

Trinity E-News



Issue 6 / 20 Trinity's e-mail: trinity@basingstokecircuit.net July / Aug



The LORD bless you
and keep you; The
LORD make His face
shine upon you,
And be gracious to
you; The LORD lift
up His countenance
upon you, And give
you peace.

Our Minister is:
Rev'd Audrey D Browne,
who is on Sabbatical until
1 July 2020.
If you need to contact
someone or make enquiries
during this time, either use
Trinity's email address as
above or contact Diane Bath,
Senior Steward (*as below*).
Diane will be able to help or
contact someone else for you.
Diane Bath:
☎: 01256 320429
email: r_bath@sky.com



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Trinity E-News Deadline for the September Issue is Wed 19 August or thereabouts !

You will also find the newsletter on our Basingstoke & Reading Circuit website. I always look forward to receiving articles from you for our Newsletters, please keep them coming. They can be sent by email or post. Thankyou.

With best wishes, Hazel, Ed
(☎ 01256-461375)
16B Portacre Rise, Basingstoke, RG21 1YQ. **email:**
hazel@basingstokecircuit.net

'Circuit Website'
Under **'Worship & Prayer'**, you will find many **Worship Resources & Services** available along with our weekly **Circuit Services**.
Our grateful thanks go to Alison, Michael & the team for our excellent weekly 'Zoomed' Services.

Your worst days are never so bad that you are beyond the reach of God's Grace.
And your best days are never so good that you're beyond the need of God's Grace – *Anon*
* * * * *
Going to church doesn't make you a Christian any more than going to McDonald's makes you a hamburger – *Anon*

Good to know
The little word of love, the right time and place, will be blessed by God above, and watered by His grace.
Author unknown

July & August 2020

Dear Friends,

This has been a very strange time. I am sure that we have all felt low and lonely at times, no matter how many people are in our households. Anxiety, insecurity, fear of something very unpredictable, none of this has been easy to cope with, especially without a hug from a friend or relative.

I have felt sometimes in the last twelve weeks that I wanted God to “give me a hug” or a lift and He has been strangely silent. However as I was thinking what to write about I realised that I have been surrounded by hugs and messages, I just haven’t listened properly, as usual!

With time on our hands during lock down, John and I decided to rebuild all the Lego stored in the loft. I have to give you an idea of what a big undertaking this was by telling you that our loft became a playroom when Catie and Fran were small; we had a veritable city of Lego which included two electrified Lego train sets, various houses, police station, burger bar, stables, riding academy and innumerable little lego people.

A task this big was not for the faint hearted. Fortunately we had kept all the instructions and once found these became our “Bible” for reconstruction.

It took hours to locate the right bricks for each specific build .. you had to find the correct windows, doors, hinges etc and in the right colours. The satisfaction when each building or vehicle was complete was great though and kept us going for weeks until we can honestly say we are nearly there.

Let’s get to the point.....the message I have been ignoring isthat

this is a time of rebuilding for all of us and for the Church in particular.

My favourite Old Testament character, Nehemiah, has been in the forefront of my mind.

He was cup bearer (winetaster) to King Artaxerxes in Persia, at a time when many of the Jews were in exile in Babylon. Nehemiah felt that God was calling him to go back to Jerusalem and rebuild its ruined walls. He persuaded the King not only to let him go but to arrange for help from regions he would pass through on his way.

Nehemiah is the perfect “get it done “guy. He is organised, practical but emotional and he’s brilliant at managing people but above all he’s prayerful. He prays before he does anything!

Nehemiah was not foolhardy, once he was back in Jerusalem he did a night time recce of the walls to see exactly what the job of rebuilding entailed. Then he persuaded a lot of people to help and gave each of them the job of rebuilding a little bit, nearest to where they lived. That was a stroke of genius because each group tried to outdo the others or at least keep up with them and the whole job was done in 52 days!

There were problems. The people around the city ridiculed the work, especially in the early stages and then they started rumours that the people rebuilding the walls were plotting an uprising against the King. There were disagreements between the different groups doing the building. Lots of people didn’t want to come back into the city anyway because it was easier to hide in the countryside if there was a hostile attack.

When the building was done, Nehemiah called Ezra to read out the rules from God’s law to the assembled people. There had been a great deal of political and financial corruption as well as worship of idols among the people and it was time for confession and a new beginning!

Despite the leadership of Nehemiah and Ezra only about 50,000 out of two million

Jews returned to their homeland from Babylon. Life was prosperous and comfortable in Babylon and it was rough and uncertain in Judah.

I love the Old Testament as it describes people, wars and all and it gives us a picture of a God who directs His people and keeps his promises.

God uses leaders like Nehemiah and Ezra from his followers but he also uses leaders who don't know him, like Artaxerxes to further his purpose. God expects his people to play their part in bringing change and the rules he lays down are clear, as are the consequences of not following his way.

So let's look on this difficult time as one of blessing.

Time to rebuild our spiritual walls and gather in God's "virtual" city and take in again God's rules for life.

Our Lego building "Bible" always gives more than one way the bricks can go together.

A choice for how we want the building to look.

Let's learn from Lego and from Nehemiah to consult the Master Builder's manual about the way His building should look and be prepared, prayerfully, to get our hands dirty as we play our part in the reconstruction.

Hilary Reed

A Stone Wall

A wall built to keep things in.

A wall built to keep things out.

Lord, today I am surrounded by a wall
Keeping me hemmed in, there seems to be no way out.
I'm trapped.

People say to trust you, but it can be so difficult
You went through trials, you had to trust,
Even when you knew how hard the outcome would be.
Give me just a small amount of that faith to help me through,
Till this wall begins to crumble, and I can climb out from behind it
And see things with more perspective.
You are my rock.



*(sent in by
Jennifer Pitt)*

Dear Trinity Friends,

I am conscious that this weekend I should have been with you to celebrate Pentecost and 50 years anniversary of Trinity Church. I, like you, am very sorry the celebrations which have been so carefully prepared have not been able to be made reality. Yet!!

When the church was opened 50 years ago it was with a vision to serve God and the people of Basingstoke. The call is the same now as it was then. The working out of the call is dependent on the context. The context has changed and is changing not least through this Covid-19 crisis. The crisis has been rubbish in so many ways, including the cancellation of the anniversary weekend. However, I wonder if this continued period of lock-down gives us thinking time & praying time. What is God saying to us about our context and the call to serve God and the people of Basingstoke? I wonder if over this coming weekend you might spend a moment or two in quiet reflection. Firstly, to give thanks for the ministry and mission of Trinity in the last 50 years and then to invite God to speak about the possible shape of ministry and mission in the coming years. Finally, in your mind's eye picture & think about the people who make up the Christian community at Trinity. Celebrate them and pray for them.

May I end with a quote from Paul's letter to the church in Philippi – 'In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now, being confident that he who began a good work in you will carry it on to completion until the day of Christ Jesus.'

God bless,

David Shaw

* * * * *

The above letter from Rev'd David Shaw was sent to all of us at Trinity for our special 50th Church Anniversary Sunday in May, when David would have been leading our worship. Although sent out by email and with posted copies of the newsletter, I thought it would be lovely to print it in our newsletter also. Ed.

Live Streamed Services, resources, and information: Please click on the link to its live streamed services and useful links and resources. <https://www.methodist.org.uk/our-faith/worship/singing-the-faith-plus/seasons-and-themes/worship-during-the-coronavirus-pandemic/>

Wesley Church (Reading) Online Services – Video's and Texts: If anyone would like to access past Services from Wesley, please click on the following link: <https://www.wesleychurchreading.org>

Coronavirus Guidance & Updates: <https://www.methodist.org.uk/about-us/coronavirus/>

My story about a Holiday Abroad starts many years ago

Many years ago when I was 7 my Aunt, Uncle and 2 cousins emigrated on the £10 pom ship to Australia. I would write to my female cousin Sharon and she would write back telling me scary stories about life in the outback. These letters would take weeks to reach each other. She told me how they were living in canvas walled tents that had galvanised roofs and had to go to bed with a broom by the bed so as to sweep all the insects away including spiders (my pet hate) and cockroaches, so they could get out of bed and walk across the room. I swore then never to go to Australia.



It took me many years to pluck up the courage to finally agree to go and visit all my cousins and their children over there. Sharon had 5 children and a semi adopted daughter. My Aunts 1st husband died of a brain tumour about 2 years after arriving in Australia and many years later she remarried and had 2 more children.

When we finally arrived in Australia it was an amazing experience, the welcome we got from my family that I had not met before and their friends was wonderful, we were given keys to a car, and were taken to visit many places, we went to one of my cousins-in-laws' outback farm where they were growing palm trees, my first encounter with a huntsman spider (small by their accounts, not mine) it was in their kitchen on the wall, they explained it was harmless and kept the nasty ones at bay. Mmmm not my choice of pet.

We were also taken to an Australian zoo which was an amazing experience, watching Steve Irwin's team with the Crocs and listening to a talk on snakes with them being brought around for us to see (Rod's pet hate). The strangest thing we saw there was a Tasmanian devil being walked on a lead around the zoo for his daily exercise. Plus the giant tortoise which has now died.

We were also taken to see glow worms and fireflies at dusk which was quite scary in the dark as you could hear things moving around, you but didn't know what!!!

We have been many times since and I'm still scared of the spiders, as the smaller redback etc can get into places you cannot see like under the toilet seat in the outdoor loos or the very deadly snakes but to be fair I've only seen a couple of snakes in the wild as we mainly stay in the towns, but we do go for walks into the bush but are very wary. My cousins are all wonderful, welcoming people who share what they have and don't expect any return. I can say that I now love Australia and hope that I can go back again someday soon.

Jenny Leighton

Bible Studies from Revd David Jenkins:

David has written three bible studies "Focusing on Philippians", which have been forwarded to folk along with the weekly Circuit Notices by email on the 13 May, 10 June and the 24 June.



175 years ago, on 4 July 1845 Thomas Barnardo, Irish humanitarian and philanthropist was born. He founded Barnardo's, a charity which cares for vulnerable children and young people.



COVID 19 UPDATE:



BASINGSTOKE FOODBANK CONTINUES TO DELIVER EMERGENCY FOOD FOR LOCAL PEOPLE IN CRISIS.

Our foodbank relies on Your Goodwill and Support. Monetary Donations big or small are also gratefully received.

