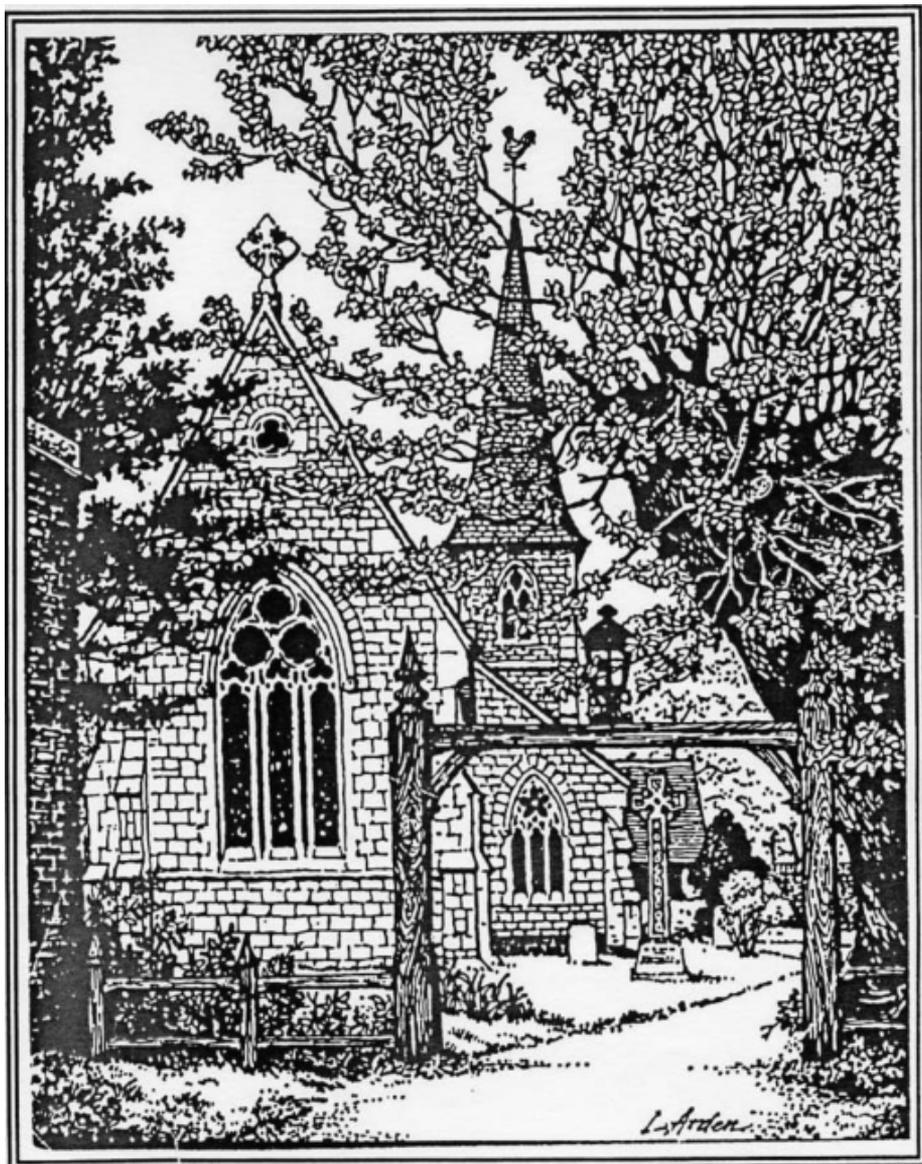


**The Parish Church of** **50p**  
***St. James, North Cray*** ***September, 2022***

*(Part of the Bexley Team Ministry)*



## St JAMES, NORTH CRAY PARISH STAFF

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**Treasurer:** Position vacant

**PCC Secretary:** Rhonda Collins 020 8300 3797

**Sacristan:** Stephen Hills 020 8302 7236

**Bothy Bookings:** Lynne Meads 07966 315518

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**Magazine Editor:** Steve Blake  
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### **St James Sunday Service**

9.30am Holy Communion

(All age service with Uniformed Organisations on second Sunday)

## General Synod Presidential Address by the Archbishop of York, The Most Rev Stephen Cottrell



Following Jesus isn't easy.

In the public square our words will often be misunderstood, misinterpreted and misquoted. People will think we're woke, naïve, misguided, too left wing, too right wing, too liberal or too conservative. We will be applauded for taking a moral stand, and pilloried for getting involved in politics. At the same time. On the same issue. But, knowing very well that we will sometimes get it wrong, what we are trying to be, is faithful to Jesus.

