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# ALCUIN NEWS

NEWS AND VIEWS FROM SAINT ALCUIN OF YORK  
THE CHURCH OF ENGLAND CHAPLAINCY IN TOURAINE



**ALLELUIA! CHRIST IS RISEN!**

## **THE EASTER EUCHARIST**

**11 o'clock Sunday 5th April  
The Parish Church, Savigny-en-Véron**

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## WHO'S WHO

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## AT THE HEART OF OUR LIFE



## SUNG EUCHARIST

*with Junior Church*

11.00 am  
on the 4th Sunday of the Month  
in the Parish Church of St Michel  
Savigny-en-Véron

## HEROES OF THE FAITH

# Dietrich Bonhoeffer

## Lutheran Pastor

**D**ietrich Bonhoeffer was born in 1906 into an academic family. Ordained in the Lutheran Church, his theology was influenced by Karl Barth and he became a lecturer: in Spain, the USA and in 1931 back in Berlin. Opposed to the philosophy of Nazism, he was one of the leaders of the Confessing Church, a movement which broke away from the Nazi-dominated Lutherans in 1934. Banned from teaching, and harassed by Hitler's regime, he bravely returned to Germany at the outbreak of war in 1939, despite being on a lecture tour in the United States at the time. His defiant opposition to the Nazis led to his arrest in 1943. His experiences led him to propose a more radical theology in his later works, which have been influential among post-war theologians. He was murdered by the Nazi police in Flossenburg concentration camp on 9th April 1945.

Is not this the fast that I choose:  
to loose the bonds of injustice,  
to undo the straps of the yoke,  
to let the oppressed go free,  
and to break every yoke?  
Is it not to share your bread with the  
hungry  
and bring the homeless poor into  
your house;  
when you see the naked, to cover  
them  
and not to hide yourself from your  
own kin?      Isaiah 58.6-7

## FR JOHN WRITES



**T**HE DAILY MORNING NEWS BASED PROGRAMME ON RADIO 4, "TODAY" IS ONE OF THE FLAGSHIP BROADCASTS OF THE BBC. Hidden amongst the reports of the world's disasters and the important news of the Six Nations rugby tournament is a regular little item "Thought for the Day".

This is a short reflection made by someone of faith—predominantly Christian, but not entirely so—on a topical item of that day.

From time to time the theme is something particular to the speaker, but more often than not it is about a major item in the day's news.

It can be very refreshing to hear a comment arising from religious beliefs and shows that the views of a person of faith have a valid place in the public arena. Our soft power can speak to the hard power of mighty nations.

The soft power of faith is by no means limited to the public arena. It is something that every believer possesses.

Most of us do not have access to the microphones of a national broadcaster. Indeed not many of us have a voice which can be widely heard. But each and every one of us has a life which does—or does not—reflect the lifestyle Jesus calls us to, the love of our neighbour, no matter who they are.

Jesus calls us the salt of the earth and the light of the world. He does not tell his followers to become these, but says that we are salt and light already.

Being such eminently qualified people, we are very well placed to share God's soft power of unconditional love the best way possible: by the quality of our lives.

The most important step in influencing the world is the first one.

*Fr John*

## THE ST ALCUIN CALENDAR

### *Our worship in the coming months*

March 22nd	<i>Lent 5</i>	11.00 am	Sung Eucharist
April 5th	<i>Easter Day</i>	11.00 am	Sung Eucharist
April 26th	<i>Easter 4</i>	11.00 am	Sung Eucharist
May 24th	<i>Pentecost</i>	11.00 am	Sung Eucharist
June 28th	<i>Trinity 4</i>	11.00 am	Sung Eucharist

# A Sad Farewell



**I T WAS WITH GREAT SADNESS THAT AT OUR EUCHARIST IN NOVEMBER WE SAID GOODBYE TO THE REVD PHILIP EDELL.** After a number of years of faithful ministry as Deacon at St Alcuin's, Phil has made the decision to continue his Walk of Faith in the Roman Catholic Church.

This has not come suddenly to him, but is a result of much thought and prayer arising from his inability to accept the ordination of women. This is not an unacceptable theology in the Church of England and those of that persuasion have special bishops to minister to their needs.

