los Gigantes

Espiritu Santo	Sunday	6.00 pm	Holy Eucharist, Sung
	Thursday	10.30 am	Holy Eucharist, Sung

Golf del Sur

San Blas	Sunday	6.00 pm	Holy Eucharist, Sung. By Extension
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Callao Salvaje (Services to be resumed shortly)

(See the diary on pages 4-5 for detailed times)

For Baptisms, Confessions, Wedding Blessings, Renewal of Vows, Confirmations and funerals, please contact the Chaplain Father Keith Gordon or one of the Church Wardens for information.

Should you wish to talk to the chaplain privately, please do not hesitate to contact Father Keith Gordon on 922 74 20 45.