

No. 8
Easter 2016

FOR THE EXTENDED
COMMUNITY OF
SANTA MARGARITA



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MENORCA ANGLICAN



This newsletter is offered to help regular and intermittent members of the Anglican community in Menorca to keep in touch.

Journeying Towards Resurrection

The season of Easter is almost upon us. But before we are able to immerse ourselves in the hope and joy of the resurrection, we must walk through Holy Week. This allows us to consider the journey that Jesus took from an exhilarating entry into Jerusalem to a humiliating, lonely and painful journey to the cross.

This is an inward journey that explores the height and depth of human experience. Palm Sunday begins with the uplifting journey into Jerusalem of Jesus, the Messiah of the downtrodden, riding on a very humble steed, yet for all that still hailed by the people. Maundy Thursday is a celebration of intimacy, with a shared meal of thanksgiving and servanthood in companionship, overshadowed by a brooding apprehension of what is to come. Good Friday plumbs the depths of dark inhumanity – a term that is almost an oxymoron, now, because inhuman behaviour has become all

too common a human characteristic. On Saturday we wait. On Easter Sunday, we can celebrate the gift of renewed life, and the promise of everlasting renewal in the resurrection

As an inner pilgrimage, this takes us all the way from our human triumphs, large or small, to the dark, broken places within us, and reminds us that God can and will find us in any part of the human journey. Along the way, we are reminded of our obligation to serve one another, of the gift that is in human companionship and intimacy, and of the need for patience at many points in our lives. Throughout this inner journey, we are enfolded in God's unconditional love.

The path towards Easter is a microcosmic icon of all human journeys, with their high and low points, and the opportunity to be guided by God's grace. There is hope at the end of the journey, a journey we take each year, and which we should not take for granted.

However you choose to participate in the journey of Holy Week and the celebration of Easter, may you find meaning and purpose in the way towards the cross and the way out of the empty tomb.

Paul +

Worship for Holy Week and Easter in Menorca

Sunday, 20 March

09:00 Holy Communion

11:00 Blessing of palms, procession, passion narrative, Holy Communion

Monday, 21 March

11:00 Morning Prayer

17:30 Evening Prayer – reflections on stations of the cross (1-5)

Tuesday, 22 March

11:00 Morning Prayer

17:30 Evening Prayer – reflections on stations of the cross (6-10)

Wednesday, 23 March

11:00 Holy Communion

17:30 Evening Prayer – reflections on stations of the cross (11-14)

Thursday, 24 March

11:00 Holy Communion with foot washing

17:30 Tenebrae service with Holy Communion followed by stripping of the altar

Friday, 25 March

12:00 Good Friday vigil of reading, hymns and silence – Words from the Cross

17:30 Family service

Saturday, 26 March

21:00 The Great Vigil of Easter and service of light

Sunday, 27 March *(Note that daylight saving time begins on this day, moving clocks ahead)*

07:30 Sunrise Communion at Punta Prima beach

09:00 Holy Communion at Santa Margarita

11:00 Holy Communion at Santa Margarita

17:00 Holy Communion in Ciutadella

Asylum Seekers in Germany

A first-hand account by Erika Stockbridge, who has a long association with Santa Margarita in Menorca, and who now lives in Germany.

In the course of last year about a million people have come to Germany seeking asylum. Most of them are from Syria and Iraq, a considerable number from Afghanistan and from North African countries.

Once people arrive on the German frontier, they are distributed to a number of “Notaufnamelager” - “emergency accommodation camps” - where large numbers (up to 200 or more) are housed



in large halls with only basic facilities. They receive enough food, but apart from that, there is very little comfort. They then queue for days in order to submit their application for asylum, although more and more this procedure is now done at the frontier where and when they first arrive. The German authorities are trying hard to process these applications, but are at present completely overstretched. From there the asylum seekers are sent to semi-permanent accommodation in different towns throughout the country. Here in Ebern, where we live, about 250 are housed in a former German Army barracks; another 60 or more are being accommodated in other available houses in the town and nearby villages; but of these there are very few. The former house of my sister-in-law where we first lived when we moved to Germany twelve years ago now accommodates twenty unmarried young men from different Arab and North African countries, none of whom is usefully employed since none can speak German. This, as you may imagine, has led to difficulties - including outbreaks of violence where knives have been used and the police called.

