



SAINTS ALIVE!

THE NEWSLETTER OF ALL SAINTS' EPISCOPAL CHURCH
WATERLOO, BELGIUM

A PARISH OF THE ANGLICAN COMMUNION
SERVING THE GREATER BRUSSELS AREA

MAY 2016

The Anglican Communion, of which we are a part, is a worldwide family of 38 churches representing 70 million people in 164 countries. Each national church is independent in its government and liturgical life.

Located near Waterloo, Belgium, All Saints' Church extends an invitation to people of all faiths to join our common life and worship. Established in October 1979, All Saints' is affiliated with the Convocation of Episcopal Churches in Europe.

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ALL SAINTS' WATERLOO

THE EPISCOPAL CHURCH SERVING BELGIUM

The Mission of All Saints' Church

We welcome all with joy to our spiritual home.

We seek to share and to deepen our faith and our love of God through Anglican worship, pastoral care, Christian nurture, and vibrant community life.

The Mission of the Convocation of Episcopal Churches in Europe

The Convocation of Episcopal Churches in Europe is a welcoming community that knows God loves all people – no exceptions. We celebrate our diversity of languages, cultures and nations. Worshipping together, we rejoice in reaching out to the world and becoming One in Christ.

The Five Marks of Mission of the Anglican Communion

To proclaim the Good News of the Kingdom.

To teach, baptize, and nurture new believers.

To respond to human need by loving service.

To seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation.

To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

SAINTS ALIVE!

From the Rector: The great music debates

Himmel und Erde müssen vergeh'n;

Aber die Musici, aber die Musici, Aber die Musici bleiben besteh'n.

I lived in Germany until I was six years old, when my family returned to the United States, and I haven't really spoken German since. Yet I still know the words to this and many other songs from so many years ago. This points to the truth of the lyrics:

All things shall perish from under the sky;

Music alone shall live, music alone shall live. Music alone shall live, never to die.

Music stays with us in a powerful way.

So it is no wonder that music is both a great joy, and a source of controversy, in our diverse parish.

The tunes which are familiar to us are, in our minds, the right tunes to sing with certain lyrics. We may remember the words only because of their connection to the music. Indeed, music is helpful to teach us words – the way I remember my phone number is by singing it.

But of course, at All Saints' we find that the British and American tunes to some sets of words are not the same, and also that other ethnic and cultural backgrounds make us have very different preferences in music styles within the congregation. Add to that the different playing styles of our gifted and dedicated musicians, and choosing hymns and songs for worship is a minefield. What one person considers to be a favorite tune, another condemns as totally un-singable. As a result, I sometimes think no-one is entirely happy with the music selection at All Saints'. Songs or tunes which one person likes, another does not. The best I now hope for is that overall at each service there is a least one piece of music you will each be happy with.

Did you know the Canons (laws) of the church actually say something about our music? **"CANON 5: Of the Music of the Church** *It shall be the duty of every Member of the Clergy to see that music is used as an offering for the glory of God and as a help to the people in their worship in accordance with the Book of Common Prayer and as authorized by the rubrics or by the General Convention of this Church. To this end the Member of the Clergy shall have final authority in the administration of matters pertaining to music."*

And when you follow that to the General Convention details, the words of our hymns are supposed to be according to what is specifically authorized – but we are free to choose whatever tunes we want! Or should I say, I am stuck, often with the advice of our musicians, deciding which tunes are used.

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Bishop Jeffery Rowthorn was my liturgy professor in seminary, and he taught me how to read meter numbers to match words with different tunes. This has sometimes been helpful, making a song with beautiful words more enjoyable for the congregation, including his own “Lord you give the Great Commission” (#528 Blue Hymnal).

Sometimes the tune matched with the words in the American hymnal can make for funny moments.

Once I chose #597 “O day of peace that dimly shines through all our hopes and prayers and dreams, guide us to justice, truth, and love, delivered from our selfish schemes. May swords of hate fall from our hands, and hearts from envy find release, till by God’s grace our warring world shall see Christ’s promised reign of peace.” I carefully checked – yes, this was a tune that seemed quite memorable. Indeed it was! As soon as the organist started to play, the British members of the congregation didn’t even have to look at the words, as they sang: “And did those feet in ancient time Walk upon England’s mountains green? And was the holy Lamb of God On England’s pleasant pastures seen?” because of course the tune is Jerusalem and...