However, matters came to a head for Phil with the choice of a woman, Dame Sarah Mullaly, as the next Archbishop of Canterbury and therefore head of the worldwide Anglican Communion. This was a step too far for him, so he decided he needs to be part of a denomination which at present has set its face firmly against women's ordination.

Phil will be a great loss to our community, particularly for his cheerfulness, his liturgical ministry, his thoughtful preaching and—not least for Fr John—the way he prepared each Eucharist and cleared away afterwards.

We wish him well and keep him in our prayers.

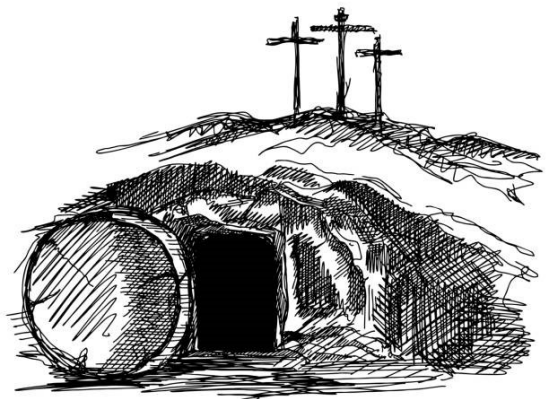
## A PRAYER FOR PHIL

God of our beginnings and endings,  
we celebrate all that we have shared with Phil  
and ask your blessing as he continues on his journey of faith.  
May the love that is in our hearts  
be a bond that unites us forever  
wherever we may be.  
May the power of your presence  
bless our leave-taking;  
for the sake of Jesus Christ, our Redeemer. **Amen.**

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## Answers to our Easter Quiz

1. Passover (Luke 22:1).
2. A young donkey (Matthew 21:1-7; Mark 11:1-7; Luke 19:28-35; John 12:12-15).
3. When Jesus entered into Jerusalem at the beginning of Holy Week, the people welcomed him as king and Messiah. They covered the road with their cloaks and leafy branches as a symbol of their worship and acceptance of him as king (Matthew 21:8; Mark 11:8; Luke 19:35, 36; John 12:12, 13).
4. Peter (John 18:10).
5. Malchus (John 18:10).
6. Three times (Luke 22:54-57; Mark 14:69, 70; Matthew 26:73-75; John 18:13-27).
7. 30 (Matthew 26:15).
8. By giving him a kiss (Matthew 26:47-49).
9. Hanged himself (Matthew 27:3-5).
10. Bought the potter's field with the money which is where foreigners were buried (Matthew 27:6-8).
11. Barabbas (Matthew 27:15-26; Mark 15:6-15; Luke 23:18; John 18:40).
12. To leave Jesus alone because he was an innocent man. She had a bad dream concerning Jesus and she probably felt it would bring bad luck on the household of Pilate (Matthew 27:19).
13. Alexander and Rufus (Mark 15:21).
14. "Jesus of Nazareth, the King of the Jews" (John 19:19). It was written in three different languages, Hebrew, Latin and Greek.
15. "Father, forgive them; for they know not what they are doing." (Luke 23:34); "Truly I tell you, today you will be with me in Paradise." (Luke 23:43); . . . he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." (John 19:26,27); "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" (Matthew 27:46; Mark 15:34); "I am thirsty." (John 19:28); "It is finished." (John 19:30); "Father, into your hands I commend my spirit." (Luke 23:46).
16. "Truly this man was God's Son!" (Matthew 27:54).
17. The veil in the temple was torn from top to bottom (Matthew 27:51).
18. Three hours (Matthew 27:45; Mark 15:33; Luke 23:44-45). From noon to 3 pm.
19. Joseph of Arimathea and Nicodemus (John 19:38-42).
20. Mary Magdalene (Mark 16:9).



As the First Century Press might have

*Passover 33AD*

# The Jerusalem Herald

## RABBLE ROUSER GIVEN PUNISHMENT HE DESERVES



**D**ESPITE THEIR PREVIOUS DIFFERENCES, His Excellency Governor Pilate and the Most Reverend High Priest Caiaphas were unanimous in their condemnation of Jesus of Nazareth. Even the crowd was content. When Governor Pilate asked them whether he should give him a reprieve, they yelled “Crucify him!”, preferring leniency for the robber Barabbas.

The charge against him was blasphemy and sedition. The condemned man had the arrogance to describe himself as a king. As is the tradition, the charge was posted on the cross.