The attitude of the German population to the whole situation varies: from those who do their best to welcome and support the immigrants (and try to further their integration) - and this generally represents the majority - to those who are increasingly openly hostile. There have sadly been numerous cases of arson in different parts of Germany, mainly in the east, in the former Communist so-called German Democratic Republic where unemployment is at a higher level. Buildings designated and adapted to house asylum seekers have been set on fire, and in a few cases asylum seekers themselves have been attacked. On the whole, the majority of the people are willing to accept the immigrants. And German industry welcomes the influx of potential workers on the labour market in what is, in fact, an increasingly ageing population.

Here in Ebern, which is a small town of about 6,000 inhabitants, we have a well-functioning group of voluntary helpers, who try to render assistance to the approximately 250 asylum seekers. In addition, there are two professional social workers, paid by Caritas (a Roman Catholic charity similar to Christian Aid) who

organise transportation to regional government offices, where asylum seekers register in order to receive financial support from national and regional government funds (about €300 per person per month), and to attend medical appointments. Once registered, the asylum seekers come under the German National Health Service, but even before that, they can receive emergency medical care.

The helpers, using their own cars, often do the ferrying to and fro. They also go and see the newcomers in their accommodation, provide a food supply for the first couple of days, later taking them to the shops. All in all, they try to befriend them as much as language allows.

Volunteers of the “helpers group” also give language classes - some now paid for by the German government, some entirely voluntary. They also run a clothing store, where migrants can be fitted out with winter clothing and shoes, and run craft and fun afternoons for the children or take them on outings.

All asylum-seeker children are entitled under German law to go to German kindergartens and to German schools, and in some towns like here in Ebern, they even have extra German lessons in the afternoons. Obviously, initially there is great difficulty following the ordinary class teaching given by German teachers; but some children – and quite a few adults – are now already acting as interpreters for new asylum seekers.

There is also a team of men who repair bicycles donated by local inhabitants for the asylum seekers. However, because the asylum seekers do not always handle them with sufficient care, spare parts have to be paid for when the bicycles are returned for repairs. We have so many donated bicycles that most asylum seeker families have one bicycle or more.

As has been widely reported in the media, the German Chancellor Angela Merkel, who is an unashamedly committed Christian, has tried very hard to frame her government's policy according to Christian values; however, her so-called “welcome policy” together with her slogan “Wir werden es schaffen!” (“We will bring it to a successful outcome!”) is coming up against more and more opposition, even from within her own coalition government which sees the country's resources being stretched to their limit. And with more and more countries of the European Union refusing to take any more asylum seekers and erecting strong fences along their borders, Germany is having to take a harder line. A new law is just being introduced in the German Parliament stating that from now on the first permit for asylum seekers to stay in Germany is limited to four years and will only be renewed if seekers have learned the German language, proved that they accept German democratic values, have found a means of supporting themselves financially and have committed no serious crime.

Only God knows what will be the long-term outcome of what has been described as “the greatest crisis the EU has ever faced.” What Christians in other countries of the EU can do is to support Christian initiatives seeking to deal with the situation and to pray for states-men and -women like Angela Merkel in their efforts to reach a Christian solution.

Language, Culture and Repentance

Rev. Paul Strudwick



Kurt Hahn

The Duke of Edinburgh's Award has been in existence for 60 years. Initiated by Prince Philip as a “sort of self-help scheme for growing up,” the Award is offered in more than 140 countries and territories. It owes its inception to Kurt Hahn, a German Jew who opposed and fled the Nazis and mentored the Duke of Edinburgh. His influence on education has been far-reaching, even if his name is not well-known. Exiled from Germany during the 1930s for his active opposition to Hitler’s regime, he established Gordounstoun, the Scottish private school, and inspired the creation of dozens more, similar schools around the world. He co-founded the Outward Bound Trust, whose courses have been taken by more than one million people.