Check out our website at: <https://basingstoke.foodbank.org.uk/give-help/donate-food/>

Basingstoke Foodbank update

As you may be aware, Basingstoke Foodbank has been looking for larger premises for some time. Since Key House closed, some food has been stored at a building provided by the Council on Cordale Road, but this wasn't a long-term solution, and was not a suitable place to work. VIVID Housing have made available a part of their building on Houndmills for six months, and so the whole operation has been moved there for the moment. The address is: 63-64 Tempus Business Centre, Kingsclere Road, Houndmills, RG21 6XG (behind Vivid's Main Basingstoke Office). During the current lockdown, there is no process in place for the transfer of donations from Trinity to the new site, so please do not leave donations at Trinity. (Once lockdown is over, we expect to arrange for small donations to be taken to the new site, but not yet.) Thanks,

Tony Pitt

* * * * *

At present, the Foodbank is particularly short of: (from their website 27 June 20):

- Dried Milk
- Shampoo
- Deodorant - female
- Nappies – Size 4 & 5
- Crackers

Including:

- Fresh Veg
- Bread
- Eggs

The Foodbank has plenty of:

- | | |
|-------------------|---------------------------------------|
| • Baked Beans | • Tinned Fish |
| • Tinned Tomatoes | • Tea, Fruit Teas |
| • Rice Pudding | • Kidney Beans & Other Tins of Pulses |
| • Biscuits | • Toilet Rolls |
| • Rice | • Feminine Hygiene Products |
| • Pasta | |
| • Soup | |

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Live Streamed Services, resources, and information: Please click on the link to its live streamed services and useful links and resources. <https://www.methodist.org.uk/our-faith/worship/singing-the-faith-plus/seasons-and-themes/worship-during-the-coronavirus-pandemic/>

Coronavirus Guidance & Updates: <https://www.methodist.org.uk/about-us/coronavirus/>

80 years ago, on 10 July 1940 to 31 October 1940: The Battle of Britain took place.

The following prayer is written by our District Chair, Andrew De Ville, and will be appearing on the District website. I offer it to you for your use. If you have prayers following the attacks in Forbury Gardens please share them.

*Gracious God, we struggle to find the right words but,
in our hearts, know that you hear our cries.*

*We remember and pray for those who were killed on Saturday because of the
actions of another person;*

*we pray for healing for those injured and for those who
witnessed the events unfolding;*

*we pray for comfort for those grieving and
strength for the many people who responded, and continue to respond,
helping others come to terms with the events of a few moments in the
life of their world.*

*We pray for a sense of realisation and desire to turn away from hurting others
by all those who feel that acts of violence and pain are the only way to
react in a world that is desperate to have peace.*

*Encourage all of us to find ways of responding in love and grace in
our own lives and so witness to that same love and grace we experience from you.*

*We pray in the name of your Son, our Saviour, Jesus Christ and
by the power of your Holy Spirit. Amen*

God bless

David

FRIDAY SOUP

As you will be aware at the moment we can no longer operate our Friday Soup Scheme. I have therefore been through our stock of soup and any soup that expired in the year 2020 has been donated to the foodbank. Soup dated 2021 has been kept back for when we are able to resume our service. At present we do not know what format this will take and whom in the community we will serve, so we ask that you keep this in your prayers.



Any ideas please do get in contact. Many thanks for your support.

Barbara and Jennifer

Trinity Premises Lockdown update

In accordance with government and Methodist Connexion, Trinity premises have been closed to all users except for Basingstoke Foodbank since the beginning of lockdown. We are now starting work on the re-opening of the building, though this will be a step by step process. As of Tuesday 2nd June, Victoria Pre-School will restart for three days each week (Tuesday, Wednesday and Thursday), with strict hygiene measures in place. This is the only use of the building that is permitted at present and key-holders are asked not to go in for any other reason. If you have any questions, please contact: **Tony Pitt (01256-816314 or organista@btinternet.com)**

Thanks.

My Train Journey



Recently I have been watching some very interesting journeys by rail on the television.

Some rail journeys I would like to forget.

My train journey – train overland from Italy to England – then England to Italy and finally Italy to England. All within 3 months.

This service was set up soon after VE day and I think it was called LIAP – it was to get us home for leave. The trains used had been recovered from somewhere and were in pretty bad condition, some of the glass was in the windows and others were sealed with plywood. The seats had been made up with wooden slats with no upholstery at all. There were no corridors (no loos) and we were told the journey would take 36 hours. The compartments were made to take 8 people and 8 of us were put in with each one having a kitbag and another bag so there was very little room. Two of us were usually to be found on the luggage racks.

We set out from Milan at a very steady pace because of the state of the track, after some miles the train stopped and the engine was uncoupled and left. We found that these engines only took us to the end of their district and then we waited for another engine from the next district to come along (could be one hour, two or three). And so we progressed at a slow pace until we got to the Swiss border. The engine left us and a diesel (Swiss) hitched up and we sped through Switzerland. This was the best part of the journey, it was a smooth ride and everything was a beautiful green with the farm workers waving. We were in uniform so it was not possible to get off the train for any reason. We got to the French border and the Swiss engine departed and a tatty old French one hitched up and on we went, the ride being somewhat bumpy as in Italy.

The idea was that periodically the train would stop at a platform somewhere and a meal would be waiting for us. That was the idea, but mostly we had to wait to be fed (we were all starving). At one time we had just gone through a tunnel and stopped to change engines and unbeknown to all a Goods train was chugging along on the same line and did not see us until he exited the tunnel and did not quite stop. He hit the last carriage and the whole train shuttled up, the whole thing was chaos. There was kitbags and bodies everywhere, although there was lots of bumps and bruises I do not think anyone was really hurt.

When we stopped (there was several hundred of us) and we waited for our meal. Nearly all needed a loo and there was never enough. Everyone was good natured because after all we were going home after 3½ years. I never did understand why the army got 4 weeks leave and we only got 2 weeks. The two weeks were a complete blur and in no time at all I was on my way to report to Euston station to return. It was a very quiet journey in the reverse direction, everything was still the same as out-going.

I had only been back in Italy for 2½ months when they said get your kit together you are going home. The same journey again – the trains were the same but the journey itself was more organised.

So you will see that I have been to Switzerland 3 TIMES AND HAVE NEVER SET FOOT IN IT.

Nobby

100 years ago, on 17 July 1920 Kenneth Wolstenholme, British football commentator, was born. Best remembered for his famous commentary at the 1966 World Cup Final: **“Some people are on the pitch...they think it’s all over.... It is now!”** – as the last goal was scored.

Stumble and fall



It started with a fall. In a second confidence departed. Nervousness took hold, as injuries were looked at, and vulnerability was acknowledged.

In time, bruising developed, colouration changing from black to blue, to red and pink, with accompanying pain and soreness. No bones broken though, thank God.

This experience, which seems to happen more regularly as age takes hold, can stop us in our tracks. Then this is the time to take things steady, to appreciate each day, and maybe to take stock of where we are, where we have been, and where, with God's help we can be tomorrow. Time to discover in His word, the promise He makes to us now, in this part of our lives.

In Isaiah 40 v 29-31 (NIV) we read, "He gives strength to the weary, and increases the power of the weak. Even youths grow tired and weary, and young men stumble and fall, but those who hope in the Lord, will renew their strength.

They will soar on wings like eagles, they will run and not be weary, they will walk and not be faint."

For those of us who are older, the picturesque language of Isaiah, conjures up an amazing scene. Soaring on wings as eagles, running and not getting weary, walking and not feeling faint, well for some of us running is a memory. Walking is something we often do with huge effort and trepidation, and we would never aspire to fly like an eagle, even though we admire its strength and speed. We may think of this as 'Bible speak' perhaps we don't understand it can happen deep within ourselves. We feel ourselves facing limitations in different ways, and we fail to see that spiritually we can become stronger than we have ever been.

Isaiah's message was for a people who were oppressed, threatened with war, and violence, during a period of stormy events in their history. Some of this is self-imposed and we may feel ourselves to have similar experiences, as age and circumstances change, God promises deliverance, renewed strength, and we can gain confidence from that. Now is the time to rest on His promises, to believe that He who is faithful will neither forget or forsake us, but rather that He will lift us up and support us all our days.

God bless you,

Margaret Garland

God's hands

Our times are firmly in His hands,
The hands that fashioned all that's made,
Giving life and breath and purpose,
Touching all He came to save.

The hands that gave themselves to nails,
Has gathered sheep that went astray
And raised them up to heavenly places
Waiting for the Coming Day.

As life and years roll on together,
Our times are set, on this we stand,
Secure and safe in God's own keeping
As none can pluck us from His hand.

by Megan Carter, Parish Pump

A personal message from the President of the Methodist Conference, the Revd Dr Barbara Glasson

(taken from a link to the Methodist Church Website found in our Circuit Notices of the 10.06.20)

It is with outrage and deep sorrow that we have witnessed the recent brutal killing of George Floyd in the United States.

But outrage and sorrow are not a sufficient response to racism and inequality in society. How to begin a process of change? It starts with self-examination and listening to the people whose lives are affected by discrimination and hate.

This week I received these words from a Methodist living in south London:

“The young people whom I have worked with for over the last 15 years have felt the impact of racism in every institution they have been part of from schools, to university, to various work places, and other than local support and informal church networks they have not found the Methodist Church as a place that speaks up for them.”

As your President, I start by saying I am sorry. Sorry for being silent when we should have spoken out against the everyday injustices that affect BAME communities. I am sorry that, despite our efforts, we have not done enough for those who feel excluded and we need to do better. We know this includes people of all ages from the Windrush generation to the very young. I am sorry when we have not listened carefully enough and not challenged the assumptions of white privilege and bias.

Repentance can lead us to change, to embody a gracious, loving spirit of inclusion and understanding. There is no excuse for racism. All people are made in God’s image. We are one body in Christ Jesus.

I hope we can listen more carefully to the voices of BAME members, especially younger people, who face racism, discrimination and violence on a daily basis. Then our Church must be brave, speak out, speak up and challenge racism wherever we find it, especially when we find it in ourselves.

I have been in contact with the Vice-President who joins me in supporting this statement.

The Revd Dr Barbara Glasson, President of the Methodist Conference

Notes: The Methodist Church ***‘believes that racism is a denial of the Gospel’ – standing orders, SO 013B.***

The Methodist Council is undertaking a substantial piece of work to shape the Methodist Church to be an inclusive church. More details of the background and measurable proposals to bring about attitudinal, cultural and systemic change are available on the Methodist Church Website.

The BBC1 have been putting on a weekly morning service on Sundays since the beginning of Lockdown, which a number of us have been joining each week. They have been held mostly in Cathedrals and one that was held in St David’s Cathedral in Wales, one Sunday in June left us with the following quotation:

“Be joyful. Keep the faith. Do the little things.”

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A Statement on Racism from the Revd Dr Jonathan Hustler, Secretary of the Conference

*(taken from a link to the Methodist Church Website found in our
Circuit Notices of the 17.06.20)*

The brutal killing of George Floyd, who died at the hands of police officers in Minneapolis, has prompted a wave of anger and revulsion around the world. As Christian people, we are appalled that someone could die in such a fashion and appalled also at the continued injustice which many Black, Asian and Minority Ethnic people experience in many parts of the world, including the United Kingdom, and in many institutions, including, shamefully, the Methodist **Church** in Britain.

We therefore welcome and endorse the call of the 'Black Lives Matter' movement for radical action in addressing the causes of this injustice. The Methodist Church in Britain believes that racism is a denial of the gospel. However, we have to recognize that we have not eradicated the problem from our Church, despite the excellent work of many over several decades; in the last year we have redoubled our efforts to do so and are actively working on the implementation of our 'Inclusive Methodist Church' strategy which commits to challenging all forms of discrimination and creating a Church where people from every background are welcome and are safe from abuse and discrimination.