# Who Reported the Events of Holy Week

## Condemned By His “Friends”

### Police Raids Uncover Incriminating Writings

**A**S PART OF THEIR INVESTIGATION INTO THE FLAGRANT LAW-BREAKING OF THE CRIMINAL, JESUS OF NAZARETH, the Temple Police have made a series of raids on the premises of members of his gang. They found a number of documents boasting about the exploits of their leader. This is a common feature of the criminal mind.

In spite of the commendable rapidity of action by the Roman and Temple authorities most of the evidence was gathered after the death of the culprit. However, much has been found which justifies the execution.

We are grateful to the Temple Police for providing us with information for this article.

Incriminating material was to be found at various sites, but four major offenders predominate. They go by the names of Matthew, Mark, Luke and John.

As well as recording the condemned man's criminal activities, the police reported that the documents contained passages which can only be described as flights of fancy, such as him having been born of a virgin. This suggests the writers may be mentally unhinged.

Nonetheless, incriminating evidence of severe law-breaking was uncovered.

We give here some examples so that you can judge for yourself how he broke of the Law.

God gave us the sabbath as a time of rest and, through his prophet Moses, declared we should do no work of any kind. This is written clearly in Holy Scripture in the Ten Commandments.

The blasphemer Jesus of Nazareth showed no respect for God's Law and healed many people on this holy day. Not



accepted the hospitality of a Pharisee, he refused to wash his hands in the way the Law prescribes. Not only that, but instead of showing remorse, he had the audacity to answer the Pharisee back.

Perhaps the greatest charge that can be made against this dangerous rabble rouser was the company he kept. It is quite incredible that the members of his gang were not too ashamed to give it prominence

in their writings.

He frequently and brazenly kept company with people we take great care to avoid: people who are known to be sinners.

He ate with tax collectors—and everybody knows how corrupt they are. To cap it all, he regarded foreigners and women as equals.

The so-called ‘Apostle’ John writes about Jesus having an intimate conversation with a Samaritan woman, who seems to have been no better than she should have been, and even getting her to give him a drink.

only did he do these unlawful acts, but he put himself equal to God in declaring himself Lord of the Sabbath. The police found this in Mark's writings, chapter 2, verse 28.

He set himself up as a religious man, and not only went to the synagogue but even dared to spread his dangerous teaching there.

This did not only show utter disrespect for our Teachers, but the writings show just how irreligious he was by his complete disregard of our time-honoured practices.

The writings of the man called Luke (11.37-41) show that even when he



And a story he told not only had a Samaritan as its hero, but also cast a Priest and a Levite as villains who were unconcerned about the needs of others.

The authorities are now considering whether the seized documents ought to be destroyed to avoid anyone else being contaminated by their dangerous contents.

# Close Encounter

**O**n that same day, two of the disciples were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" Jesus asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see Jesus." Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized Jesus; and he vanished from their sight. They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?" That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, "The Lord has risen indeed, and he has appeared to Simon!" Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

Luke 24.13-35

**I**T IS HARD TO GRASP THE BITTER DISAPPOINTMENT OF CLEOPAS AND HIS COMPANION AS THEY MADE THEIR WAY HOME AFTER THE EXECUTION OF THEIR TEACHER, JESUS. His had been such a remarkable ministry, but now it was all over. It seemed to have ended in abject failure. But something happened on their journey which was to turn their despair into joy.

At first, the two disciples just did not know what to make of the events of the past few days, especially the women saying that they had seen the empty tomb and a vision of angels.

While they were talking and discussing, Jesus himself came alongside them and went with them. Seeing their bewilderment he took it upon himself to explain his death and resurrection in light of the Hebrew scriptures. But they still fail to recognise him.

It is only when they reach their destination and invite him in and he breaks bread—the sacramental act—that they realise who he is.

St Luke's Gospel is the only one to report this event, so why did he include it? It was not, after all, because he was writing a biography of Jesus. The evangelists were sophisticated theologians, not biographers. As St John put it, "Jesus did many other signs in the presence of his disciples that are not written in this book. But these are written so that you may continue to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name." (Jn 20.39-31)

With that stated intention, it is clear that the Gospels were written for all time, not just first century Palestine. So what is St Luke getting at which would just as much apply to us?