One aspect of the Award is the idea, which Prince Philip derived from Kurt Hahn’s thinking, that young people should be compassionate and engaging with people with whom they would not otherwise come into contact, including those from other countries. Internationalism was a hallmark of Kurt Hahn’s thinking: “Nothing but goodwill between nations and classes can save this generation from wars and revolutions,” he said in a speech in 1936. “And education can help to build this bedrock of goodwill as a foundation of the society to be.”

The idea that exposure to one another’s lives and cultures helps to build bridges between people is at the heart of other organisations. For example, Rotary International sponsors reciprocal visits between Rotarians in other countries as a way of fostering mutual understanding and peace. This strikes at the heart of human nature: we tend to fear what we do not know and what is different. So developing knowledge and familiarity reduces this fear of the unknown.

Living in a country not one’s own, one that is not one’s origin, tends to foster in a subliminal way a process of coming to terms with differences in customs and language that can easily be seen as threatening. Nevertheless, I suppose that those who like to live in another country must have a certain predisposition to engage with a different culture.

Having lived outside the UK for more than 35 years, I have tried to develop a certain amount of respect for the countries in which I have been fortunate to live. When I first moved to Canada, a wise friend took me aside and warned me against trying to impose “the way in which we used to do it” on my new co-workers. “It doesn’t go over well,” he said, without actually using the term “neo-colonialism!” I touched upon this in Menorca’s English-language magazine, *Roqueta*, last July. One of the responsibilities of those who are members of the Christian faith is to respect the dignity of every human being. We can accomplish this by trying to put ourselves in the place of those who are different to attempt to understand their perceptions and practices. Living in a country with a different language helps to engender an extra degree of respect.

Language does matter. John Bell, of the Iona Community in Scotland, recently spoke about the way in which language can affect our relationships with the people whom we encounter. He said, in the context of trying to speak the language of countries that he has visited, “I am always amazed at how native speakers become more open and encouraging when they feel their nation, language and culture are being taken seriously.”

He broadened this to explain that the experience of faith in an unfamiliar tongue can be broadening: “The God who seems so much at home in English is revealed to have no favoured mother tongue.” In other words, by allowing ourselves to experience the presence of the divine, and the incarnation of Jesus, as Christ, through the eyes and ears of others, we may find our own spirituality enriched.

The Rt. Rev. Nick Baines, the Bishop of Leeds, expounded upon this point after a recent visit to Tanzania. He quoted the late German Chancellor Helmut Schmidt, who wrote a book several years ago in which he kindly offered his advice to anyone thinking of standing for election to the German Bundestag: “Don't even think about it unless you speak at least two foreign languages to a competent degree.”

Why? Well, because, he says, “You can't understand your own culture unless you look through the lens of another culture.”

To do that you have to know something of (or, better, “inhabit”) the language. After all, language goes deep and some things cannot be translated. I seem repeatedly to stress my Spanish teacher by trying to express things that come very naturally in colloquial English, but do not migrate well into Castilian.

Those of us who are privileged to live on this small, Mediterranean island, with its own version and adaptation of Spanish civilisation and language that distinguishes it and gives it its unique identity, have an opportunity to allow our view of the world and ourselves to be reshaped and reformed. This is not an event, it is a process. We have been offered the opportunity to experience not only the traditions of this island, but also a different way to look at our own background and culture. When we look at the world through the eyes of another, we may well find that our view is changed - and that as our view alters, so do we, internally.

This is what is referred to in the biblical terms as “repentance,” or the freedom to change one's mind; to adjust the vision that shapes the way we see God, the world and ourselves. So it is in life: we can allow ourselves to be reshaped and reformed emotionally, mentally, or spiritually, to take what we are and allow it to be reborn: a process, not an event; a life-long journey, not a single, or simple destination.

For this to happen, we have to be willing to submit ourselves to be reshaped and reformed. Then - who knows? - new life may be born in us. This is what Easter is about in the church, coinciding with the arrival of spring: out of the dead and dying parts of living, we are offered the opportunity to receive new life. The vision of Kurt Hahn, reframed in the Duke of Edinburgh's Award, would be to hope that the new life within us would allow us to build bridges of greater mutual understanding between ourselves and our neighbours - those who are similar to us, and those who are different from us.