In personal witness we will sometimes meet scorn, apathy, even hostility. That which means most to us, will be considered trivial, laughable and neanderthal by some. But when we do share the gospel, we will find ourselves standing on the holy ground of other people's stories - and their pain - and often we won't have the words to say, such as when we're ministering to those whose lives are cut short, or when taking the funeral of a child.

Our hearts will be pierced, and like Mary standing at the foot of the cross, our witness will be a silent vigil and a determination to abide. We will carry a towel, not a flag. We will issue an invitation, not a summons. We will, wherever possible, roll away stones.

In overseeing and resourcing the church for ministry, a responsibility that we all share, we will have to make painful and difficult decisions. In facing up to mistakes, we will be humbled, especially by our failings to safeguard the Church or to root out racism or even just to communicate well, and show kindness to each other, in these things, we will be pierced and broken. Yet the sight of the Most High gladdens and sustains us. For me, that is around the table of the Lord and in the daily slog and diet of prayer and the comfort of scripture.

And for all of us, laity, priests and bishops, the whole people of God, we must, as our first priority and the first call upon our lives, pay attention to those sources of replenishing grace that are given us in word and worship, in sacrament and fellowship, enabling us to persevere, to get better, to make amends, to love one another. So this is what I say to myself each day: Stephen, know your need of God; know that you need resources outside yourself; don't believe your own publicity; own up to your mistakes; don't think you're in charge or this is your church. It isn't. And seek out those places of prayerful contemplation and replenishing where you will know God's love for you.

*(The above address is an edited version)*



### **The Harvest**

The silver rain, the shining sun,  
The fields where scarlet poppies run,  
And all the ripples of the wheat  
Are in the bread that I do eat.

So when I sit for every meal  
And say a grace, I always feel  
That I am eating rain and sun,  
And fields where scarlet poppies run.

Alice C Henderson

## ST JAMES NORTH CRAY SAVE OUR SPIRE

The ancient parish church of St James, North Cray has been there as a focal point for the community through many lifetimes. The building stands through the seasons, and the years, as a reminder of the Church's commitment to God and His love for all people, whether they attend church services or not!

We want to ensure that this precious church building remains open for many years to come. To achieve this, we now need the help of our community!

We are facing a number of significant challenges with the church building, the most pressing of these is our lovely church spire. This is covered with traditional wooden shingles, and we need to replace these urgently. If you value your parish church, and the part it plays in your community, please do consider making a donation to this work.



Help this beautiful church...Link to our new online giving page:

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## SERVICES AND EVENTS FOR SEPTEMBER 2022

### **SUNDAY 4<sup>th</sup> September**

9.30am

Wednesday 7<sup>th</sup> September

8pm

### **12<sup>th</sup> Sunday after Trinity**

Holy Communion

Team Zoom

### **SUNDAY 11<sup>th</sup> September**

9.30am

Wednesday 14<sup>th</sup> September

8pm

### **13<sup>th</sup> Sunday after Trinity**

Family Parade

Team Zoom

### **SUNDAY 18<sup>th</sup> September**

9.30am

Wednesday 21<sup>st</sup> September

8pm

### **14<sup>th</sup> Sunday after Trinity**

Holy Communion

Team Zoom

### **SUNDAY 25<sup>th</sup> September**

9.30am

Wednesday 28<sup>th</sup> September

8pm

### **15<sup>th</sup> Sunday after Trinity**

Holy communion

Team Zoom

Please contact the Associate Priest or a member of the clergy team to be included on the emailing list or see our website for further information.

Also, do contact any of our clergy team if you are concerned, or if you would simply like a chat, or prayer.

## Happy Birthday to Hadrian's Wall

*By Tim Lenton*

It was 1900 years ago, from 13<sup>th</sup> September 122 to 128, that Hadrian's Wall was built in northern England. It ran for nearly 80 miles from coast to coast and marked the northern limit of the Roman Empire.



The Roman Emperor, Hadrian, wanted to separate the Romans from 'the barbarians'.

In pre-Christian England the Picts – from Scotland, or Caledonia – were a real threat, often raiding Roman territories, using what we would call guerilla warfare to steal

cattle and capture slaves in a province far from the centre of the empire. But the Wall also served to encourage trading with those outside, and enable the Romans to tax anyone who entered their territory.

Hadrian had a mixed reputation as Emperor. Described by historian Edward Gibbon as one of the "five good emperors", he was regarded by many as a benevolent dictator but by others as remote (he did spend a great deal of time away from Rome) and authoritarian, sometimes generous and sometimes cruel. He was certainly ambitious. He was responsible for putting down the Bar Kokhba revolt in Judea (132-136) in an almost genocidal way. More than half a million Jews perished, and many more died of starvation or disease. This is a critical event in the history of the Jewish people.