The thing is, the church knows, and now science and educators know, singing is praying twice, and we learn our theology through what we sing. It is hard to believe there probably was no snow nearby when Jesus was born, because all our lives we’ve been singing that there was. On the other hand, we all know that Jesus loves us, because the Bible tells us so – which is very good theology indeed! So almost every week our choice of music is a way for us to carry the theme of the scripture and sermon home with us in our hearts, and strengthen our hold on the message of the day.

This Summer I will once again put out a box for your hymn requests. So put in your top choices, and we’ll try to sing them all. But remember, the hymn you think is terrible just may be the absolute favorite of someone else in the congregation.

And meanwhile, we recall: “When in our music God is glorified, and adoration leaves no room for pride, it is as though the whole creation cried Alleluia! Alleluia, Amen.”

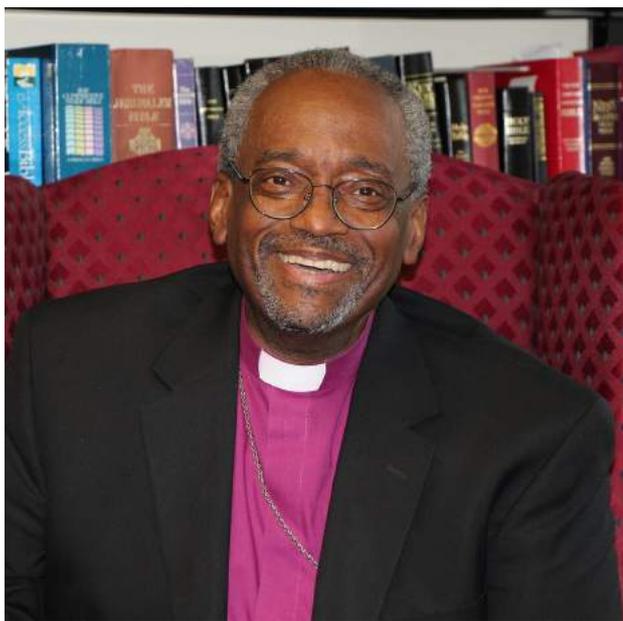
Sunny Hallanan+



SAINTS ALIVE!

Since the last issue of *Saints Alive!*, Michael Curry has been installed as the 27th Presiding Bishop of the Episcopal Church. His message below was published the following day, on 2 November 2015.

This is the Jesus Movement, and we are The Episcopal Church, the Episcopal branch of Jesus' movement in this world.



God came among us in the person of Jesus of Nazareth to show us the Way. He came to show us the Way to life, the Way to love. He came to show us the Way beyond what often can be the nightmares of our own devisings and into the dream of God's intending. That's why, when Jesus called his first followers he did it with the simple words "Follow me."

"Follow me," he said, "and I will make you fish for people."

Follow me and love will show you how to become more than you ever dreamed you could be. Follow me and I will help you

change the world from the nightmare it often is into the dream that God intends. Jesus came and started a movement and we are the Episcopal branch of the Jesus movement.

Near the end of Matthew's Gospel story of the Resurrection of Jesus from the dead, Mary Magdalene and some of the women go to the tomb to anoint his body. When they get there they find that the tomb is empty, the stone has been rolled away and there is no body there. Then they see and hear an angel who says to them, "This Jesus of Nazareth whom you seek, he is not here, he has been raised as he said he would be and he has now gone ahead of you to Galilee. There you will see him. It is in Galilee that the Risen Lord will be found and seen for he has gone ahead of us."

Galilee.

Which is a way of talking about the world.

SAINTS ALIVE!

Galilee.

In the streets of the city.

Galilee.

In our rural communities.

Galilee in our hospitals.

Galilee in our office places.

Galilee where God's children live and dwell there.

In Galilee you will meet the living Christ for He has already gone ahead of you.

A few years ago I was in a coffee shop in Raleigh, North Carolina, just a few blocks away from our Diocesan House there. While in line I started a conversation with a gentleman who turned out to be a Mennonite pastor. He had been sent to Raleigh to organize a church in the community on the streets without walls. As we were talking over our coffee, he said something to me that I have not forgotten. He said the Mennonite community asked him to do this because they believed that in this environment in which we live, the church can no longer wait for its congregation to come to it, the church must go where the congregation is.

Now is our time to go. To go into the world to share the good news of God and Jesus Christ. To go into the world and help to be agents and instruments of God's reconciliation. To go into the world, let the world know that there is a God who loves us, a God who will not let us go, and that that love can set us all free.

This is the Jesus Movement, and we are The Episcopal Church, the Episcopal branch of Jesus' movement in this world.