Congregational Life

Last Christmas, we were again able to distribute food parcels to more than 40 families, this time in conjunction with the Roman Catholic parish of El Roser, to those identified by the Social Services department of Es Castell as being in need. We are collecting non-perishable food items for another distribution of food at Easter.

This year, 17 January was a busy Sunday. It is the day of Saint Anthony, Abbot, who in Spain is the patron saint of animals. As in previous years, the chaplain was invited to participate in the blessing of animals at El Roser parish church in Es Castell, which necessitated a rapid walk from Santa Margarita after the 11:00 Eucharist.



On that day, 17 January, the Coral Mitjanit returned to Santa Margarita. On this occasion, the choir's director, Marina Pons Plovins, who is an accomplished singer in her own right, gave a solo recital for the first half of the evening, followed by the full choir for the second half. Plans are afoot for the choir to return to Santa Margarita in May.

Also on 17 January, we completed celebration of the service of Deborah Hellyer as honorary British Consul upon the occasion of her retirement after 23 years of service. Last July, we promised Deborah a tree and bench to be planted in the new park adjacent to the restored windmill in Es Castell. Deborah, Carlos, their daughters and grandsons were present for presentation of the tree and bench, along with representatives from the many organisations which contributed to her gift - fittingly, given Deborah's spirit of reaching out to all of the people of Menorca, something to be shared with the community. This is within walking distance of Carlos and Deborah's home, and the Ayuntamiento of Es Castell has been highly supportive and has given its enthusiastic approval.



Our traditional Shrove Tuesday pancake lunch was not attended by the local television station this year (as it was in 2015), but instead a reporter from the local newspaper arrived and took notes and pictures. A couple of days later, the Menorca daily paper (the "Diario") carried a large article about the lunch and its traditional background, with a prominent picture of Wendy Green, frying pan in hand.



The season of Lent began early this year, with Ash Wednesday falling on 10 February. Imposition of Ashes was observed during the regular 11:00 Eucharist, as well as being offered in Punta Prima in the morning and Cala en Porter in the early afternoon.

The Women's World Day of Prayer takes place every year on the first Friday of March. It is prepared and arranged by the women of a different country each year. This year's day of prayer, prepared by the women of Cuba, was held at



Santa Margarita on 4 March. Organised by Dianne Carter, it was an ecumenical event, with participation from the New Life and Jars of Clay churches.

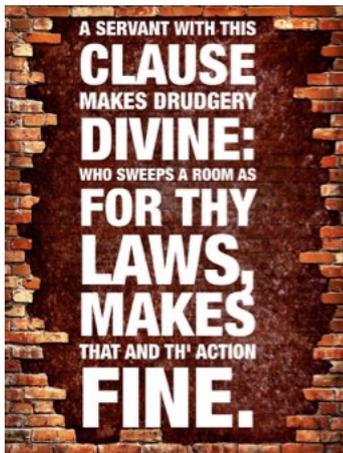
One of the features of British life in Menorca has been for many years the monthly appearance of the English-language magazine, *Roqueta*. Those who are accustomed to peruse its pages may like to know that there has been a change of ownership. Anabel, who has edited and published *Roqueta* for decades, has sold the publication. The new publishers are in the process of taking it over. It is hoped that this will remove any uncertainty over *Roqueta's* future, and provide a channel for communication for the English-speaking community.

During the past four months we have again had to mark the passing of some of our members, as well as members of the broader community in Menorca. Those who have died include Marion Bächler, of Es Mercadal, and Sarah King, of S'Algar (the sister-in-law of Pauline McMaster), both of whom have been known to some within the church. Peter Riley is well known to many within Santa Margarita. He used to assist at the altar regularly, and touched many with his heartfelt spirituality. Very sadly, he died on 30 January after a prolonged struggle with cancer.