Today the Wall remains the largest surviving archaeological feature from Roman Britain, and an amazing feat of engineering through difficult country – though only 10 per cent of it remains still visible. It is sometimes mistakenly thought to mark the English-Scottish border, but in fact most of Northumberland – an English county – is north of the wall.



# News and Issues



## **Synod votes to condemn Russian invasion**

Russia's illegal invasion of Ukraine was recently condemned by the General Synod in a debate where members heard of the suffering and terror experienced by ordinary Ukrainians because of the conflict.

Members backed a call for prayer for an end to the war in Ukraine and for parishes and dioceses to work towards providing long term refuge and hospitality for people fleeing the war.

The Bishop of Leeds, Nick Baines, said: "Russia's invasion of Ukraine constitutes an act of evil that cannot go unchallenged. Ukraine has a legitimate right to self-defence and a right to seek assistance from others in doing so.

"The Government and the wider international community must stand with Ukraine and provide financial, humanitarian, military, and diplomatic support as part of its broader efforts to uphold international law.

"Yet, as the MOD suggested, such support cannot realistically be unlimited, and this war cannot be waged without restraint. The focus of our efforts must be bringing this conflict to an end in a way that respects Ukraine's independent sovereign status."

## **Archbishop meets head of the Orthodox Church in Ukraine**

The Archbishop of Canterbury recently welcomed the head of the Orthodox Church of Ukraine, Metropolitan Epifaniy, to Lambeth Palace.

"We heard the most heart-breaking stories of atrocities against civilians and against Orthodox clergy in occupied territory, yet amidst it all the Patriarch spoke of love for all, especially enemies," he said.

"Of course, like all Ukrainians, he feels passionately about the terrors and horrors visited on his country, the lies told and the remorseless fear and attack, but the passion is not showing itself in hatred, nor is it showing itself in weakness, but in faith and determination and a plea for support for the church in its humanitarian work and for Ukraine. Let us give that support as a church as best we can."

So far, the appeal organised by USPG and the Diocese in Europe has raised more than £300,000 for humanitarian work in Ukraine and amongst Ukrainian refugees.

## **Keep highlighting abuses of freedom of religion and belief, bishops urge**

Politicians from around the world have been urged to ‘keep up the momentum’ on tackling abuses of freedom of religion or belief, by the Church of England bishop who led a recent key review of Foreign Office support for persecuted Christians.

The Bishop of Truro, Philip Mounstephen, told a recent global summit on Freedom of Religion or Belief (FoRB) hosted by the UK Government, that there had been some good progress since the publication of the review in 2019, but ‘much’ still needed to be done.

Bishop Philip said: “My key message to Parliamentarians would be: understand what the main drivers behind freedom of religion or belief abuses are – we are looking at totalitarian regimes, religious fundamentalism, militant nationalism. These are really serious issues that must be addressed. So please Parliamentarians, make this a bipartisan issue, espouse it across the political spectrum.”

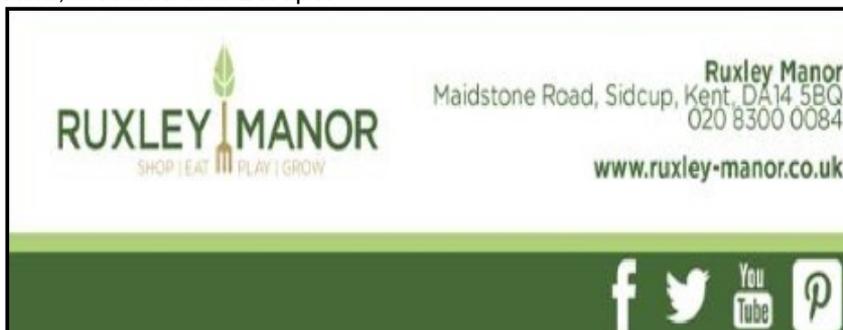
Bishop Philip also welcomed the creation of the UK Freedom of Religion or Belief Public Forum, made since the publication of the 2019 report.

## **Global Anglican Communion given more choice of future Archbishops of Canterbury**

The global Anglican Communion will have a greater voice on the body which nominates future Archbishops of Canterbury, as a result of changes recently approved by the Church of England’s General Synod.

Until now the wider worldwide Anglican Communion, outside of England, has been represented by just one of the 16 members of the Crown Nominations Commission (CNC) for the See of Canterbury.

But under recent changes to the Standing Orders of the General Synod, there will now be five representatives of other churches of the Anglican Communion – one each from Africa; the Americas; Middle East and Asia; Oceania and Europe.