Let us take a closer look at the story. Before the risen Christ proclaims the good news, he listens and enters into their story of distress and



lost hope. His interpretation of the things that went on in Jerusalem "these days" is different from theirs. It sheds light on their story and makes their hearts

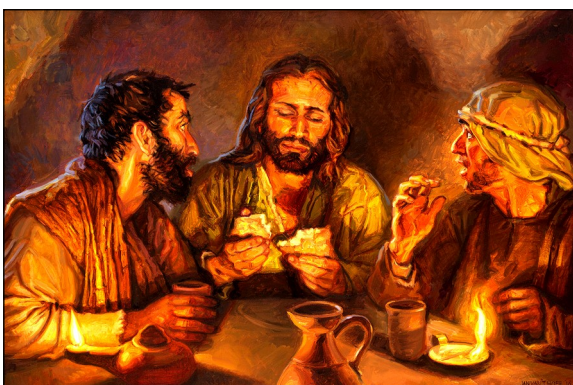
burn. He does not force himself upon his listeners. He awaits their invitation to "stay with us". The story is literally framed by the recognition which happens in the interpretation of scripture and at the table. Here word and sacrament are recognised as integral parts of a single coming of Christ to human beings.

We who celebrate the Eucharist together these days face many difficulties and doubts in our own lives. We live in a society which is largely apathetic to the practice of the Christian faith, and modern life can be very stressful. We listen to scripture and the sermon to navigate our way through them. Preachers have the task of helping scripture to resonate with those who listen to them and to enable them to (re)discover the risen Christ in their lives.

But, just as in St Luke's story of the encounter on the road to Emmaus, there is another stage: to be in the presence of Jesus in the Breaking of Bread. Listening to the word and applying it to our daily lives only becomes encounter in the sacramental act.

When we celebrate the Eucharist it is not just in memory of an historic event: it is a real encounter with our risen Lord.

That will give us, like Cleopas and his companion, something to really shout about.



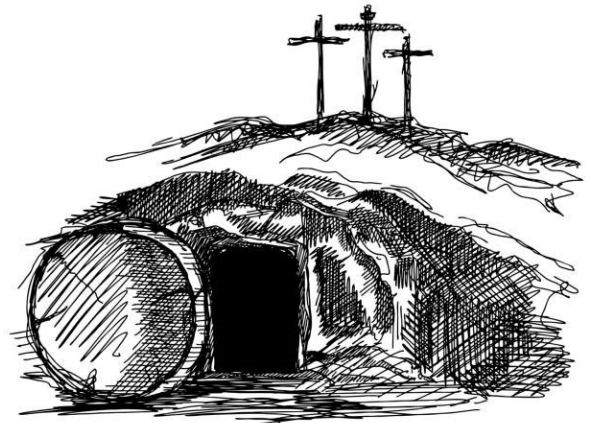
# A QUIZ FOR HOLY WEEK AND EASTER

You may find it helpful to have a bible with you when you attempt this quiz



1. What was the Jewish feast which was being celebrated in the week Jesus was crucified?
2. When Jesus entered Jerusalem, what animal did he ride on?
3. Why is the Sunday before the resurrection called Palm Sunday?
4. Which disciple cut off the ear of the high priest's servant in an attempt to prevent Jesus from being taken prisoner?
5. What was the name of the high priest's servant who had his ear cut off by the disciple and subsequently re-attached by Jesus?
6. How many times did Peter deny Christ after he abandoned him?
7. How many pieces of silver did Judas trade the life of Jesus for?
8. How did Judas identify Jesus to the soldiers?
9. In repentance Judas returned the money to the priests that he was given as the price of betrayal of Jesus and then did what?
10. The priests took the money that Judas had returned to them and did what with it?
11. Who was surprisingly released before Pontius Pilate sentenced Jesus to death?
12. What did Pilate's wife counsel him to do concerning Jesus?
13. A man named Simon was compelled to carry the cross of Jesus. In Mark 15 we are told the names of Simon's two sons. What were they?
14. What was the inscription above the cross?
15. Can you quote four of the seven 'words' recorded in the bible that Jesus said from the cross?
16. Following the words of Jesus on the cross, there was a statement by a Roman soldier concerning him. What was it?
17. What happened in the Temple as a sign that the death of Jesus had made way for believers to approach God?
18. When Jesus died there was darkness in the land. How long did it last?
19. In John 19 two men helped prepare the Jesus' body for burial. Who were they?
20. Who was the first person to see the risen Christ?