God bless you, and keep the faith.

This message was taken from the website, episcopalchurch.org

Looking ahead

Bishop Whalon will be with us on 12 June. It's not too late if you would still like to be Confirmed or Received or Reaffirm your faith. Contact Rev. Sunny at rector@allsaints.be to let her know that you are interested.

SAINTS ALIVE!

Brenda's Carrot Cake

Ingredients:

225 g self-raising flour
 2 teaspoons baking powder
 150 g light muscovado sugar
 (brown *cassonade*)
 150 g carrots (finely grated in blender)
 1 large banana (mashed)
 2 eggs
 150 ml sunflower oil
 50 g chopped nuts

Makes 1 x 8 inch or 20 cm round cake
 – a square cake tin can also be used but
 the cake will not be as deep.

Preheat oven to 180°C. Grease the tin and line the base with greaseproof paper.

Method:

Measure all the ingredients for the cake into a large bowl and mix well until blended and smooth. Turn into the tin and level the surface.

Bake for 50-60 minutes until well risen and shrinking from the side of the tin. Cool slightly before turning out and cooling on rack.

It can then be iced and decorated with nuts.

Freezes well.



LECTIONARY AND ROSTER FOR MAY 2016

Date	Lectionary Psalm / Hebrew Scripture	Apostolic Scripture / Gospel	Lay Assistants	Ushers	Lesson Readers	Prayer
1 May: Sixth Sunday after Easter	Psalm 67 Acts 16:9-15	Revelation 21:10,22-22:5 John 14:23-29	B. Bythell	A. White	Acts: N. Molenstra Revelation: M. Breton	A. White
8 May: Seventh Sunday after Easter	Psalm 97 Acts 16:16-34	Revelation 22:12-14,16-17, 20-21 John 17:20-26	B. Bythell	M. Breton	Acts: M. Smets Revelation: B. Bythell	C. Ducastel
15 May: Day of Pentecost	Psalm 104:25-35,37 Genesis 11:1-9	Acts 2:1-21 John 14:8-17 (25-27)	M. Tolley	B. DeWitt	OT: D.-H. Lemaire NT: F. White and others	J. Leigh
22 May: First Sunday after Pentecost Trinity Sunday	Psalm 8 Proverbs 8:1-4, 22-31	Romans 5:1-5 John 16:12-15	M. Tolley	C. Ducastel	OT: B. Nahimana NT: S. Downhill	C. Ducastel
29 May: Second Sunday after Pentecost	Psalm 96:1-9 1 Kings 8:22-23, 41-43	Galatians 1:1-12 Luke 7:1-10	B. Bythell	M. Breton	OT: Ph. Marchandise NT: B. DeWitt	J. Leigh

If you are on the roster and are unable to be in church, please arrange a swap with someone else.

May 2016

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 6 Easter ■ 11:00 Holy Eucharist	2 Athanasius St Philip & St James ■ 17:00 Beavers ■ 18:00 Cubs ■ 18:30 Food for friends ■ 19:30 Scouts & Explorers	3 ■ 20:30 AA (French)	4 Monnica ■ 08:00 St François retreat – cafe & church ■ 14:00 Wednesday Club ■ 15:00 Rainbows & Brownies ■ 18:15 Girl Guides ■ 20:00 AA (English)	5 Junior Youth Across Europe Ascension ■ 08:00 St François retreat – cafe & church ■ 20:30 AA (French)	6 ■ 08:00 Rector's day off	7
8 Junior Youth Across Europe 7 Easter Julian of Norwich ■ 11:00 Holy Eucharist	9 Gregory of Nazianzus ■ 17:00 Beavers ■ 18:00 Cubs ■ 18:30 Food for friends ■ 19:30 Scouts & Explorers	10 ■ 20:30 AA (French)	11 ■ 15:00 Rainbows & Brownies ■ 18:15 Girl Guides ■ 20:00 AA (English)	12 ■ 20:30 AA (French)	13 Convocation 20s retreat ■ 08:00 Rector's day off	14
15 Convocation 20s retreat Pentecost ■ 11:00 Holy Eucharist	16 ■ 17:00 Beavers ■ 18:00 Cubs ■ 18:30 Food for friends ■ 19:30 Scouts & Explorers	17 Norwegian national day ■ 12:00 Norwegian Church ■ 20:30 AA (French)	18 ■ 14:00 Wednesday Club ■ 15:00 Rainbows & Brownies ■ 18:15 Girl Guides ■ 20:00 AA (English) ■ 20:00 ICB rehearsal –church	19 Dunstan ■ 10:00 Sanctuary in use ■ 20:30 AA (French)	20 Alcuin ■ 08:00 Rector's day off	21
22 Trinity ■ 11:00 Holy Eucharist	23 ■ 17:00 Beavers ■ 18:00 Cubs ■ 18:30 Food for friends ■ 19:30 Vestry ■ 19:30 Scouts & Explorers	24 Jackson Kemper ■ 20:30 AA (French)	25 Bede, the Venerable ■ 15:00 Rainbows & Brownies ■ 18:15 Girl Guides ■ 20:00 AA (English)	26 Augustine of Canterbury ■ 20:30 AA (French)	27 ■ 08:00 Rector's day off	28 ■ 17:00 Concert rehearsal ■ 19:30 Charity Concert
29 2 Pentecost ■ 11:00 Holy Eucharist ■ ... Charity Concert	30 ■ 17:00 Beavers ■ 18:00 Cubs ■ 18:30 Food for friends ■ 19:30 Scouts & Explorers	31 ■ 19:30 Scout AGM in Library ■ 20:30 AA (French)	1 Justin ■ 14:00 Wednesday Club ■ 15:00 Rainbows & Brownies ■ 18:15 Girl Guides ■ 20:00 AA (English)	2 Martyrs of Lyons ■ 20:30 AA (French)	3 Martyrs of Uganda ■ 08:00 Rector's day off	4 Archdeaconrychoralfestival,Ghent