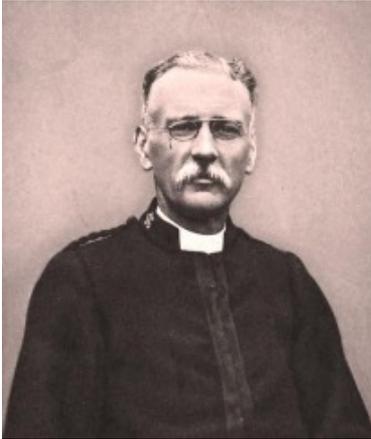
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# CHRISTIANS IN ACTION

## Wilson Carlile, founder of the Church Army



Wilson Carlile was born in Brixton in 1847, and did not set out to become an evangelist. Instead, he was brilliant at both languages and music, and excelled as a businessman. That is, until an economic recession and serious illness brought him crashing down and finished his career, aged 31.

Not surprisingly, a serious breakdown followed, when Carlile questioned everything that he had been attempting in life. This search for a new meaning brought him to faith in Jesus Christ, and so turned his world upside down. He later wrote:

*I have seen the crucified and risen Lord as truly as if He had made Himself visible to me bodily sight. That is for me the conclusive evidence of His existence. He touched my heart and old desires and hope left it. In their place came the new thought that I might serve Him and His poor and suffering brethren.*

Wilson approached two Christians whose passion for ministry was already well known: the Americans evangelists Moody and Sanky, who were at that time in England. Wilson attended their meetings and supplied music via his harmonium. In return, he learned a lot about effective outdoors evangelism.

Carlile then prepared himself for a life of ministry. He was confirmed into the Church of England, studied at the London College of Divinity, ordained in 1880 and served his curacy at St Mary Abbots in Kensington. But Carlile wanted more than comfortable parish life, and soon began outdoor preaching again. He wanted to reach the poor, unchurched, of the community.

Carlile left Kensington to work in a slum mission, and by 1882 he was busy uniting the local Anglican parish missions into one organisation. Here his business skills in planning and organising proved invaluable, and soon he had founded the 'Church Army.' He then founded two training colleges, to train both men and women evangelists. After slight hesitation, the Church of England agreed to incorporate the Church Army into its structure, and even created the office of Evangelist for the Church Army captains and sisters.

In the years that followed, Church Army has done great work in evangelism, as well as in social and moral welfare. It helped support the troops during World War 1. Carlile remained honorary chief secretary until retirement in 1926. He died in 1942.

## **THE BOTHY**

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# Book Mark



## **Room for God by various authors, Bible Society, £3.99**

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There is a double-page spread focusing on each room in the house, and extra double-page spreads on our love of pets, colours in the home, and hospitality. The book also combines Bible texts, prayers and meditations, creative activities and ideas to support social action. It offers a range of suggestions, from ten-minute challenges to deeper meditations.

## **Wild Bible, Wild Church by Philip Eley, Kevin Mayhew, £6.99**

This book aims to transform worship and spirituality through Bible



teaching on the natural world.

In the Bible, people connected with God in the wild, Moses found God in a bush, Elijah found Him in whisper. People's first revelation of God was through the natural world. The Bible starts outside and ends outside. All the best-known stories in the Bible take place outside. Jesus's teaching takes place outside. He points out the world around Him as He talks.

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# MEETINGS and Events 2022

*Watch this space for  
future events*



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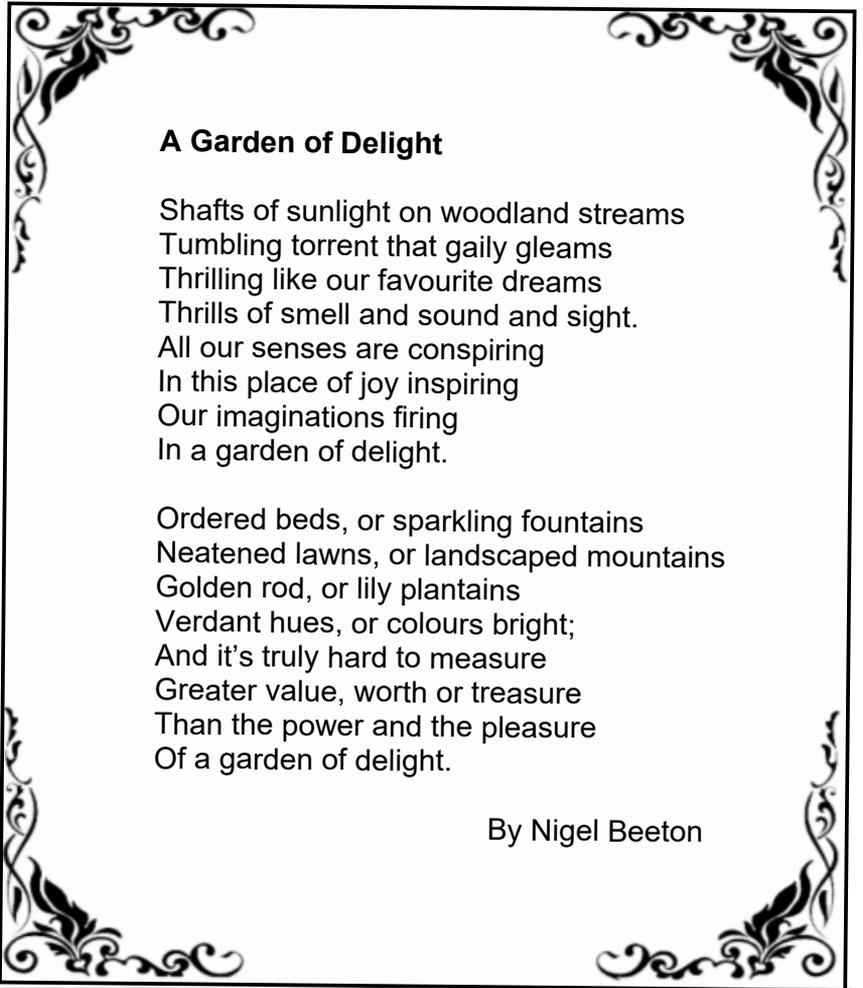
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### **A Garden of Delight**