Such a Church will celebrate and not be afraid of diversity; it will be disciplined and uncompromising in its refusal to tolerate any form of racism; it will work to encourage the vocation of those from minority groups to serve in positions of senior leadership; and it will be one in which all people can be confident of the welcome that they will receive as they share in worship and ministry with us. We repent of the ways that we have fallen short of that in the past and of our slowness in changing our ways and we continue to look for ways in which we can witness to the all-encompassing love of God and become the transformation that we long to be.

'Only the Spirit's power can fit us for this hour': we pray, 'Come, Holy Spirit, come!'

Here is a list of Ministers and the dates when they served at Trinity since the 50th Anniversary in May 1970.

Revd J L Clough	Supt Minister	1966 – 1975
Revd J Cooper	"	1975 – 1980
Revd P M Stanley	"	1980 – 1988
Revd J E Rowland	"	1988 – 1998
Revd D A Priestnall	"	1998 – 2006
Revd M P Lock-Wheaton	"	2006 – 2014
Revd J E Webb	Minister in New Circuit	2014 – 2017
Revd D Shaw	Supt Minister in New Circuit	2017 – 2018
Revd A D Browne	Minister in New Circuit	2018 – Date

Norman

***90 years ago, on 7 July 1930 Sir Arthur Conan Doyle, British writer who created the
detective Sherlock Holmes, died.***

A Psalm of Lament and Praise in a time of coronavirus

*(taken from a link to the Methodist Church Website from our
Circuit Notices of the 10.06.20)*

How shall we praise you, Lord, our God?

When we are locked down,

how shall we praise you?

When the doors to your house are barred,
and your people cannot assemble?

When those desperately in need of money and work
cannot even wait in the market-place?

When we have to circle round people in the street,
and to queue for shops maintaining safe distance?

When we can only communicate

by hearing on the phone, or seeing on the screen;
or digitally messaging, or even just waving through a window?

When we cannot meet our parents and children,
grandparents and grandchildren,
or other family members and friends?

When we cannot touch them in their flesh and blood,
to know they are really alive?

How shall we praise you?

How, like Thomas, shall we not see yet believe
that your son is raised among us?

How shall we praise you?

How can I praise you, Lord?

Are you plaguing us with this virus
to punish us because we have all done wrong,
or thought wrongly, or felt wrongly, or just been wrong?

If so, why do only some die,

and those, apparently, the ones who are the least worst or most caring amongst us?

Or are you trying to teach us a lesson?

If so, why is it so hard to learn?

And how are we to find the answer
when we do not even know the question?

Or are you still the same loving God,
coming to us in our sufferings

and opening up the way to new life in Jesus?

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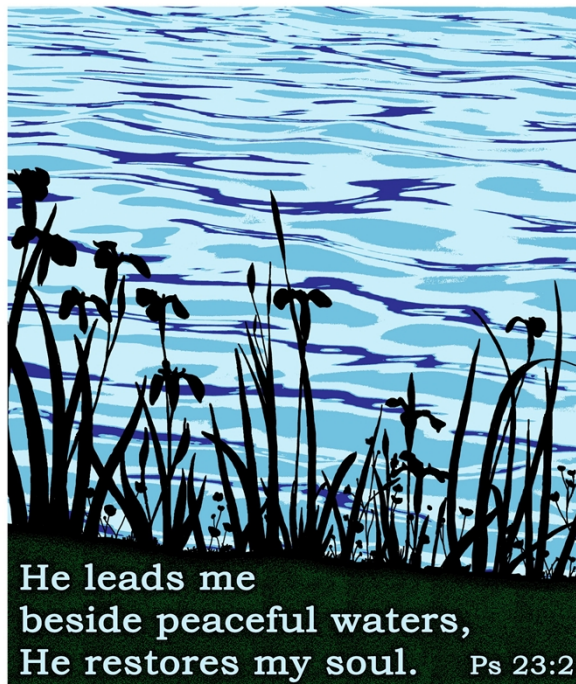
Lord, I will try to praise you.
Through gritted teeth,
I will try to praise you.
I will try to remember that you have created all things,
and this virus is part of your creation.
I will try not to hate it but seek to mitigate its harm.
I will try to keep myself and others safe.
I will work to pray for them
and seek to help in whatever way I can.

Lord, when I cannot pray or worship
help me be aware of all your people
and your saints and angels hovering around me, lifting me up.
When I feel alone,
let me feel you near me,
even if only for a moment that enables me to go on.
Let me hear you say
"Peace be with you".

Lord, I will praise you.
Let all the peoples praise you.

The Revd Kenneth Howcroft

* * * * *



He leads me
beside peaceful waters,
He restores my soul. Ps 23:2

75 year ago, on 5 July 1945 WWII leader Winston Churchill lost the British General Election to Clement Attlee's Labour Party.

Future Mission ?

I have recently been enabled to join some of you on Sunday mornings via my telephone. I usually join about 10 minutes before service and it is so good to hear everyone greeting each other with "Hello, how are you?" The chatter and laughter until Alison warns us "service in 3 minutes". I enjoy this. It makes me feel part of "Trinity" family.

I believe there are other services one can 'Zoom' into and the BBC has done well providing an inspiring half-hour each Sunday.

I read in the paper recently that a survey suggests that 25% of people said they were involved in some form of worship, whereas before lock-down, only 6% attended church. It takes commitment to get up early and prepare for church. It is so much easier to sit in one's living room and press some buttons!

It got me thinking about the future and wondering if this may be one way of mission - via the internet. I know it doesn't just happen - it takes a lot of time and organisation. I would be able to offer only support and prayer - but it seems a pity to lose that 19%.

Heather Shepherd

Thank you email from Sarah Potheary in relation to everyone's hard work regarding the 'Mask Extenders'

"I wanted to say a massive thank you to you, your wonderful people in your circuits and their friends who have all helped to create over 8500 mask extenders for local hospitals and care settings! And these are only the ones I know about, there are local arrangements happening all over. Such an achievement, so gratefully received and a true testimony to the caring people we have in our church family. This sprang out of an initial request by one of our hospital chaplains, who was asked by hospital staff for them – thank you to all of our chaplains who have been taking them into hospitals for us. A big thank you also goes to Pete Bangs who has plugged our cause on local radio!

This really has been a District-wide initiative, from Reading to Salisbury, Portsmouth to Southampton, Bournemouth to the Isle of Wight and everywhere in-between. Every circuit counts, and every single extender made has helped make someone's tough and exhausting day just that little bit more comfortable.

From a coordination point this has slowed naturally and I feel can now come to an end – circuits now have their own contacts in place and are able to distribute directly into care homes and hospitals, which is fantastic for strengthening local community ties; so if you wish to continue with these local arrangements that's great and thank you.

With regards to the box at Chandlers Ford I will leave it there this week, and distribute any that are deposited. To anyone who has created, collected, donated wool or buttons or just shared the initiative – THANK YOU. I will write up a piece about it so do please share any photos with me – of people creating them or of staff wearing them! (with their permission).

Stay well and safe, Sarah"

Thank you !

Hello to St Andrews Family, I thought i would just write a little note to say thank you for your continued support of the Community Food Link Charity. Each week I take food given to us by local supermarkets and freeze ready for distribution. Being able to use the freezers at St Andrews may not seem like much but because of this I am able to offer good meat based meals to many families.

Thank you, because you are enabling us to feed more and more families and reducing food waste from supermarkets.

Community Food link web site:
<https://bcfd.org.uk/>

God bless,

Yvonne Hunt
 Children, Families & Young People
 Outreach Worker
 Basingstoke Methodists Churches



Oh Jesus, as I come and sit at your feet,
 I come with great joy, my Saviour to meet,
 To look up and see your smiling face,
 And be filled with your love and wonderful grace,
 To be in your presence is my desire,
 As you warm my heart, with your holy fire,
 Lord, here I would forever stay.
 But soon I must go on my way,
 But now refreshed and made anew.
 I am ready all your will to do
 I worship you with a grateful heart,
 For this wonderful time, as I come apart.

A Poem from Pat Murphy (printed incorrectly in the June magazine, but reprinted correctly here)

Free national Phonenumber bringing Worship and Prayer

Government figures show that 2.5 million people aged 75 and above have never used the internet. And so, to help them, the Archbishop of Canterbury, Justin Welby, recently launched a free national phonenumber to bring worship and prayer into the homes of those without access to the internet.



Daily Hope, which is available 24 hours a day on ☎: 0800 804 8044 – offers music, prayers and reflections as well as full worship services from the Church of England. [Click to find out more.](#)

Black Lives Matter

During these last few weeks the international news has been focussed on the death in police custody in the USA of a black man, George Floyd. This has re-awakened people to the knowledge that we have racial discrimination in our society. Discrimination is not a recent issue, and race is only part of it. The issue is in fact much deeper and we need to be aware that discrimination is endemic in our global society in many forms: racial, ethnic, gender, religion, culture, poverty, to name but a few.

Reflecting on this I was reminded of an article I wrote for the Church magazine a year ago, "Where Were You When I Was in Prison? – Samantha's Story". It was the story of a young black Ugandan lady wrongly imprisoned in Cairo, Egypt, without evidence, for theft. She was discriminated against as she was a woman, a foreigner, Black, and a Christian with no family in Egypt. Through prayer, guidance by the Holy Spirit, and the actions of Christians in her Cairo Church Home Group, her case was dismissed and she was released.

We are reminded in Genesis, that we are all equal before God.

So God created man in his own image, in the image of God he created him; male and female he created them. Genesis 1:27.

So what are we doing to rectify this discrimination? A good foundation is in our Church Home Groups. Our Christ Church Chineham Group is blessed with a diverse and integrated membership. We have members from Nigeria and Cameroon now resident in the UK, and a Zoom member who joins us from South Africa. We regularly pray for people in those countries, and also for people that we know in Brazil and Iran. The Holy Spirit has no boundaries!

So let us focus on being constructive in ridding the World of discrimination with the guidance and power of the Holy Spirit. If we see discrimination in any form, we should pray to the Holy Spirit for guidance, and if led to action, get out there and do something about it!

Sadly, the knee jerk, quick fix solution to the problem, now amplified in the Press, has been the defacing of statues of respected people who have made lasting and positive contributions both to our country and internationally, but who at some point in their lives have been deemed to have acted with racial discrimination. Some statues are now having to be removed or boarded up to protect them from such vandalism. Examples being Winston Churchill, Nelson Mandela, Mahatma Ghani, Cecil Rhodes and Baden Powell. History should be a lesson for us, and we must learn from it, not delete it.

All of us personally, I'm sure, in our lives have had a level of guilt in discrimination, but not so publicly!

Jesus had a word to say about guilt, in this instance in the case of the woman caught in the act of adultery.

"If any one of you is without sin, let him be first to throw a stone at her." John 8:7.