SAINTS ALIVE!

The early history of All Saints' Church (aka the American Episcopal Anglican church)

We only rarely celebrate our history – newer members constantly come and go – so we should share our story more often. I plan to write two articles about the early history of All Saints' from 1979 to 1990. This month it is about the people who led the infant church, and the activities that were organised. In a second article I will explain how it happened that an Anglican parish planted a church for an Anglo-American congregation supported by the American Episcopal Church.

I started to think about the early years of All Saints' church only recently when I suddenly realised how few in our congregation had been there at the start and had any personal memory of how it all began more than 35 years ago. At that time two long-time friends had left us: Jean Gyselynck who read the French lessons so beautifully had died, and Paddy Latham, so long the leader of our choir, was confined to a care home. I could only think of five or six others of the same noble vintage; and so began some research in the dusty records and in various places that led to the remarks I made at the Annual Meeting in March. (Since then, I have in fact found eight people still active in the congregation who were there in the 1980s.)

All Saints' held its first service on 7 October 1979 – with an American priest officiating from Holy Trinity, the Rev. Ted Berktold – at Notre Dame d'Argenteuil, just a few kilometres from where we are today, in the direction of La Hulpe. The service was attended by about 20 people and they immediately agreed to hold a first church meeting within days.

The first leaders of All Saints', who were at the centre of discussions throughout 1979 that led up to that service, were Ken Wachtel, an American, and Peter Leitch, who was British. We were fortunate to have the service of two remarkable men and their wives: Wachtel chaired the Council of Advice (now called the Vestry) for six years before returning to the USA; Leitch was later ordained as a priest in the Church of England; Marlene and Jean were leaders of the women's groups.

There were key people in the lay leadership as well. The Jardine family (Bill was the first treasurer and Aud the first organist) and the Bretons (Mike and Pam, who was the first secretary of the Council). Some will remember Len Scott and Catrin Williams, council members, who were with us into the 1990s and beyond. Paddy Latham was the choirmaster, and Ken Jeynes became the second organist in 1981.

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We have to remember the context of the time. The 1970s were years when the European Community (EC) was growing and there were many English-speaking expatriates, both British joining the EC and senior executives of American companies. A large group living south of Brussels in the Waterloo area wanted to be able to worship more locally. A feature of this group was that there were many wives who were not working (for Americans there were visa restrictions) and many families with young children.

From the start there was almost immediately a Sunday school, which in due time was divided into three sections (the very young, the young and the youth group). The families were the driving force, and many of the British wives had been school teachers. An American, Mary Turner, was first in charge, but it became the province of Jill Lidgett for many years.

An early reference in 1980 records 'more than 25 in the Sunday School and 30-35 in the congregation'. The church grew rapidly and 160 people attended the Carol Service and the Christmas Eve family service that year, with over 200 attending the Easter services in 1981.

A prominent feature of the early years was the organisation of social events. Records show a *soiree musicale* (courtesy of Paddy) and a barbecue in the summer; followed by a first birthday party with the American Bishop attending, and then Thanksgiving. The following spring there was a barn dance (with some Scottish country associations). In retrospect, this was probably part of a deliberate plan, since many members of the original congregation did not know each other well.