Shafts of sunlight on woodland streams  
Tumbling torrent that gaily gleams  
Thrilling like our favourite dreams  
Thrills of smell and sound and sight.  
All our senses are conspiring  
In this place of joy inspiring  
Our imaginations firing  
In a garden of delight.

Ordered beds, or sparkling fountains  
Neatened lawns, or landscaped mountains  
Golden rod, or lily plantains  
Verdant hues, or colours bright;  
And it's truly hard to measure  
Greater value, worth or treasure  
Than the power and the pleasure  
Of a garden of delight.

By Nigel Beeton

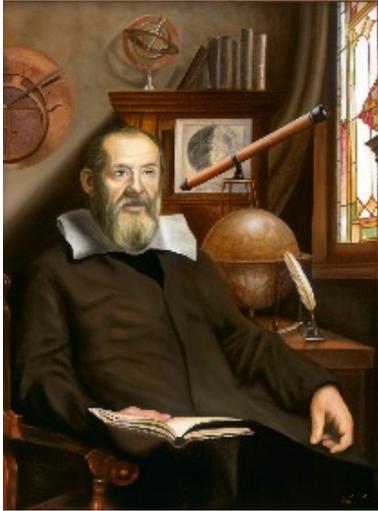
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## When the Church first agreed that the Earth went around the Sun - by *Tim Lenton*

It was only 200 years ago, on 11<sup>th</sup> September 1822, that the Roman Catholic Church admitted that the 16th century astronomer Galileo Galilei might have been right about the Earth orbiting the Sun. The



College of Cardinals reversed the Church's condemnation of his ideas. Galileo had spent the last nine years of his life under house arrest for publishing his work on the subject.

Galileo (1564 –1642) was a brilliant scientist and a pious Catholic. Albert Einstein called him the father of modern science, and he was one of the first to state that the laws of nature were mathematical. He was not infallible, however: his theories on tides were quite wrong: he described the idea that the moon influenced them as “childish” and “occult”.

His support for heliocentrism, a theory that had existed since the Ancient Greeks, however, was spot on, but the consensus at the time – political, scientific and religious – held that the Earth was the centre of the universe, and that any other view was “foolish, absurd and heretical”. That was the conclusion of the Inquisition in 1615.

Some 17 years later, Galileo published his theories, but unfortunately in a way that alienated the Pope, who until then had given him support as a scientist. He was tried by the Inquisition, who found him “vehemently suspect of heresy”, forced him to recant, and subjected him to house arrest. It could have been worse.

The Cardinals' decision in 1822 was a bit late to help Galileo, but it represented a big shift for the Roman Catholic Church – though it was not until 1835 that his work was removed from the Vatican's list of banned books. And it was only in 1992 that Pope John Paul II conceded officially that the Earth was not stationary in the heavens. Eight years after that he apologised to Galileo for the way he had been treated.

## ALL IN THE MONTH OF SEPTEMBER

1900 years ago, from 13<sup>th</sup> September 122 to 128 Hadrian's Wall was built in northern England. It ran for 80 miles from coast to coast and marked the northern limit of the Roman Empire. The Roman Emperor, Hadrian, wanted to separate the Romans from 'the barbarians.'

200 years ago, on 11<sup>th</sup> September 1822 the Catholic Church admitted that the 16<sup>th</sup> century astronomer Galileo Galilei might have been right about the Earth orbiting the Sun. The College of Cardinals reversed the Church's condemnation of his ideas. Galileo had spent the last nine years of his life under house arrest for publishing his work on the subject. He died in 1642.