Martin Frost (St Andrews) June 2020

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- ***70 years ago, on 5 July 1950 Israel's Knesset passed the Law of Return, which granted all Jews the right to immigrate to Israel.***
- ***60 years ago, on 6 July 1960 Aneurin ('Nye') Bevan, Minister of Health (1945-51) who led the establishment of the National Health Service, died.***

Canon Paul Hardingham considers some Comforting Words from Isaiah.

The Frailty of Life

According to one survey, during the lockdown, a quarter of adults in the UK have watched or listened to a religious service and one in 20 have started praying. While the majority of people who contract Covid-19 survive, it reminds us that we are much more frail and weak than we like to think. As the prophet Isaiah says:

'All people are like grass, and all their faithfulness is like the flowers of the field. The grass withers and the flowers fall, because the breath of the Lord blows on them. Surely the people are grass. The grass withers and the flowers fall, but the word of our God endures for ever.' (Isaiah 40:6-8).

Isaiah's words really resonate at this time. In more normal times we can avoid facing up to our vulnerability, but this pandemic has forced us to recognise our weakness and fragility.

However, this shouldn't lead us to despair or fear; rather it is an opportunity to worship and praise for His constancy and care. In Peter's first letter he quotes this passage from Isaiah and says, *'For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God'* (1 Peter 1:23). Peter contrasts our mortality with the eternal Word of God, which bring us new birth and life through the power of the Spirit. Jesus died for our sins and rose again to make us right with God, so that through faith in Him we can know eternal life. We don't need to be afraid of our frailty, for God is a dependable foundation on which to build our lives and face eternity.

'We blossom and flourish as leaves on the tree. And wither and perish, but nought changeth Thee.' (*Immortal, invisible*, Walter C Smith).

from Parish Pump

Do you need a new pain killer?

Do you ever take pain killers? If so, do you take one for your shoulder, and another one for you knee? Of course not. Once the painkiller enters your bloodstream, it goes everywhere, soothing and damping down the pain, and hitting all the right spots.

God works a bit like that on the pain in our lives. He has a prescription for ALL the problem areas of our lives. Most of us carry emotional scars, or a burden, or some heartache, around with us. It may be the trauma of loss, or it may be anxiety for our family. It may be uncertainty over our jobs, and our futures.

Whatever it is, God offers us a prescription to help the pain. The psalmist writes:

"God is our refuge and strength, a very present help in trouble." (Psalm 46:1)

Jesus added: *"Come to me, all you who are weary and burdened, and I will give you rest."*
(Matthew 11:28)

This kind of help is real and immediate and there for the asking. We don't have to put up with our dis-ease and struggle alone. God, our heavenly Father, is only a prayer away. Not just twice a day, after meals, but whenever we need him.

Parish Pump

Lionman and The Lion of Judah

The Bible foretells to us in Genesis the coming of the Messiah as a Lion from the tribe of Judah and throughout the Bible the term is used culminating in Revelations with the Lion of Judah revealed as the Messiah.

But why use the symbology of the lion?

The lion, in fact, from earliest recorded history is seen as the most powerful creature in God's creation having both wisdom and intelligence. In early history man came to venerate the lion and give him god like status, better to worship him and seek his protection, than see him as your enemy! We see this in the Persian and Assyrian Empires and most notably in the Egyptian Empire from the earliest days of the Old Kingdom historical record. We see sphinxes carved in stone many with the heads of pharaohs claiming this godly status. The Sphinx at Giza with the head of a pharaoh being the largest and oldest in existence today. The Giza Sphinx was originally dated to the time of the Old Kingdom Giza Pyramids around 2,500 BC, but recent evidence of water erosion suggests an earlier date of about 10,000 BC significantly earlier than the Biblical record. Indeed, the lion is still with us today in modern times featuring in the culture and coat of arms of the British Empire amongst others.

More recently however has been the discovery of "Lionman", a handheld manmade statue carved in mammoth ivory having the body of a man, but the head of a lion. He was discovered in small pieces, now painstakingly reconstructed, in a remote cave in Stadel, Germany. He has now been dated by archeologists to be some 40,000 years old, and one of the earliest manmade objects known to us today. Some remnants of Lionman were first discovered in 1939 and then after later excavations in the postwar years finally reassembled as we see him today. He stands some 12 inches tall and was recently displayed in the "Living with the Gods" exhibition in the British Museum.

Why is this of interest to Christians today?

Lionman is the oldest known artefact used by man to communicate with the gods. Carved from mammoth ivory his body is that of a human man, perfectly proportioned with a strong body and muscular arms. His head is that of a lion, not the lions we see today but a cave lion which was a larger animal and far more ferocious. Lionman dates from the late Ice Age and combines the power of the three most powerful creatures, each in his own way, of that time. Namely man, the cave lion, and the mammoth.

What is really interesting about him is that he displays life, intellect, and alertness. He is standing on his toes ready to move. His eyes are sharp and penetrating as he looks directly ahead, his ears are alert and listening to his surroundings. He also has a mischievous grin on his mouth which gives him character. He is powerful and mysterious and from a world beyond ordinary nature. He is the oldest known representation of a being that does not exist in physical form but symbolises ideas about the supernatural. He is the oldest known evidence of religious belief in the World.

So, for what purpose was he made? It is not clear what he represented. He may have been a god or deity in his own right, or an intermediary or avatar to the spirit world, or part of a creation story. We shall never know.

He was found in a remote cold dark cave, and carefully hidden in a dark inner chamber. He was found to have a smooth exterior as if polished by being handled by many human hands over a period of time. This would suggest that the cave he was found in was used occasionally as a meeting place where people would gather around a fire to share a particular understanding of their world and their beliefs symbolised in the sculpture of Lionman himself.

cont'd.....

Lionman and The Lion of Judah (cont'd)

He would have been passed from one person to another each carefully holding him and handling him as part of some long forgotten ritual 40,000 years ago that would have connected each “individually” to his god, a “one to one relationship”. This handling is particularly significant as Lionman was not made to be looked at and worshipped as a remote and untouchable deity, but as a deity to be actively engaged with in this act of worship.

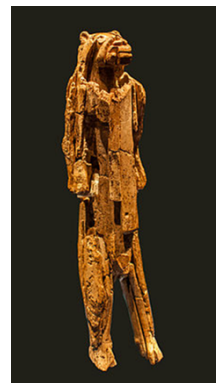
What we see here is that man from the earliest times in human history has had an innate desire to look beyond himself and his world, and to sense that there is some supreme authority that is above all worldly things. Equally importantly we see an insatiable desire by man by whatever means at his disposal, and at whatever cost, to communicate with that supreme deity.

Is not this the basis of World religions today, each in its own understanding is reaching out to “God”? Where does that desire come from? Is it not from the “Supreme Deity Himself”, the Creator of Heaven and Earth who has from the very beginning created us so that He can have a “personal relationship” with each and every one of us, and has given us our innate distinctive desire to seek Him out and communicate with Him?

What we have in Lionman is the earliest compelling archaeological evidence of man’s desire to seek God. This comes tens of thousands of years before any written evidence from the Bible and the Prophets and subsequent religious teachings. In fact it gives us further confidence in the Bible teaching that God is ever seeking to restore our broken personal relationship with Him, and that this relationship was His desire from the very beginning of creation.

I would best sum this up by saying “**He Loved Us First**”.

Martin Frost (St Andrews) June 2020



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bitterness selfishness
 revenge patience derision
 abuse generosity greed
 scorn goodwill peace
 avarice love care hope
 malice joy forgiveness grudge
 hatred kindness enmity
 disdain sympathy loathing
 contempt courtesy animosity
 hostility politeness resentment
 arrogance self-control prejudice
 support

Shine as a light to the world Mt 5:16

Your garden is good for you

Spending time in your garden will do your wellbeing as much good as if you were living in a wealthy neighbourhood.

So says a recent study by the University of Exeter and the Royal Horticultural Society (RHS). It has found that 71 per cent of people who used their garden went on to report good general health, as compared to 61 per cent who did not use their outdoor space. A similar difference in wellbeing was seen between the highest and lowest income groups.

The study also found that those of us who love our gardens are far more likely to have greater levels of physical activity and much higher psychological wellbeing.



40 years ago, on 5 July 1980, Swedish tennis player Bjorn Borg won the Wimbledon singles championship for a record fifth consecutive time.

Online Book of Remembrance opened at St Paul's Cathedral

St Paul's Cathedral has launched ***Remember Me***, an online Book of Remembrance for all those who have been living in the UK who have died as a result of the COVID-19 pandemic. People of all faiths, beliefs or none are invited to contribute to ***Remember Me***.



HRH The Prince of Wales, who recorded a video message, said: "This virtual book of remembrance is here not just to recall our loss and sorrow, but also to be thankful for everything good that those we have loved brought into our lives."

Family, friends and carers of those who have died can submit, free of charge, the name, photograph and a short message in honour of a deceased person via the ***Remember Me website***. The deceased person must have been living in the UK. ***Remember Me*** will be open for entries for as long as needed. It is intended that the ***Remember Me*** site will become a physical memorial at the Cathedral. *Parish Pump*

(To open '***Remember Me***' – do '**Control + Click**' on '***Remember Me***' in the first line).

Use your old clothes to help others in poverty



Lockdown drove many of us to do a Spring clear-out of our wardrobes. But what do you do now with the old clothes you no longer want?

Charity shops may be closed for the time being, but there's still a way to donate your old items and support your favourite charities. Just go online and visit **Thrift+**. It is an online store where you can buy and donate great quality second-hand clothes. And you get to choose which cause to support when you make a donation.

While lockdown measures are in place, they've introduced a doorstep collection service, so you don't need to leave your home to support life-transforming charities.

Parish Pump

Methodists Raise Money for Struggling Ugandans



All We Can, the relief arm of the Methodist Church, is appealing to people to support its Emergency Coronavirus Appeal by doing a 10km sponsored walk. The '**In Her Shoes**' challenge aims to raise money to buy bicycles for people in rural Uganda, who must spend hours walking to get anywhere. Having a bicycle will be their first step on the long road out of poverty.

All We Can says: "During this period of lockdown, with public transport banned, bicycles have been an essential way for communities in rural Uganda to visit markets, health centres, and other services. Support for the Emergency Coronavirus Appeal has helped make regularly sanitised bicycles available for these communities – enabling expectant mothers reach health centres to safely deliver their babies, and families to continue to travel to market, to buy and sell vital food supplies. After lockdown is over, bicycles will continue to change the many lives.

You can join the '**In Her Shoes Challenge**' and raise money for All We Can. Simply create a Facebook fundraiser or a Just Giving fundraising page, and then share it with your friends and family. Details at: <https://www.allwecan.org.uk/get-involved/fundraise/in-her-shoes-challenge/>

(*Parish Pump*)

Canon Paul Hardingham continues his series on the Psalms.

Psalm 46 – A Psalm of Comfort in Anxious Times

To say that we are living in uncertain times is an understatement! Psalm 46 speaks into our anxiety and fear, just as it did to Israel originally. At this time, we must focus on God, who alone can deliver us in such times.