Details of events taking place at Santa Margarita can always be found on the church web site: <http://anglicanchurchmenorca.com>, where there is a "News" section (top, right-hand corner). You can also follow us on Twitter: @anglicanmenorca.

Mindful Me

Kate Strudwick



Mindfulness is a word that has become affiliated with meditation. It is a buzz word in today's spiritual realm, but what is it?

"Mindfulness" is a noun, and it simply means, "the quality or state of being conscious or aware of or in something." Put another way, "a mental state achieved by focusing one's awareness on the present moment, while calmly acknowledging and accepting one's feelings, thoughts, and bodily sensations." The focus becomes the mental state not the physical state (my knees hurt, I am anxious, etc).

Giving oneself over to the present moment. The total awareness of right now without losing focus on God.

How can we achieve this state of being? Recently during a conversation with a priest, an alarm went off on her phone. She went on to explain that she has it set every few hours to remind herself to stop, pray and give thanks to God.

As we pray each Sunday in our intersessions, we see pews of people, heads bowed, eyes closed, praying mindfully to God for others, all over the world: the mindfulness of prayer.

What of the mindfulness in washing the dishes? Cleaning the house? The toilets? It is easy to get caught up in our everyday life: socialising, being stressed out by money, or our health, or children. All those little things that come up in a day. Before we know it, the week is gone and our mindfulness is limited to our hour at church. What of the other 6 days?

Many years ago I read a magazine article about monks living in an order. They practice the act of mindfulness in their day to day ordinary tasks. How would our lives be different by bringing the awareness of God into the mundane acts we do everyday?! Giving to God joyfully the chores we do. It is no surprise that manual labour is a huge part of the work the people do

living in “Holy Orders.” It is a shift in awareness. From “ho hum, have to clean,” to “I do this with you in my heart and mind God, and I notice my toe is hurting. Amen.”

This sort of shift takes practice. Consciously choosing in each moment of the day to honour God in and with all we do, and still calmly acknowledging and recognizing our physical-ness. No judgement, no fear, a quieter ego and much more peace with God's presence in the moment. An awareness of God, in all we do, in all we say, and in all we think. Easier said than done, to be sure, but something to strive for.

A Green Chaplaincy

At the request of the diocesan environmental officer, the Rev. Elizabeth Bussman, the PCC devoted a large portion of a meeting in January to consideration of a questionnaire asking us to review the status of our Christian environmental stewardship. Opinions concerning the climate and human effect on it vary within the church, but that does not alter the biblical basis of a requirement to be effective stewards of the world in which we are privileged to live, and to pay attention to our effect upon it.

There were eight themes in the questionnaire, and seven pages of questions, all of them requiring on the face of it simply a check within one of six boxes. In practice, of course, the value lies in the discussion and the responses are far from simple. The themes included:

- **Worship and church mission.** Is the environment regularly mentioned in worship, prayer, preaching and hymns? What about migration? The PCC felt that we do this some, or most of the time. The subject of migration was a recent focus, as in common with many churches we drew attention to the fate of Jesus and his family as refugees during his early life.
- **Increasing understanding and awareness.** We do not have display boards or posters about environmental issues. Neither do we hold church events with an environmental focus, such as inviting guest speakers or showing films. However, the environment does tend to receive attention in church bulletins, on the web site and on Twitter. One question asked about awareness of Operation Noah, which is “an ecumenical Christian charity providing leadership, focus and inspiration in response to the growing threat of catastrophic climate change.” Sadly, the PCC knew nothing about this - and to be honest, neither did the chaplain until the questionnaire prompted investigation!
- **Church Resources.** Santa Margarita does not consciously purchase sustainably sourced, Fairtrade and environmentally friendly products, such as tea/coffee, recycled paper, etc. We do not use rechargeable batteries. However, we are diligent about recycling, and try to minimise waste wherever possible, avoiding disposable items, for example. On a broader scale, we do not actively investigate our banks’ policies with regard to lending or ethical investments, neither have we made any conscious decision to avoid investing in fossil fuels.
- **Church buildings and grounds.** Although we do now the building in which we gather and worship, there are areas that affect us and which we can control, such as use of energy-saving equipment, and conservation of water and electricity. We really need to pay attention to these areas, because they cost us money!
- **Transport.** Living on an island we are, in effect, dependent upon air transport, which makes it difficult to avoid. It is possible to make a contribution to carbon offset when reserving flights, and not everyone does this. We tend not to emphasise use of public transport, especially because of its seasonal variability, although some members do share transportation to church.