100 years ago, on 13<sup>th</sup> September 1922 the highest temperature ever recorded in the world was reported to be 57.7 Centigrade (136 Fahrenheit) in Al'Aziziyah in Libya. (Unofficial record)

50 years ago, on 5<sup>th</sup> September 1972 Palestinian terrorists invaded the Olympic Village in Munich, West Germany during the 1972 Olympic Games and took 11 members of the Israeli team hostage. All the hostages were killed, as well as five of the eight terrorists and a German police officer, when a rescue attempt failed.

30 years ago, on 16<sup>th</sup> September 1992 the Black Wednesday sterling crisis took place. The UK crashed out of the European Exchange Rate Mechanism (ERM), raised interest rates from 10% to 15% and spent billions of pounds buying up sterling that was being frantically disposed of on international markets.

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## Reflected Faith Series

*The Revd Dr Jo White*

### Reflecting Faith: a special place for a special purpose



Last month I mentioned altar rails as being the visible barrier separating the Sanctuary where the Altar or Table is placed and the Chancel; where the choir may be seated.

But there is more to the rails than simply separating these two areas in a church.

In the early days churches did not have such rails, but rather there was such a clear separation between the Chancel and

the Nave that they were not required.

The Nave was used by the local community for many different community activities including the work of lawyers, accounts, indoor festivals and so on as well as people just meeting together as we would use our local community centres today. There would even be people sleeping in that part of the building overnight if they were homeless or travelling.

Hence the need for a Chancel screen of some sort to keep out the running around children, their ball games, dogs etc etc.

Originally the altar would have been in the Chancel so the activity there could be seen by the people through the screen.

However, during the Restoration, many of the chancel screens that separated the whole of the chancel from the rest of the church had been removed or destroyed and this left the altar table 'open' to everyone and everything – including the dogs. Afterwards, altar tables were removed from the middle of the chancel and placed against the East wall of the church.

Archbishop Laud (1573-1645) 'invented' altar rails to help protect the sanctuary from dogs and keep it a special area accessible only to clergy and servers.

These days many churches are turning full circle and moving their altar to be nearer the people to the front of the Chancel. But this is

because largely, the activities in the church building have significantly changed and dogs, in particular, are rarely loose in the building.

*This month:*

Where would you place the altar table today in your church if it were moveable?

Would you have something surrounding it?

Would you continue to use the 'original' altar rail to receive the bread and wine?

## WORDSEARCH



Kingdom	Sleeping	Master	Let	Barn
Heaven	Grain	Sow	Grow	Burned
Good	Weeds	Gather	Together	
Seed	Enemy	Reap	Harvest	
Field	Servants	Root	Bundles	

(Solutions on page 28)

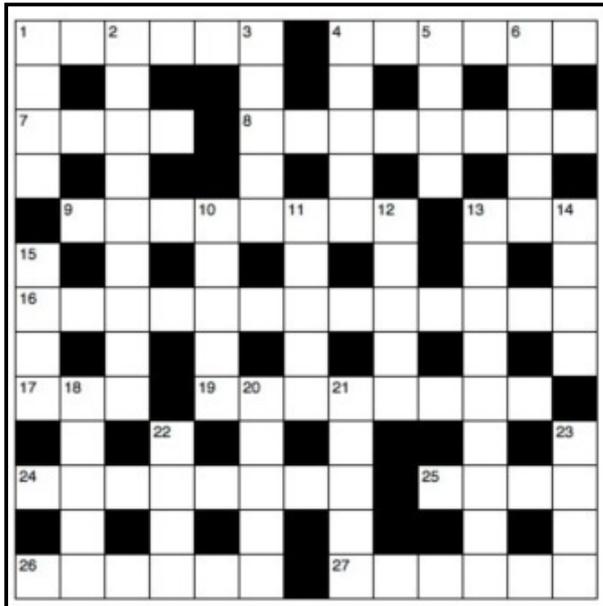
## SEPTEMBER CROSSWORD PUZZLE

### Across

- 1 'Unless the Lord builds the house, its builders — in vain'  
(Psalm 127:1) (6)
- 4 Season of the year (Psalm 84:6) (6)
- 7 'My soul is overwhelmed with sorrow to the point of death. —  
here and keep watch with me' (Matthew 26:38) (4)
- 8 It came over the whole land from the sixth to the ninth hour on  
the first Good Friday (Luke 23:44) (8)
- 9 Paul invariably did this in the synagogues he visited on his  
missionary journeys (Acts 17:2) (8)
- 13 'It is God who works in you to will and to — according to his  
good purpose' (Philippians 2:13) (3)
- 16 Members of the Church of Scotland (13)
- 17 'Now when he saw the crowds, he went up on a mountain side  
and — down' (Matthew 5:1) (3)
- 19 Mock (Luke 14:29) (8)
- 24 Disgrace (Psalm 44:13) (8)
- 25 First month of the Hebrew calendar (Exodus 13:4) (4)
- 26 Christianity of the Britons before Augustine arrived from Rome (6)
- 27 Mean (Numbers 35:23) (6)