He is our refuge: *'God is our refuge and strength, an ever-present help in trouble.'* (1). In the midst of our difficulties, God promises Himself to be our refuge, strength and help. A *'refuge'* is a place of trust, where God promises to protect us. When the whole world is turned upside down, we can come to Him without fear.

He is our resource: *'There is a river whose streams make glad the city of God, the holy place where the Most High dwells.'* (4,5). Jerusalem was able to withstand enemy attack, because of the water that resourced it. For us, this is a picture of the presence of God's Spirit, who resources us when we are under pressure. This psalm promises that God's is with us in all our troubles on a daily basis: *'The Lord Almighty is with us...'* (7,11).

He is our ruler: *'He says, 'Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth.'* (10). When we consider all that God has done in the past, we can see the way in which He has worked among us to provide, protect, and deliver us. We are called to *'cease fighting'* God and surrender our lives to God. Let's worship Him, as we let go of fear and as we depend on Him in this current time of crisis.

'A mighty fortress is our God, a bulwark never failing; our helper he, amid the flood of mortal ills prevailing' Martin Luther).

Parish Pump

The crash that killed off Concorde

It was 20 years ago, on 25 July 2000, that an Air France Concorde crashed outside Paris after taking off for New York. All 109 people on board were killed, as well as four people on the ground.



The plane was a charter flight from Charles de Gaulle airport in Paris to New York, and most of the passengers were German tourists on a 'dream trip' which would have seen them catch a cruise ship from New York to the Caribbean. But as the Concorde hurtled down the runway, a fire started under the left wing – possibly caused by a metal part that fell from a plane that took off moments earlier.

The exact cause was never determined: the Concorde was also overweight, and the landing gear mechanism was slightly defective. The wind had also shifted slightly before take-off.

The aircraft was unable to gain height and plummeted on to a small hotel in nearby Gonesse, where a 20-year-old guest who had just arrived escaped miraculously by jumping from a window as her room caved in.

It was the only fatal Concorde crash in 24 years, but Concordes were grounded as a result, and although they returned to service in November 2001, all Concorde services stopped permanently two years later.

Also 25 years ago, on 16 July 1995 Amazon.com opened its website to the public.

This Open Letter to the British Methodist Church can be found at:

<https://methodistopenletter.wordpress.com>

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An Open Letter to the British Methodist Church

For a long time, many in the Methodist Church have been crying out for a radical transformation of our mission and ministry, a crystallisation of our identity, and the articulation of a longer term vision that goes beyond increasing our membership, getting more young people through our doors and encouraging more people into ordained ministry.

This message puts some flesh on the bones of that vision, asking the same question that is being asked in wider society at this time; **can we seize this opportunity – this liminal space between the pre and post Covid-19 world – to take on board all that we have seen and learned, to commit to not simply returning to the way things were before, but rather embracing a new and more hopeful future?** We believe we must.

We must build a future which is rooted in all that has been, but which seeks to be honest about where we are now and creative and courageous in offering a pathway into the immediate and forthcoming years. A future which prioritises justice above all things.

By justice we understand deep listening and caring, partnership and co-operation, the showing of compassion and mercy, genuine inclusivity, honest transparency rather than soundbite and rhetoric, and a total re-evaluation of who and what is most important.

What are we seeing?

An awakening to the damage which has been caused by valuing wealth accumulation, status and celebrity over and above our service industries and key workers who play such a vital role in our society. There is a rejection of the notion that such workers are unskilled and dispensable.

An awakening to the deep inequalities in society, finally revealed in the statistics behind the Corona Virus and their disproportionate impact upon poor and BAME communities.
An awakening to the truth that less traffic, less global movement and less production results in clearer skies, fresher air and healthier lungs.

An awakening of empathy; suddenly that which was 'other' – mass preventable death and trauma, commonplace in other parts of the world – has become a reality on our own doorstep.

A discovery of the joy to be found within caring for others. No longer is it possible to deny the truth that what is at the heart of humanity is the quality of our relationships, our capacity to show love and kindness and our innate need for good contact and touch. The wider media narrative at present is concerned with whether or not these things can be sustained beyond the immediate crisis. Can they flourish and grow and lead to authentic and long-term sustainable change for the better?

Similarly, in the Methodist Church, it feels as if we have a very narrow window of opportunity to engender real systemic and cultural change and to ensure that we do not go back to where we were before. How can we take these challenges which are facing the wider world and translate them into a critical mission response? In short, can we re-imagine church, just as society is being re-imagined?

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There are several places in the gospels where the writers present Jesus reflecting upon the end times. He postulates about various crises and apocalyptic events, but Jesus is very clear that these things are not the end in themselves but things which precede it. The writer of Mark's gospel describes them as being 'birth pains'; in other words, they are a wakeup call to say that something is happening, and that we need to do something very urgently in response. The intention of Jesus' prophetic words is to stimulate change and repentance, in order to bring something new to birth. They are a description of the reality of his day, and of ours, and in the midst of it all our calling to respond is to witness to Jesus Christ and the Kingdom of justice which is at the heart of his message. We are called to witness by giving voice to, and acting in the pursuit of, the sort of Kingdom that is very different from the Kingdoms which put their identity in the constant need to rise against one another in a perpetual search for wealth and power. Our Christian gospel compels us to say that once Covid-19 is under control, we cannot go back to a life of self-interest, in which the poverty, degradation and death inducing systems which are entrenched across much of the world are considered to be beyond our sphere of concern and control. If we hadn't known it before, Covid-19 is showing us the utter connectedness of the human race. Rowan Williams has said that people should recognise that our good is bound up with that of others. It is the notion of 'Ubuntu' – I am because we are. If we are to reap the benefits of globalisation then we must also be prepared to place ourselves into the heart of the devastation which it creates and reveals, standing in solidarity with those who are its victims. Once we have placed ourselves there, we must be prepared to look, listen, comment and act. This can be understood as a modern calling to disciple the nations, in which the only good news worth sharing and which makes any sense is the good news of justice, peace and the restoration of God's created order.

How church will look as we emerge from the crisis is not totally clear. Yet there are some definite signs and pointers that we can pay attention to and which can guide our thinking. If those aged over 70 are encouraged to remain in isolation for a much longer period of time, if congregations are asked to maintain social distancing, to meet in smaller numbers and not to sing, then long standing trends will be escalated; the inevitable demise of the familiar church in the UK, which has been predicted for many, many years, will be upon us even sooner than we might have imagined. The battle to keep the show on the road will be lost.

The challenge to re-invent ourselves as the body of Christ has become immediate and critical. And this transformation must be Christ-centred, strategic, passionate, truthful and fearless.

In many places, church activity has moved to being either online or on the frontline – Zoom services and foodbanks, live streamed services and mutual aid participation. One fascinating consequence is that those not usually interested in church have been drawn in through the domesticity of virtual worship and the connectivity of Christians – lounge on-lookers and listeners, distanced relatives gratefully reassured by the regular phone calls and food deliveries offered by church friends to their elderly loved ones. These are people who would

never normally have been in church but who are beginning to recognise that perhaps there is something in the gospel of Jesus Christ after all.

The church, in a strange way, has become more visible at this time; and the truth that salvation is not just about an individual's relationship with God, but something we bring to one another through deep sharing, listening and the meeting of people's most basic needs is being evidenced every day.

People who had hitherto understood the church and the Christian faith to be irrelevant to the culture of the modern world are seeing an engaged and active Christianity. Those who had chosen to place themselves beyond the frame of faith and organised religion because they had understood it to be self-serving and hypocritical are seeing something authentic and more in line with what they assume Christians should be doing – they are seeing a Christianity which is flexible enough to respond in a situation of crisis, which has an informed understanding of the social and political context in which we live and move, and which prioritises those things which are at the heart of scripture – love of God, made manifest in love of neighbour, the proclamation of justice for the most vulnerable (the proverbial widows and orphans) and a Christianity which stands and sits in opposition to the empires of wealth accumulation, status and inequality. This is a cross carrying, laying down of arms and uplifting of the poor type of Christianity. An utterly evangelical enterprise which changes lives, touches hearts, offers liberation and challenges the status quo. In other words, a Christianity which reveals the Kingdom of God, which was, after all, the ultimate passion of Jesus. Whether these 'converts' will come to church at the end of all this who knows, but is that the point, if lives and hearts are being changed, and the gospel of Jesus Christ is being recognised in the doing of justice, the loving of mercy, and the humble walking with God? This is good news indeed, both for those long-alienated individuals, and for those who had never thought the Christian faith and church had anything to say to them. It is also good news for the church because it offers a way forward – a vision, a renewed identity and a potential strategy.

If societal priorities are re-aligning, then we must surely ask if it is time for the church's priorities to also re-align, along Biblical priorities:

Societal ethics more than personal morality.

Genuine inclusivity rather than appeasing prejudice.

Systemic change rather than the status quo.

Fairness rather than self-interest.

Being Christ to those who need Christ most, and seeing Christ in others rather than trying to be 'all things to all people.'

A jubilee redistribution of resources across the Connexion, placing money and personnel into those areas of work which best reflect the values described in this letter.

So, in summary, we are seeing that mission which is engaged and active and social is an effective and impactful form of mission indeed. It could be said that the meaning of Good News itself is being re-defined.

What do we want to see?

What would our Methodist Church look like if it prioritised justice and took seriously Christ's

New Commandment to love one another as Christ loved. Here are some thoughts.

It will be a church which measures all we do against the sole criteria of God's all-inclusive love and justice. This should be our primary calling as disciples of Christ in the Methodist tradition.

It will be a smaller church no doubt – in terms of buildings and members and infrastructure. Yet with an inherently evangelical re-imagining it will be a bigger church – in the sense that it will hold the respect (and thereby the engagement, support and involvement) of more people.

It will be a church of and on the margins. We have just employed a Church on the Margins Officer. This is great. Yet the Methodist movement is in its essence and identity a church *on* the margins. This should not be an add-on. ALL we do and ARE must be marginal – this is our place.

It will be a campaigning church. Where we are privileged to have a voice in the corridors of power and the public arena, we will use that voice to challenge and subvert the status quo wherever that status quo is a vessel of oppression and injustice. We will be a church unafraid to come off the fence in matters such as tax justice, debt cancellation, and the Friday School Strike for Climate protests. We have to lose our fear of upset, our fear of loss, our fear of being vilified or humiliated. The real humiliation is in being a church which does not acknowledge the contradiction between so much of what we say and do and the basic values of the gospel.

It will be both a top-down as well as a grass roots church. A tendency to focus too much on the life of the local congregation allows for an 'anything goes' approach which undermines the unique identity of Methodism as a radical social movement. This will need to be addressed through deliberate, strategic and resource-based decisions at a Connexional level which prioritise this ministry of justice.

For example:

It will be a church which distributes financial resources in a way that prioritises mission with a social justice emphasis.

It will be a church which prioritises matters of equality, diversity, and inclusivity (which are all matters of justice) along the same lines as Safeguarding – enshrining them in the constitution of our church as a manifestation of a broad commitment to a gospel of justice.