**Answers on Page 3**



# As Others See Us



**D**ECEMBER AND JANUARY EACH YEAR SEE TWO PROMINENT EVENTS IN OUR ECUMENICAL CALENDAR: THE BILINGUAL CAROL SERVICE AND THE SERVICE IN THE WEEK OF PRAYER FOR CHRISTIAN UNITY. We were delighted to welcome to both of these Dominique and Cécile Péricard, the Ecumenical Delegates of the Diocese of Tours.

We are very grateful to Dominique for sharing his thoughts about them, which we print below in the original French.

## ECHOS D'UNITÉ EN TOURAINE

Samedi 13 décembre 2025 dans la chapelle du prieuré de St Louans à Chinon se sont réunis des chrétiens catholiques et anglicans pour célébrer ensemble dans la joie de l'Avent les « Christmas Carols » célébration chère à l'Eglise d'Angleterre. La Communauté anglicane autour du révérend John Neal qui célèbre habituellement dans l'Eglise de Savigny en Véron était fortement représentée. La présence catholique également autour de Don Arthur de Stabenrath, de la Communauté St Martin, vicaire de la paroisse Ste Jeanne d'Arc en Chinonais. Les quelques religieuses Augustines qui sont encore au service de leurs vieilles sœurs et des personnes âgées de l'Ehpad Prieuré St Louans étaient également présentes, ainsi que plusieurs membres du



groupe œcuménique de Chinon, dont Amélie Guiton de l'Eglise protestante unie de France dont la communauté célèbre à Saumur. Avec Cécile nous représentions le diocèse.

Du livre de la Genèse au prologue de l'Evangile de St Jean, de « Oh Viens Jésus » à « Les anges dans nos campagnes » 9 lectures et 9 chants de Noël se sont alternés en anglais et en français pour la grande joie de tous. Encore un temps d'intercession, un « Oh Come, let us

adore him » et nous voilà bénis par le Seigneur à l'invocation commune de nos deux prêtres avant de nous retrouver tous autour d'un verre de l'amitié !

Les joies de l'œcuménisme sont parfois si simples avec le Christ au milieu de nous ! Merci Seigneur.

## EUCCHARISTIE ANGLICANE POUR L'UNITÉ

Dimanche 25 janvier 2026, en l'Eglise St Michel de Savigny en Véron, la Communauté anglicane St Alcuin d'York de l'Eglise d'Angleterre en Touraine et son pasteur le père John Neal célébraient une Eucharistie pour l'Unité des chrétiens en communion avec l'Eglise Apostolique Arménienne.

Il fallait parler Anglais ou le comprendre pour mieux participer, mais les membres catholiques et protestants du secteur de Chinon qui s'étaient joints à la communauté anglicane se sont sentis malgré tout en communion, car tout était traduit sur nos feuilles et l'accueil fut chaleureux. Les hymnes dont certains étaient puisés dans le répertoire du 18-ème siècle, accompagnés à l'orgue, nous ont aussi réunis dans la prière et l'action de grâce. Nous avons tous ensemble partagé la lumière venue de l'autel comme dans la nuit pascale et un geste de paix fraternel. La-aussi un verre de l'amitié a permis de prolonger ce

temps et d'entrer encore un peu plus en fraternité.

Voici les derniers mots de l'homélie du père John Neal qu'il nous a fraternellement envoyée traduite en Français :



*Les chrétiens exercent ensemble le pouvoir doux de l'amour de Dieu dans un but précis. Le pouvoir doux de l'amour chrétien est de porter la lumière de Dieu dans le monde. Le pouvoir doux de l'amour chrétien défie le pouvoir dur du monde, qui apporte souvent l'obscurité. Ce pouvoir doux fonctionne lorsqu'il montre l'unité de l'Église dans un monde fragmenté. Que Dieu nous bénisse alors que nous cherchons à nous unir pour porter sa lumière, son amour, dans son monde. Amen.*

« J'ai été ravi que vous soyez venus à notre eucharistie dimanche matin. Cela a été un réel bonheur de prier pour l'unité des chrétiens avec des frères et sœurs d'autres confessions. » Révérend John Neal.