Another very early development was the formation of a choir, under the enthusiastic baton of Paddy Latham who came to Brussels and joined All Saints' in 1980. From the start there were a few gifted musicians and exceptional voices to anchor the choir, and as early as 1982 it was a highly professional group, which organized a local music festival for charity.

The reference to charity is a reminder that outreach was also a key objective. At the start there was little cost for the use of the church, and the congregation became self-financing very rapidly, with money set aside for outreach. Early outreach support was given to Missionaries working in Sudan, and to a priest from Rwanda.

Roderick Abbott

SAINTS ALIVE!

A fragment in life's mosaic doesn't define the whole picture by Leigh Waggoner

“Every tessera matters.” That’s what Matteo Randi, my mosaic instructor said to the eight of us gathered around him.

He said that each one (each piece of glass or stone) is as important to the finished mosaic as every other one. It sounds simplistic, I know. It sounds like a no-brainer. But until you’ve sat with a handful of cubes of stone that you’ve spent hours cutting, it’s hard to grasp the deep significance of Randi’s dictum. Cubes of stone, no two of which look alike; no one of which is perfect. Each one matters.

Of course, in a ‘religious column’ like this one, cubes become more than just cubes (although they are that first.) They become metaphors. Cubes as humans. Cubes as thoughts. Cubes as actions. Cubes as events or flowers or sea urchins. To the whole, each one matters. We forget this to our detriment, and I don’t mean just the detriment of our survival. We forget it to the detriment of our souls. (If you don’t relate to the word ‘soul’, try your ‘essential nature’. Either works.)

But that’s not all Randi said. He also spoke about the *andamento* of the tesserae, how they are placed. Their flow. Their relationship to one another and to the final mosaic. He spoke about the sound the flow creates. The music that comes from how we position each piece. At first I wondered if he wasn’t being overly artsy-fartsy for the sake of drama. Stones and shards of glass making music? Really?

But then he had us do an exercise. We were to think of a sound. One person in the class chose the sound of wind chimes. One chose a string bass. I chose the tinnitus that screams in my head day in and day out. We were to consider the quality of the sound and how it makes us feel. Then we were to express that feeling with glass or stone. Color could be a component of what we created, but it was the *andamento* of the tesserae, how we placed them, that was to evoke the feeling.

And what we found was that every tessera did matter. Each one’s shape and size contributed to the feeling, but it was the *andamento* that mattered most. The *andamento* created the feeling which then evoked the sound. Whether it was steady, chaotic, repetitive, building, or diminishing, without that flow the feeling was elusive and the sound just was not there.

SAINTS ALIVE!

How we live each moment of our lives, what words we speak, what actions we take, how we relate in every single encounter with who and what is in the world around us matters. It is the stuff of which the whole of our lives is made. And the patterns we lay down whether for just a season or for a life-time cannot be erased. Once they have happened they are, as it were, cast in stone.

Much of the time we are so distracted, we are so on autopilot, that the last thing we do is tend to how we are living those moments. In the gospels of Matthew, Mark, and Luke in Biblical scripture Jesus says to 'stay watchful'. But you don't have to be Christian to know the wisdom of the tesserae. Buddhists know it. Muslims know it. Jews know it. Humanists know it. Wisdom is wisdom. The moments of our lives may be discreet, but they are not isolated. At one and the same time they exist in a multiple of relationships. We may think the mosaic that is our life is made of just what we think and say and do. The truth is, in the end, made of the relationships within which we have lived ... how we have chosen (or failed to choose) to be in those relationships.

Irregularities in a mosaic do not 'spoil' it. Wasted or failed moments don't have to ruin the whole of our lives. But patterns ... of thought, of speech, of action or inaction ... they will make of us music or noise.

Leigh Waggoner is priest at St Barnabas Episcopal Church in Cortez, Colorado. This article was taken from the website, the-journal.com

COFFEE HOUR HELPERS NEEDED

Volunteer to help put on coffee hour after the 11 a.m. service. Arrive at church a little earlier to set up the cups, coffee and tea, and switch on the dishwasher. At the end of church, turn on the coffee & tea & put it out. Draft someone to help you get things washed in the machine & wipe off counters at the end. The church will provide coffee, tea, milk & sugar IF you let the office know when supplies are low. Sign up in the café. Thank you!