Work with TMCP and the Charities Commission will need to continue and be intensified to allow the release of resources in a way which radically re-defines the idea of 'best-value'. At the same time, whilst all this emerges, local churches and circuits can be encouraged and guided to focus on mission activity which best reflects the deep values of the gospel, working with like-minded partners in the community – voluntary organisations, broad-based community organisations such as Citizens UK, ecumenical and other world faith communities.

This is the time to renew and strengthen our ties with and support for Action for Children, MHA, All We Can and The Fund for Human Need.

These front line organisations with Methodist origins deal with some of the realities which are once again at the very heart of our conscience – care for older people, the economic marginalisation of so many children and families in the UK and our responsibility for the planet (and those most negatively impacted globally by climate change, war, and poverty). Such organisations, rather than being seen as the 'caring arm' of the church – as they have been in the past – become key partners and expert witnesses in a church which is caring in

Cont'd.....

ALL that it does.

It will be a church with a renewed integrity in theological training

As the focus of the church shifts from the maintaining of church buildings and the making of new members, towards the building up of the Body of Christ, the encouragement of discipleship and the revealing of God's Kingdom of justice we will need leaders with a high EQ who are able to offer oversight within teams of volunteers and paid staff. EQ, or Emotional Intelligence is defined as the ability to understand, use, and manage emotions in positive ways to relieve stress, communicate effectively, empathize with others, overcome challenges and defuse conflict. Training institutions must prioritise the development of ordained and lay leaders who are theologians and practitioners, committed to the principles set out in this paper.

Worship, learning, caring, service and evangelism are not in themselves the end; they are the means to the end, which is the revelation of God's kingdom of justice and peace; they are not discreet activities that can be addressed separately, rather they flow from and are intrinsically connected to each other in pursuit of our primary calling:

Authentic worship is learning, caring, serving and evangelical.

Authentic learning is worshipful, caring, serving and evangelical.

Authentic caring is worshipful, learning, serving and evangelical.

Authentic service is worshipful, learning, caring and evangelical.

Authentic evangelism is worshipful, learning, caring and serving.

Rather than social justice being a single strand or element of 'Our Calling' – represented by one line within the 'Service' section – or any issue of justice being designated as the remit of JPIT, social justice becomes the driver for all we do and are.

It will be a church offering a truthful Christian voice in a sea of narrow and often hateful rhetoric.

To take seriously the questions – what would Jesus do, where would Jesus be, who would Jesus be alongside and what would Jesus say? We might also, as Methodists, want to ask the same questions with John Wesley as a focus. They are non-negotiable questions for those who claim to be disciples of Jesus and part of the Methodist movement.

At this time we stand on a shaky bridge, with a Methodist Church entrenched in its pre-Covid systems at one end, and a new future at the other. We believe that many, many people are already facing towards the new future end of the bridge and are hoping that we can cross together, as a whole church, hand in hand (when social distancing will allow!) fully aware of the potential challenges but ready to take the risk for the sake of a sustainable and gospel driven church. We may lose some people in the crossing, but we stand to gain many, many more – those who have already made it to the other side of the bridge and who are wondering when we will arrive, and others currently standing on the banks, looking at the bridge and wondering which direction we will go in. We cannot and must not go back. We can and must transform.

Cont'd.....

This letter is an invitation to join an urgent conversation. To offer to those in Connexional Leadership the confidence to see that there are plenty of people out there who are ready for seismic change. Prepared to back it. Longing for it. Willing to take responsibility for it. This letter is signed by those who love the Methodist Church with its grounding in social justice and revival and we are committed to being a part of a movement for transformation.

This letter does not pretend to have all the answers, or the whole of the vision, but we offer it as a starting place. It is an invitation to dream some dreams and to move from dreaming into action.

If you would like to add your name to this list, as a Methodist member (lay or ordained) please email us at:

methodistopenletter@gmail.com

This open letter has been written, signed and circulated by:

Angie Allport Cathy Bird Bala Gnanapragasam David Hardman Ian Rutherford

It has also been signed by a very large number of many Methodist presbyters, deacons and lay people.

The Man who Created Sherlock Holmes

Sir Arthur Conan Doyle, the multi-talented writer who created Sherlock Holmes, the world's most famous detective, died 90 years ago, on 7 July 1930 at his home in Sussex, probably of a heart attack. He was 71.

He had been born in Edinburgh to a prosperous Irish-Catholic family with a dysfunctional father and a loving mother who had a talent for inventing stories. He spent seven years in a Jesuit boarding school in England, which he loathed, and qualified as a medical doctor at the University of Edinburgh. He added 'Conan' to his name at that stage.

He wrote the first Sherlock Holmes story, *A Study in Scarlet*, in 1887. In all, he wrote nearly 60 novels or short stories involving Holmes and his sidekick, Dr Watson. He did not regard them as his best work – he wrote prolifically on many subjects – but their characterisation and ingenious plotting made them by far the most popular.

He was married twice – first to “gentle and amiable” Louisa Hawkins, the sister of one of his patients, and then, after she died of tuberculosis in 1906, to the “strikingly beautiful” and talented Jean Leckie. Towards the end of his life he developed a strong interest in the occult and spiritualism. He was knighted in 1902.

Book Review

Q & A Bible Verse 5-Year Journal – blue edition, Edited by Carol Petley, SPCK, £10.49

This devotional journal enables you to reflect on your spiritual journey over a period of five years. Approachable and encouraging, it offers a brief Scripture reading and a question for each day, on topics such as praise, faith, prayer, worry, creation and forgiveness. As you record your responses over the years, you'll discover how difficult things can be used by God in ways we cannot foresee. Most valuable of all, the journal helps you to find time to be with God for a few minutes each evening as you contemplate the events of the day.

The Early Years of Methodism in Basingstoke – Part 1

Having seen the article and memorabilia in the May issue of Trinity News I thought it would be a good idea to explore the early years of Methodism in Basingstoke up to around 1870 in a bit more detail, starting with the journals of John Wesley quoting his recollections of visits to Basingstoke:

From **The Journal of the Reverend John Wesley, Sometime Fellow of Lincoln College, Oxford, Volumes 1 & 2** which records his travels around Britain. We know he came to Basingstoke at least nine times. The following are extracts from his recollections with additions where I think appropriate:

- **Saturday 10 March 1739** – In the afternoon I came to Dummer and on Sunday morning had a large and attentive congregation. I was desired to expound in the evening at Basingstoke. (*The next day he returned to Reading*)
- **Thursday 29 March 1739** – I left London and in the evening expounded to a small company at Basingstoke.

2 days later John Wesley was introduced to preaching in the fields:

31 March 1739 – *I reached Bristol and met Mr Whitefield there. I could scarce reconcile myself at first to this strange way of preaching in the fields of which he set me an example on Sunday having been all my life till very lately so tenacious of every point relating to decency and order that I should have thought the saving of souls almost a sin if it had not been done in a church*

1 April 1739 – *In the evening Mr Whitefield being gone I begun expounding our Lord's sermon on the mount one pretty remarkable precedent of field preaching though I suppose there were churches at that time also to a little society which was accustomed to meet once or twice a week in Nicholas street*

- **Monday 30 November 1747** – I set out early and called on Mr H at Brentford who went on with me to Basingstoke that night. We were thoroughly wet with the heavy rain which intermitted in the night but began again before we took horse in the morning. (*Next day reached Stockbridge about noon*)
- **Saturday 19 October 1751** – We rode leisurely on to Basingstoke (*from Salisbury*) and came about two hours after sunset to Bramsel (*Is this meant to be Bramshill?*)
- **Friday 12 February 1759** – I went on to Whitchurch (*from Salisbury*) and preached at one to a large and serious congregation. In the afternoon we rode to Basingstoke where the people put me in mind of the wild beasts at Ephesus. Yet they were unusually attentive in the evening although many of them could not hear. Saturday 13 after preaching to a small serious company I went on to London.
- **Monday 24 September 1759** – I preached about eight at Brentford and in the evening at Basingstoke to a people slow of heart and dull of understanding. (*Tuesday 25 I preached in the new house at Whitchurch and at Salisbury in the evening. The new room there is I think the most complete in England.*)
- **Friday 26 October 1759** – I rode to Basingstoke (*from Andover*). I was extremely tired when I came in but much less so after preaching. I then sent to inquire if there was a vacant place in any of the coaches which were going to London the next day but they were all full and I had promised to send back my mare to Bristol. The only way that

Early years of Methodism in Basingstoke (cont'd)

remained was to take Joseph Jones's horse and let him ride behind one of the coaches so I ordered the horse to be brought soon after four in the morning and was waiting for the coach when a post chaise drove by. I rode close after it though it was so dark I could not see my horse's head but I could hear which was enough. About day break it drove away but then I could see the road. It rained without intermission from the time I took horse till I came to the Foundry (*see picture & description below*) so that I was wet through a great part of the day but it did me no hurt at all.

- **Friday 30 October 1763** – I preached about one at Whitchurch and then rode to Basingstoke. Even here there is at length some prospect of doing good. A large number of people attended to whom God enabled me to speak strong words and they seemed to sink into the hearts of the hearers

The next day John Wesley returned to London to find their house in ruins, a great part of it being taken down in order to a thorough repair. But as much remained as he wanted – six foot square suffices me by day or by night!)

- **Thursday 23 October 1766** – I preached at Romsey, the next day at Winchester, Whitchurch and Basingstoke where many attended at five on Saturday morning. In the afternoon I came to London.

The Foundry:

Lithograph by H Humphreys c1830



The Foundry (or Foundry), in Moorfields, was the first London foundry for casting brass cannon for the British Board of Ordnance. The building subsequently served as the first Wesleyan Methodist place of worship, and an important meeting place for the early Methodist community. The building was later used from 1739 as the first Methodist chapel in London by John Wesley (a plaque in Tabernacle Street marks the nearby location). Wesley purchased the building's lease for £115, then spent a further £700–£800 on refurbishment costs, creating a chapel able to accommodate 1,500 people, plus a smaller meeting room. Wesley first preached in the building on 11 November 1739 and another leading Methodist Thomas Maxfield was there in 1742. This first Methodist chapel hosted the first Methodist conference in June 1744. The Foundry complex also provided a free dispensary which opened in 1746 and the Methodists appointed an apothecary and a surgeon.

The following year there was a free school with two masters teaching 60 children. In 1747 the complex gained a lending society and in 1748 there was an adjacent alms house. In 1778, the Methodist congregation was moved to the nearby purpose-built Wesley's Chapel on City Road.

The brief, anonymous History of the Church and of the Methodist Society in Basingstoke from 1739 says on page 6 concerning John Wesley's final visit (?) on **30th October 1763**: "it does not seem there was much immediate advance." There is however a record that a group of people met for years in a loft behind the Pear Tree Inn, where until about 1860

Early years of Methodism in Basingstoke (cont'd)

relics of the old Methodist meeting still existed.

Vickers records the registration of a private house in Basingstoke for Wesleyan worship in 1773.