### Down

- 1 'Whoever finds his life will — it' (Matthew 10:39) (4)
- 2 'My lord the king, let the — — on me and on my father's family,  
and let the king and his throne be without guilt' (2 Samuel 14:9) (5,4)
- 3 O raid (anag.) (5)
- 4 'If two of you on earth — about anything you ask for, it will be  
done for you by my Father in heaven' (Matthew 18:19) (5)
- 5 Take care of (1 Samuel 17:15) (4)
- 6 What the older son heard as he came near the house the day  
his prodigal brother came home (Luke 15:25) (5)
- 10 'Do not think of yourself more highly than you ought, but rather  
think of yourself with — judgment' (Romans 12:3) (5)



- 11 Do ten (anag.)(5)  
 12 Architectural style first used in Greek temples in the sixth century BC (5)  
 13 Capable of being used (1Kings 7:36) (9)  
 14 'Each one should — his own actions' (Galatians 6:4)( 4)  
 15 Among the items imported by Solomon's fleet of trading ships (1 Kings 10:22) (4)  
 18 'But I am afraid that just —— was deceived by the serpent's cunning, your minds may somehow be led astray' (2 Corinthians 11:3) (2,3)  
 20 Outstanding 18th-century hymn writer, — Watts (5)  
 21 One of the four sons of Asher(Genesis 46:17) (5)  
 22 Be distressed(Proverbs 24:19) (4)  
 23 He was the father of Gaal, who threatened rebellion against Abimelech (Judges 9:28) (4)

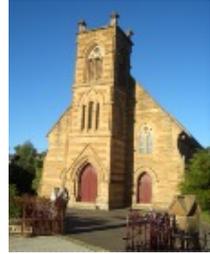
(Solutions on page 28)

## ST JAMES THE LEAST OF ALL

### On the perils of leaving your pulpit

The Rectory

St. James the Least



My dear Nephew Darren

It was good of you to take Evensong here last Sunday while I was at my old college re-union – but I would prefer you used the pulpit in future when preaching. How could Colonel Brockle complete ‘The Times’ crossword and Miss Balmer her knitting with you constantly walking up and down in front of them? They found it most disconcerting, as out of politeness, they were obliged to listen to you. It was a unique experience they do not wish to repeat.

Those few who defy Anglican tradition and sit at the front of the church were also placed in the dilemma of trying to decide whether they should keep turning in their pews as you paraded down the nave and then rotating back to the front as you re-emerged up the side aisle. It did Lady Plumtree’s vertigo no good at all. It also allowed people to see that you were wearing suede shoes. For many of our worshippers, the most appalling of heresies are as nothing when compared to brown shoes under a cassock.

I appreciate you made heroic efforts and got your sermon down to 30 minutes, but that is still 20 minutes longer than they anticipated and 29 minutes longer than their attention span. That is why the noise you thought was sidesmen counting the morning’s collection while you preached was in fact the organist jangling his keys in an attempt to remind you that his oven timer had long since switched off and his casserole was getting cold.

No, use the pulpit in future; that is the reason why stonemasons 600 years ago put twenty tons of marble in our church in the first place and it would be a shame to disappoint them. It also means that from

a distance of 100 yards and a height of 20 feet, no one can tell that the glass of water I use liberally while preaching is in fact a gin and tonic.

I concede that our pulpit has its dangers. I have known several bishops come to grief as their robes wrap themselves around the newel post as they ascend the steps. One, unable to untangle himself, was obliged to preach while half way up the steps and with his back to the congregation, while our verger was dispatched to find a pair of scissors.

Perhaps, before your next visit, we may install a mechanical floor in the pulpit, so that after 10 minutes, it slowly lowers you into the crypt while the congregation can get on with singing the last hymn before getting home in decent time.

Your loving uncle,  
Eustace



"Looks like no one was available to fill in for the vicar's annual holiday again."

## GOD AND THE ARTS

*By The Rev Michael Burgess*

### **'Tis the gift to be simple**

Have you ever read a book by Robin Meyers, 'Morning Sun on a White Piano'? It is subtitled 'simple pleasures and the sacramental life.' Its theme is that we can easily pass life by, as we search for it. We shun the 'ordinary' and the simple in pursuit of more worthwhile endeavours because we equate the 'ordinary' with the mundane and unrewarding.