Concert

in aid of

All Saints' Episcopal Church

and its missions

Saturday 28 May at 19.30

at 

All Saints' Episcopal Church

Ch. de Charleroi 2, 1420 Braine-l'Alleud

Musicians taking part include: Pascale Nagels, Ken Jeynes, Zsuzsanna Tarcsay, Paul Manterfield, Gaële Simmons, Helen Coyne-Wincott, John Brown, Edith Barthelemy, Dirk Poppelsdorf and Fiona White

They will be performing works by Bach, Mozart, Haughton, Lachner, Fauré, Schubert and many more

Tickets: €20 each

over 65s and under 18s: €12.50

To book tickets and for more information,
call Fiona on 0477 674536

Refreshments will be available after the concert

English book sale

Saturday 11 June, 09.30-15.30

at Stonemanor Store, Steenhofstraat 28, 3078 Everberg

Profits from this sale will go to Serve The City (STC). The focus of their efforts is on people that are homeless, asylum seekers, the elderly, the disabled, children in need and victims of abuse.

For more information about Serve The City take a look at www.servethecity.be, or email chalks@servethecity.net

Donations are welcome on sale day until 13.00. Good quality English language books and DVDs are accepted (fiction, non-fiction, children's books, reference books, DVDs), preferably packed in large fruit boxes for easy display.

Should you have any questions about the sale, please contact the organizers at englishbookcharitysale@gmail.com

An invitation from Mike and Pam Breton:

On 2 July 2016 we shall be celebrating 50 years of marriage. Celebrations will start at 11.00 with an ecumenical concelebration of the Eucharist at All Saints'. Sunny and Tchuma, the parish priest of St Pierre, Genval, will be our celebrants, with music provided by the All Saints' choir and the choir of St Pierre.

The service will include an exchange of our marriage vows, with texts chosen to express our faith, thanksgiving and joy on this occasion.

We shall follow with a reception - simple but fortifying!

We invite all members of All Saints' to join us and would ask you to fill in the sign-up list, available at the Church, to help us with the catering!

SAINTS ALIVE!

Orthodox Easter Day

Many Orthodox churches base their Easter date on the Julian calendar, which often differs from the Gregorian calendar that is used by many western countries. This means the Orthodox Easter period often occurs later than the Easter period. This year it falls on 1 May.

Millions of Orthodox Christians worldwide, including about 6 million in North America, observe Easter, also known as *Pascha*, each year. It is estimated that there are more than 250 million Orthodox Christians in the world.

In Lebanon, many Orthodox Christians attend a church liturgy at Easter, whether it is on Sunday morning or midnight liturgy between Holy Saturday and Easter Sunday. On Easter Sunday, many families hold a special lunch consisting of turkey or chicken stuffed with nuts and served with rice. The afternoon is spent visiting friends and family members. Many homes have *maamoul* (cookies) on a plate with other delicacies such as chick peas covered with sugar and sweet almonds.

In Greece, Easter Sunday is also a widely celebrated occasion. Lambs are roasted on a spit and the provision of wine is abundant. The roasted lamb is served in honor of Jesus Christ, who was sacrificed and rose again on Easter. Lamb is the most traditional Greek Easter food. Red-dyed eggs are cracked against each other and the person with the last remaining uncracked egg will have good luck. Easter Sunday is a time of festivity and people eat, chat or dance throughout the night.

On the island of Crete, many villages prepare for a bonfire effigy of Judas Iscariot, who betrayed Jesus Christ, as described in the New Testament of the Bible. In the lead up to the bonfire event, people gather sticks and branches to prepare to burn the effigy.

Around the world, many Orthodox churches, including the Greek and Russian Orthodox churches, hold Easter liturgies during the Easter period according to the Julian calendar. Families unite and join in Orthodox Easter activities, festivities and traditions.

Some background

In 325CE the Council of Nicaea established that Easter would be held on the first Sunday after the first full moon occurring on or after the March equinox. From that point forward, the Easter date depended on the ecclesiastical approximation of 21 March for the March equinox. Easter is delayed one week if the full moon is on a Sunday, which decreases the chances of it falling on the same day as the Jewish Passover. Although the Council of Nicaea established the Easter date for churches around the world, not all Christian churches observe Easter according to the Gregorian calendar. Many Orthodox churches still observe Easter in accordance with the Julian calendar.

MEMBERS OF THE ALL SAINTS' VESTRY

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ASSOCIATE

The Rev. Dr Mark Barwick

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JUNIOR WARDEN

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For more information, please visit our website:

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ALL SAINTS'  WATERLOO

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