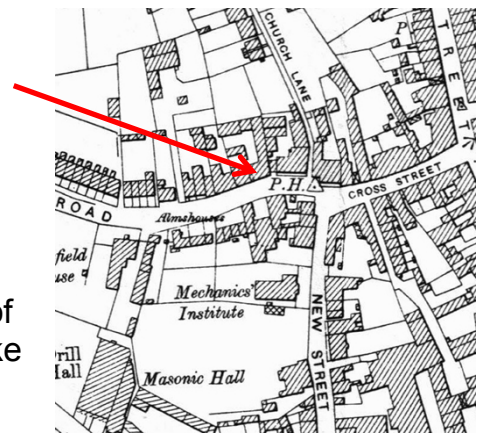
In March 1781 a store-house belonging to Benjamin Loader, situated in Church Street, Basingstoke, was licensed as a place for the exercise of divine worship, the certificate being signed by Jasper Winscom among others. Winscom was a significant Methodist figure.

Three years later, in February 1784, a group of Protestant Dissenters and householders of the town of Basingstoke, "finding our present place of Meeting in divers Respects very inconvenient for Public Worship", certified a building belonging to John Mulford and Benjamin Loader, *on the east side of Oat Street, for the public worship of God. (Oat Street is now called Wote Street).*



**The Pear Tree Inn
c1890s located in
Flaxfield Road near to
its junction with New
Road (P.H. on map)**

The Pear Tree Inn was demolished with much of the centre of Basingstoke for its redevelopment in the late 1960s.



Both the Primitive and the Wesleyan Methodists were present in Basingstoke in the first half of the 19th Century and in this article I have concentrated on the Wesleyans during the years up to around 1870.

Primitive Methodists:

The precise origins of the Primitive Methodist cause in Basingstoke are not known for certain. However, at an event in 1923 to celebrate the clearance of the debt on the new church premises which had been opened 21 years previously, the Church secretary Mr J.T. Myland made an interesting statement on the history of Primitive Methodism in the town. With respect to the very early years he had this to say:

"... [the Primitive Methodist] movement found no definite establishment in Basingstoke before the year 1833. In that year, Mr Edward Bishop, a properly appointed minister, preached in the open air in a locality still familiar to us as Totterdown. Mr Bishop encountered much opposition and found the same spirit in the people, which the revered John Wesley did when he visited this locality and was moved to say of our forefathers that they reminded him of the beasts of Ephesus."

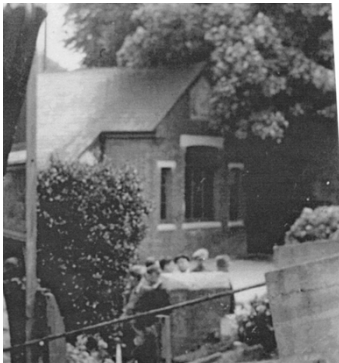
This information was taken from Francis Baigent's impressive history of Basingstoke published in 1889. As he recorded:

The "Primitive Methodists" had no regular footing in Basingstoke before 1833, when Mr Edward Bishop one of their ministers, preached in the open air at Totterdown, amidst much opposition. The use of a court in Bunnian Place was afterwards allowed to their preachers, the hearers standing in the road. Services were then held in a timber-yard lent by Mr Etheridge. It was not until 1847 that a small chapel was built in Flaxfield ...

Early years of Methodism in Basingstoke (cont'd)

Basingstoke does not appear in any official records of Primitive Methodism until 1840. It was initially on the Preaching plan for the Micheldever Circuit. The somewhat sparse circuit minutes first make reference to Basingstoke in an entry dated 23 May 1840. This reads: "That Mr Elford take Basingstoke providing Mr J. Baines? be not there." Later entries mention the search for suitable accommodation at a reasonable rent. According to David Young:

Primitive Methodist preachers first visited Basingstoke in about 1840 or 1841. They met with considerable opposition. William Merritt was apprehended and confined for preaching in the open air. A few hours later, some friends connected with the Independent Church secured his release, and someone gave permission for services to be held in his yard. This was suitable in summer, but inconvenient in winter. When G. Price came to the circuit in 1845 the Primitive Methodists still had no place of worship, and the congregations were small. In time land was purchased and a house and chapel were built. Opening services were held on 25th, 28th, 29th March and 4th April 1847. It was felt that "a gracious unction attended the several discourses and addresses."



The 1847 Primitive Methodist Chapel in Flaxfield Road

The chapel was situated in Flaxfield Road and its year of opening, 1847, is confirmed by the 1851 Religious Census return. According to Myland the cost of the premises was £387.7



In 1852 or 1853 the widespread and powerful Micheldever Circuit (that is how Micheldever was spelled in those days) was renamed the Basingstoke Circuit, and in 1870 Basingstoke was head of a circuit with preaching places in about forty villages.

I must acknowledge the help of David Martin Young and Roger Ottewill for much of the information contained in this article.

David Young has researched extensively the History of Methodism in North Hampshire and is a local preacher who began his own preaching at Oakley in 1965. He now preaches frequently in the Wrexham Methodist Circuit and occasionally in the South Cheshire Circuit.

Roger Ottewill retired in 2008 after 35 years in higher education. Much of his academic career was spent at Sheffield Polytechnic / Hallam University where he taught a variety of subjects, including public administration, local government finance and health care management.

They have both given me permission to include information from their publications, etc, for my article.

As a prelude to the next part I leave you with the name of Moses Cook and 36 Winchester Street – What connects them and also how are they connected to Methodism?

Peter Harris

* * * * *

For the Young and not so Young

Bible Bite

A short story from the Bible

It can be read in the Bible in 1 Samuel 24

God chose Saul to be the King of Israel, but Saul chose to disobey Him. God said that the next king would not be Saul's son.

Saul didn't know that God had chosen David to be the next king.



David was very successful as a fighter and very popular.



David had to go on the run and hide.



One day, Saul and his army were in En-Gedi. Saul needed to pee, so he went into a sheep fold built next to a cave...

David and his men were hiding at the back of the cave!



David crept over and cut a piece of Saul's robe.



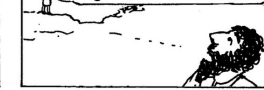
Then David felt bad.



David waited until Saul was far enough away then he shouted to him.



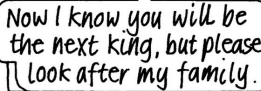
Your majesty, I could have killed you today, but I knew it was wrong. I want to prove to you I'm not trying to harm you.



David, you are better than me. I would have killed you but you were kind.



Now I know you will be the next king, but please look after my family.



David promised, and Saul and his army went home.



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

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Crossword

1		2		3		4		5		6	
7				8							
	9			10		11		12		13	14
15											
16											
17	18			19		20		21			
				22							23
24										25	
26								27			

Crossword Clues July 20 – Across:

- 1 'I pray that out of his glorious — he may strengthen you with power through his Spirit in your inner being' (Ephesians 3:16) (6)
- 4 'Saul's father Kish and — father Ner were sons of Abiel' (1 Samuel 14:51) (6)
- 7 'Praise the Lord, O my — ' (Psalm 103:1) (4)
- 8 See 5 Down
- 9 Laws (1 Kings 11:33) (8)
- 13 'Who of you by worrying can — a single hour to his life?' (Luke 12:25) (3)
- 16 Artistry (Exodus 31:5) (13)
- 17 'Your young men will see visions, your — men will dream dreams' (Acts 2:17) (3)
- 19 How David described his Lord (Psalm 19:14) (8)
- 24 'If this city is built and its — — restored, you will be left with nothing in Trans-Euphrates' (Ezra 4:16) (5,3)
- 25 'The holy Scriptures, which are able to make you — for salvation through faith in Christ Jesus' (2 Timothy 3:15) (4)
- 26 Intended destination of arrows (Lamentations 3:12) (6)
- 27 Eve hit (anag.) (6)

Crossword Clues July 20 – Down:

- 1 'For I am gentle and humble in heart, and you will find — for your souls' (Matthew 11:29) (4)
- 2 Where Peter was when he denied Christ three times (Luke 22:55) (9)
- 3 Remarkable early 20th-century Indian evangelist, a convert from Hinduism, — Sundar Singh (5)
- 4 'Now the king had put the officer on whose — — leaned in charge of the gate' (2 Kings 7: 17) (3,2)
- 5 and 8 Across The Lover describes this facial feature of the Beloved thus: 'Your — is like the tower of Lebanon looking towards — ' (Song of Songs 7:4) (4,8)
- 6 'Stand firm then, with the belt of truth buckled — your waist' (Ephesians 6:14) (5)
- 10 Trout (anag.) (5)
- 11 Easily frightened (1 Thessalonians 5:14) (5)
- 12 The ability to perceive (Ecclesiastes 10:3) (5)
- 13 One of the clans descended from Benjamin (Numbers 26:38) (9)
- 14 "It is one of the Twelve," he replied, "one who — bread into the bowl with me" (Mark 14:20) (4)
- 15 Resound (Zephaniah 2:14) (4)
- 18 Traditional seat of the Dalai Lama (5)
- 20 Precise (John 4:53) (5)
- 21 Build (Ezekiel 4:2) (5)
- 22 Beat harshly (Acts 22:25) (4)
- 23 Darius, who succeeded Belshazzar as king of the Babylonians, was one (Daniel 5:31) (4)

p	h	i	l	i	s	t	i	n	e	s	y
m	u	i	m	c	h	o	i	c	e	e	k
c	j	e	a	l	o	u	s	i	b	c	i
k	h	o	j	r	u	i	i	o	k	h	n
a	n	o	e	o	t	f	s	u	t	a	d
f	r	o	s	b	e	i	a	r	w	n	i
o	c	m	t	e	d	g	u	m	a	c	p
l	a	d	y	i	n	h	l	p	i	e	y
d	v	t	h	j	c	t	e	o	t	l	l
b	e	k	i	l	e	d	n	e	n	y	
t	c	a	t	c	h	r	f	x	d	p	f
k	i	n	g	s	d	a	v	i	d	j	r

choice	chance	chosen
robe	sheep	David
family	disobey	notice
king	fighter	jealous
Israel	Saul	Philistines
shouted	waited	majesty
kind	catch	fold
army	killed	cave

Lord, fill my mouth with worthwhile stuff, and nudge me when I've said enough! – Anon

E	N	E	M	S	J	B	D	B	E	E	R	E	S	T	Y	L
E	O	I	H	A	E	W	I	F	S	V	I	G	N	N	E	G
S	I	N	N	E	R	S	S	N	O	R	T	A	P	D	E	B
S	T	E	N	S	U	Y	C	X	O	L	T	R	U	E	A	E
E	C	T	O	M	S	J	I	B	N	L	U	I	E	P	A	
N	E	V	I	T	A	L	P	M	E	T	N	O	C	S	P	I
T	R	L	X	B	L	E	L	P	D	G	O	C	W	O	E	I
I	R	W	I	I	E	G	E	L	I	V	I	R	P	E	A	N
W	U	A	F	L	M	R	S	L	E	G	T	S	S	O	R	C
N	S	E	I	A	A	A	I	A	N	N	O	R	N	R	E	T
G	E	H	C	E	I	G	S	U	T	I	V	A	M	E	D	T
T	R	E	U	R	N	T	L	R	S	N	E	E	A	D	P	P
I	I	L	R	M	E	R	H	G	A	R	D	E	N	E	R	T
X	T	G	C	R	B	T	A	F	O	O	T	N	K	M	O	T
R	I	S	S	M	A	L	U	U	U	M	T	N	I	O	N	A
N	T	B	O	D	Y	S	E	R	I	L	N	I	N	N	I	N
T	T	T	R	O	S	E	V	E	N	A	D	N	D	S	K	R

Words for the above Wordsearch

Mary	Anoint	Morning
Patron	Feet	Faithful
Repentant	Follower	Humble
Sinners	End	Devotion
Contemplative	Jerusalem	Privilege
Life	Crucifixion	Mankind
Seven	Foot	Risen
Demons	Cross	Appeared
Tiberius	Tomb	Easter
Galilee	Body	Gardener
Disciples	Return	Obedient
Resurrection	Witness	

Puzzle Pages Solutions

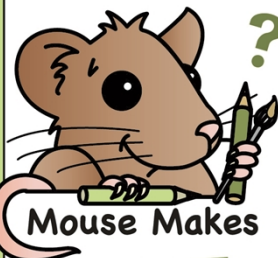
Sudoku Solution

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

Crossword Answers:

ACROSS: 1, Riches. 4, Abner's.
7, Soul. 8, Damascus. 9, Statutes.
13, Add. 16, Craftmanship.
17, Old. 19, Redeemer.
24, Walls are. 25, Wise.
26, Target. 27, Thieve.