The Shaker melody 'Tis the gift to be simple, 'tis the gift to be free' is the origin of the popular hymn 'The Lord of the Dance.' It says: Look closely at the simple things of life and find in them depth and divinity. The 17<sup>th</sup> century Dutch artist Vermeer created masterpieces out of the ordinary – a woman reading a letter or pouring water into a basin. Critics have described his work as 'the timeless contemplation of the ordinary.'

Over 200 years later, a Danish artist found his inspiration in that same world of the simple and the ordinary: Vilhelm Hammershøi. He lived a reclusive life in Copenhagen with his wife, painting only a few pictures a year. Hammershøi died of throat cancer in 1916 at only 52 years. The theme of most of his paintings is limited to the world of his apartment at different times of the day and night.

His painting, 'Dust Motes Dancing in Sunbeams,' was painted in 1900. We are shown quite simply an empty room with a wall, a window, a floor and a door. There is no handle on the door. All is stillness and peace. And all is shadow until the winter sun streams into the room, catching in its rays the dust and lighting up the floor. It is the miracle of sunlight bringing life into the stillness. An ordinary aspect of creation, but lighting up a room and bringing wonder in its wake. One critic has called it 'a hymn to an everyday marvel.'

In this and in all of his paintings, Hammershøi seems to be saying: Accept the simplicity of the present, find beauty there and live in that beauty. For him the grass is never greener in the next field – it is here and now in the world we have that we find beauty and meaning.

John Keble's hymn 'New ev'ry morning is the love' says that 'the trivial round, the common task will furnish all we need to ask.' The artist is

echoing that truth on canvas, telling us that the ordinary and common things of everyday life can provide the backcloth against which we can live and act.

When we are young, that backcloth stretches out to embrace the wider world and time: it is full of potential and promise. As we grow older, that world shrinks to our home, our church, our town. If illness comes, our world may be bedroom or the hospital ward. In that smaller world life can seem trivial and ordinary. But wherever we are, Hammershøi invites us to pause, to ponder and to find there beauty and light which will bring us 'daily nearer God.'





Born into a wealthy home in Antioch, John Chrysostom studied both oratory and law. In 373 he became a monk, where his talents were soon spotted by the bishop, who put him in charge of the care of the many poor Christians in the city.

Chrysostom's oratorical skills made him a popular preacher – even when he spoke out against the riots against the emperor's taxes. The emperor, in fact, liked him so much that he had him made Archbishop of Constantino-

ple in 397. Then the trouble began: because Chrysostom had firm moral views, and wanted to reform the corrupt morals of the court.

Nobody at court liked that at all – especially the Empress, whose make-up, clothes and behaviour were all criticised by Chrysostom. When his enemies claimed that he had gone on to call her a 'Jezebel', the emperor had to exile him – until an earthquake scared everyone into recalling this strict Archbishop – just in case God was trying to tell them something. Even the Empress was shaken – for a while.

A few years later, Chrysostom was exiled again over another false charge – and forced to travel for many miles in appalling weather. In the end, Chrysostom died in September, on the road to Pontus.

His body was later brought back to Constantinople, and over the ensuing centuries, the Church came to see him as having been a great church leader, in fact, one of the Four Greek Doctors (with Athanasius, Basil and Gregory of Nazianzus).

(Painting: *The Pardon of Saint John Chrysostom* by Mattia Preti (1613-1699))



## MICHAELMAS

29th September

Michaelmas gets its name from St Michael - who wasn't really a saint but an angel.



You can read about him in the Bible (Revelations, chapter 12, starting at verse 6). As leader of the heavenly host, he and his angels fought the dragon and

hurled him and his followers from heaven

St Michael is the protector of people fighting against evil and is the patron saints of soldiers and the police. He is often linked with St George because they both fought dragons.

Lots of churches have statues or stained glass pictures of St Michael. He is shown in shining armour, carrying a set of scales and a sword, with beautiful wings as befits an angel.

## ANGEL HYMNS

The word ANGEL comes from *angelos*, the Greek word for a messenger.

So this month, how many hymns can you find with the word 'angel' in the first line? There is no right answer because every church uses different hymn books.



What games do dragons play at parties?  
Swallow my leader!

What did the dragon say when he saw St George in all his shining armour?  
Oh no! Not more tinned food!

What kind of planes do dragons fly?  
Spiffires.

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If you are going to attend our church and you have accessibility needs please let us know and we will be happy to make arrangements for you. There is level access to the church and the Bothy and we have a sound loop system and large print orders of service. Please feel free to telephone the Associate Priest Rev'd Sue Twynam or the Team Curate Rev'd Matt Hodder who will be happy to discuss the matter with you.

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