- Church community and wider links. We have not (yet?!) appointed a diocesan environmental link person. Nor do we have an environmental or ecological group. We do support the work of aid agencies that care for both people and the earth, because we have actively pursued a policy of donating a portion of our income in this direction.
- Campaigns and lobbying. We support aid and justice development agencies, as noted. We work with the local Caritas, the Roman Catholic charity, to support work with homeless and needy families. Few, if any members of the PCC were aware of internet-based groups such as Avaaz, or campaigns such as 'For the Love of ...,' or the fossil-free campaign, or Bright Now.

The questionnaire gave the PCC an opportunity to consider this subject, and while representing a range of opinions, the members of the PCC were given food for thought. The next step is to ensure that as a congregation and a community of faith we ask ourselves how we should approach the subject of environmental stewardship and care for the creation with which we have been entrusted. It remains to be seen how much the chaplaincy can do to further awareness of these issues, although we may have an obligation to ensure awareness while maintaining a suitable degree of impartiality. Nevertheless, Christian faith and its biblical underpinnings can only support a certain degree of impartiality if we are to take seriously our responsibility to be good stewards and to leave a viable planet for future generations.

Some Events for 2016

31 March	Gwent Brass Band Concert in Santa Margarita at 20:00. Tickets 10€.
17 April	following the 11:00 service of Holy Communion, the annual meeting of the parish.
25 April	Celebration of Saint George, in the chapel that bears his name on the Isla del Rey; boats leave Moll del Hospital in Es Castell at 10:30 for worship at 11:00. Lunch at the Taj in Addaia afterwards, at about 13:30.
May	(Tentatively) Concert by Coral Mitjanit, the Midnight Choir.
11 June	Annual Santa Margarita golf tournament at Son Parc.
June-September	Wine & cheese gatherings (one per month).
22-25 July	Santa Margarita open days, with the church decorated for the fiesta.
September	(Date to be confirmed) Sponsored Songs of Praise: a variation on last year's event.
2 October	Harvest Festival.
3 December	Es Castell Christmas Fair.

GOLF RAFFLE

There is going to be a major raffle in conjunction with the Golf Tournament, which will have as a main prize a trip for two to London in September or October, including a stay in a premium hotel. Flights may be taken from London to Menorca, if desired. Tickets are on sale for 2€ each (10€ for a book of 5). The draw will take place after the golf prizes have been awarded on 11 June.

The JaFfA Club



JaFfA (Jesus a Friend for All) is a club for children and invited adults to explore areas of faith for a couple of hours on one Saturday afternoon. That sounds rather dull for what actually happens. Those who have witnessed the chaplain's feeble attempts to match the children's creative talents will have gleaned a taste of story-telling and participation in aspects of faith that engage them in a wide variety of ways. If a picture paints a thousand words, then illustrations of the last two JaFfA sessions should save copious amounts of ink. Preparing for Lent involved thinking about what good deeds we could try to do for 40 days - putting a sweet into a jar for each day; and counting blessings, with a jar to take home and fill. In March, in the middle of Lent, we thought about Mothering Sunday and remembered the words of Jesus about wanting to gather us like chicks under a mother hen. And, of course, we decorated cakes. And celebrated birthdays. And worshipped together.



Regular Worship in Menorca

At Santa Margarita

Sunday (Holy Communion): 09:00 & 11:00; Wednesday (BCP): 11:00;

Friday (Communion & Healing): 11:00

Worship in Sant Francesc church, Ciutadella, last Sunday of each month: 17:00

To receive future copies of this newsletter via e-mail, please complete one of the yellow cards in church, or send a message to info@anglicanchurchmenorca.com.