DOWN: 1, Rest. 2, Courtyard.
3, Sadhu. 4, Arm he. 5, Nose.
6, Round. 10, Tutor. 11, Timid.
12, Sense. 13, Ashbelite. 14, Dips.
15, Echo. 18, Lhasa. 20, Exact.
21, Erect. 22, Flog. 23, Mede.



Mouse Makes

WHO AM I?

The last letter of one name is the first letter of the next name.

P			L
			M

- Wrote 13 New Testament letters
- He wrote the third Gospel

H			

- Mother of John (Luke 1:3)
- Sarah's servant (Genesis 16:21)

		R	

- Joseph's mother (Genesis 29:35)
- His wife turned to salt (Genesis 11:31)

			L
S			

- Paul's friend (2 Corinthians 8:27)
- A brother of Jesus (Matthew 13:55)

N			

- Ruth's mother-in-law. (Ruth 3:1)

IT'S A PUZZLE!

God sent 9 plagues on Egypt...

What were they?

Change each letter to the one after it in the alphabet to find out.

AKNNC

EONFR

FMZSR

EKHDR

CHRZDRD

OKZFTD

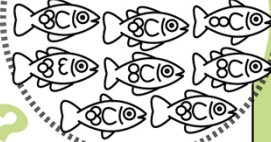
GZHK

KNBTRSR

CZQJMDRR

FIND THE FISH

The Disciples have been fishing and have caught TWO fish the same, can you find them?



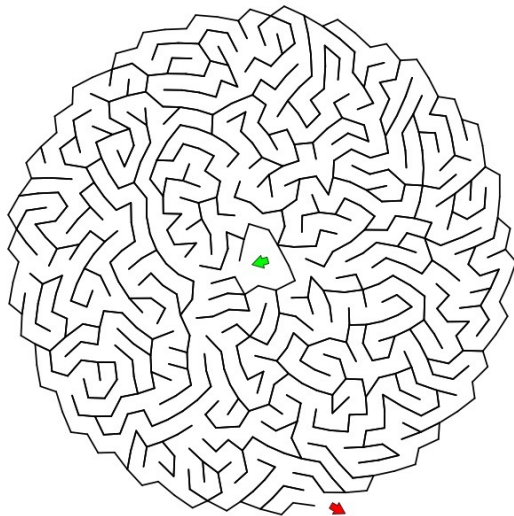
FIND THE MISSING HUSBANDS

Match the wife to their husband

- | | |
|-----------|-----------|
| MARY | BOAZ |
| SARAH | JACOB |
| RUTH | ZECHARIAH |
| REBEKAH | JOSEPH |
| RACHEL | ABRAHAM |
| ELIZABETH | ISAAC |



Colour in all the shapes with a DOT to find out what Jesus wants us to do



Christianity can be condensed to
four words: admit, submit,
commit, transmit.
Bishop Samuel Wilberforce

The queue – While waiting in a long queue early one morning for the supermarket to open for us ‘seniors’, I was surprised to see a young man saunter along and try to cut in at the front of the queue. A furious old lady waved her cane at him, and he quickly backed away. A moment later, the young man tried again. He managed to dodge the old lady, but then two old men started shouting at him. Again, the young man backed away. But he wasn't giving up, and soon the young man approached the queue for the third time. By now, all of us pensioners were ready for him, an angry wall of opposition. The young man stood there for a moment, and then shrugged his shoulders. "If you people won't let me unlock the door, none of you will ever get in to shop."

Nigel Beeton writes:

Shirley, my Mother-in-Law, was 92 on Friday 26 May. She can't walk well, so copying Major Tom's feat of 100 trips around the garden will not be possible, nor even 92, but she set herself a lockdown challenge of reading through the Bible. Facing the book of Numbers, I said that if she'd read the book, I'd write a poem based on a passage from Numbers! She's now in Deuteronomy, so here's my poem, from Numbers 20:1-13!

* * * * *

Speak, don't Strike!

Now Moses, a prophet of old
Was obedient wise, and quite bold
The Israelites he led
through the Red Sea
(They generally did as he told).

To get to that great Promised Land
They had to cross miles of sand
The Desert of Zin
caused them to grow thin
No water or food was to hand.

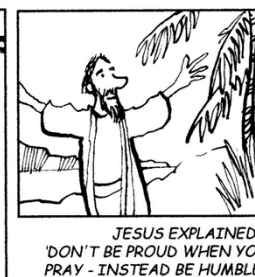
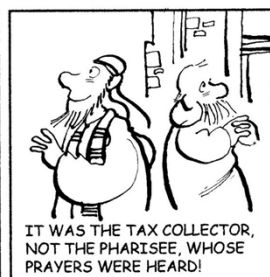
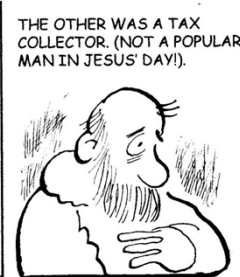
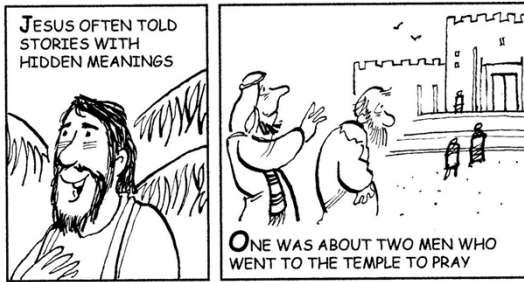
The people, at this, then rebelled
At Moses and Aaron they yelled,
"You and your thick head!
We wish we were dead!
For drinks and good grub are withheld!"

For Moses, this wasn't that nice;
He turned to the Lord for advice,
"To the rock you must go,
and tell it to flow,
And water will come in a trice!"

So Moses went out straight away,
But the people had caused such dismay
That he disobeyed God –
struck the rock with his rod,
But the water came out anyway.

Said God, (disappointed, of course):
"I told you to SPEAK to that source,
You won't go, as planned
to my promised land,
You should have used words,
not brute force!"

Parish Pump



During the war, the rose window in the great Rheims Cathedral was shattered into bits by an indirect hit. The parishioners lovingly got down onto their hands and knees to gather together all the tiny pieces of broken glass.

When the war was over, they hired the most skilled workmen available to rebuild it, piece by piece, from the gathered fragments.

Today's rose window in Rheims is more beautiful than it ever was.

So God can take our broken lives and reshape them as we pray,

'Lord, please forgive my mistakes of this day.'

– Reuben Youngdahl

Prayer is not an argument with God to persuade Him to move things our way, but an exercise by which we are enabled, by His spirit, to move things His way

– Anon

Some More Book Reviews

Patterns in the Psalms – a Colouring Book (for Adults) SPCK, £9.99

This summer, if you have time on your hands, why not colour your way through the beautiful imagery of the Psalms? This book contains 30 illustrations with a corresponding verse, all designed to appeal to an adult market. The designs include animals, flowers, leaves, waves, stars and other patterns. Readers can enjoy the creativity and freedom of adding colour to these intricate designs, whilst scripture provides inspiration and reflection for each page.

A Fruitful Life: Abiding in Christ as seen in John 15, by Tony Horsfall, BRF, £8.99

This book will point you back to the simplicity of a life lived out of relationship with Jesus Christ. The branch bears fruit only because it abides in the vine. In John chapter 15, the famous 'vine' passage, Jesus is preparing His disciples for His departure and describing how they can be effective witnesses in a hostile world. Just as His instructions revolutionised their lives, so a proper understanding of what He is saying can revolutionise our lives also. It is the heart of the gospel message: the only way to live the Christian life is to allow Jesus to live His life in us and through us.

Grace of Waiting – Learning Patience and Embracing its Gifts, by Margaret Whipp, Canterbury Press, £10.99

This wise and beautiful book draws on the experience of unchosen waiting – in sickness, in old age, and in the struggles and frustrations of everyday life – to explore the challenges of waiting and the skills it demands. It may help anyone who finds themselves in a time of waiting, chosen or unchosen, or accompanying others through such times, it shows how the paradoxical gifts of patience point to the God who kindly waits for us.



The book explores four vivid metaphors for life's waiting times:

- * Wilderness – the practices of surrender and struggle; the gift of sustenance
- * Winter – the practices of resilience and rootedness; the gift of renewal
- * Winepress – the practices of constancy and compassion; the gift of consolation
- * Womb – the practices of nurture and noticing; the gift of newness and naming

Prayer – Loving God,

You have generously given us all such freedom;

We ask that you help us to use this freedom wisely:

To love others more than we love ourselves,

To care for others more than we care for ourselves,

And to be more selfless than selfish.

And in expressing our freedom in these ways,

May we encourage others to do likewise.

In the loving name of our Saviour and Lord, Jesus Christ. Amen

by Wendy Brown, West Hertfordshire and Borders Circuit

Both these prayers are taken from the Methodist Prayer Handbook 2016 / 17 – 'Freedoms to Share'

Prayer – In a world that watches as the vulnerable ache, Grant us wisdom.

In a world that stands by helplessly as children die, Grant us a profound conscience.

In a world where needs cannot be met or fed or nourished, Grant us righteous anger.

May we take our responsibility for the weak seriously,

May we stand, attentive, by the disadvantaged

And may we feel obligation, as to our own family to those who are suffering.

And in our God-expectant hope, may we act justly, love kindness and walk humbly with you, our God. Amen

by Andrea Sheppick, local preacher, Shropshire & Marches Circuit