

50p



Parish Magazine
October 2020



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Situated on top of the small hill at the centre of the town, Bury Parish Church stands at the heart of one of the ancient parishes of Lancashire. The present splendid building was opened for worship on 2nd February, the Feast of the Presentation, in 1876, and is certainly the third - possibly the fourth - on the site. It is impossible now to know just when Christian worship began here, a thousand or so years ago.

During its long history, the Church has ministered to the town in many different ways. Bury Grammar School began life here in the Sixteenth Century, boys almost certainly being taught

originally by clergy from the Parish Church. Parish Charities were set up to provide for the poor and sick.

The Rector was heavily involved in the growth of the town during the Industrial Revolution: much of the urban growth of those days took place on his glebe land. Sir Robert Peel, future Prime Minister and son of a local textile manufacturer, was baptized here in 1788. All of the dozen or so Anglican parishes in Bury were carved out of the original parish. The Church has had close links with the Lancashire Fusiliers (now part of the Royal Regiment of Fusiliers) since 1873 and continues to be a focus for the whole civic life of the Borough.

Today, we seek to continue to offer a wide variety of activities and opportunities to the whole town which we are called to serve for Jesus Christ's sake. This magazine gives its reader a snapshot, in one particular month, of what is on offer. We are always eager to find new ways of witness and service and should be glad to receive any constructive suggestions.

From Sheila's Desk



Dear friends,

As I write this letter to you autumn, the season of mists and mellow fruitfulness as famously described by Keats, has arrived. Autumn is my favourite season – the glorious riot of colour as leaves change from green to shades of gold and brown, the chill mornings with that unique autumnal smell. Who doesn't enjoy observing the leaves from the trees and plants changing into multi-coloured works of art before finally falling away? The bare and vulnerable branches that are created reveal the true and beautiful scenery underneath. Most of all autumn, with its lengthening nights, is a time of reflection. As Mitchell Burgess wrote:

If winter is slumber and spring is birth, and summer is life, then autumn rounds out to be reflection. It's a time of year when the leaves are down, and the harvest is in and the perennials are gone. Mother Earth just closed up the drapes on another year and it's time to reflect on what's come before.

Looking back, surely the re-opening of our churches in July for prayer and worship must be a standout event! As churches

began to re-open, a friend prompted me to read Isaiah 43:

Isaiah 43:18-19 "Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the wilderness and streams in the wasteland."

Whilst I have read this passage before, this time it led me to consider whether there was more to the matter than the simple re-opening of the church doors. It imparted a theological flavour to this seemingly ordinary event.

This passage has written during the time when God's people were in Babylonian captivity. During that difficult time, Isaiah, the prophet, reminded them of the many things that God had done for them in the past. God delivered them from Egypt, rescuing them from their enemies. Their redemption story is the most beautiful and wonderful experience they had with God. It was with a powerful hand that he delivered and fought for them until they inherited the promised land.

What is interesting here is that, as beautiful as the story was, Isaiah seems to be discouraging them from being stuck in the past. I believe this to be what God is saying to us today. As we are returning to our churches, maybe we should not do so with our minds stuck in the past. Instead, we should look forward in faith, expecting and trusting God to do new things among us. We often hear people referring to the "new normal". Perhaps this is the way we can perceive the hand of God in guiding us and be part of what God is doing now.

This exhortation was given in the context of the wilderness. God said to his people, 'I will make a way in the wilderness and rivers in the desert' (v19). In light of the Babylonian captivity, the people of God had been experiencing a form of wilderness, a dry and fruitless season. They had lost everything they thought was permanent. Right there, in their wilderness experience, God gave them words, 'Forget the former things; do not dwell on the past. See, I am doing a new thing!' (v18).

It doesn't need a rocket scientist to prove that the lockdown due to Covid-19 was a form of the wilderness experience for many of us. It was a challenging and uncertain time. Hence, it is exciting to see our church building re-opened, even though there are numerous regulations that we have to abide by; sanitation, face covering, social distancing among others.

Black History Month?

Julian Heaton, Rector

In the UK, October brings something new to many of us, Black History Month. It is not new. It started in 1987. This year, given the tension in the USA and the ever-present questions around this, I thought it would be helpful for us to explore this whole subject. As Christians, we sell the faith short when we do not grapple matters that may be peripheral to our own lives but part of the national conversation. We cannot and must not say it is not our concern if it is the concern of others.

However, in this wilderness experience God has a word for us, 'Forget the former things; do not dwell on the past. See, I am doing a new thing!' (v18). The wilderness is where God brings forth a fresh moving of His Spirit, fresh ways of doing things and fresh ways of living. It is never a sign that God has abandoned us. Jeremiah 29:11 says, "'For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future.'"

Let us pray that, as brothers and sisters in Christ, we can look forward in faith, expecting and trusting God to do new things at a time such as this.

With every blessing

Sheila

The phrase "Black Lives Matter" has been difficult for some. It is promoting one section of society over against others. In our inclusive world, should we say, "All lives matter"? One of the things that Black History Month does is to deliberately ask me (and you) to do is pay attention to a part of our nation we may know little about. It is an opportunity to learn about how that community came here, to discover the richness of culture, to listen to the experience of what it is to be a stranger, to be welcomed or to be rejected, to be valued and to be oppressed.

Part of my reading since the death of George Floyd has been around the experiences of black communities and black individuals here in the UK. I fear that little of it has been comfortable. We have an amazing capacity to require the newcomer, the stranger, the outsider, to conform to our outlook, habits, and practices. We are poor at valuing difference or diversity.

In my reading, I have been reflecting on the history of the Church. There I have found this; that the people of faith have had periods when they have been oppressed (Hebrews in Egypt), have had power (Medieval Europe), have worked hard to preserve privilege (the southern Confederate States of America) and have invested in the subversion of evil (Wilberforce and the anti-slavery movement). Centre to my reflection has been Jesus and his constant requirement that we treat each other as those made in the image and likeness of God. Which would all seem to point to the idea that “All Lives Matter”.

Well, they do. But Jesus does something more specific, more awkward, and more radical. Jesus puts front and centre those who are being particularly abused, abused by culture, by religion, by creed, by race; the woman with the haemorrhage, the little child, the blind man, the Samaritan. When he does this, he is challenging those in power, those with all the benefits stacked in their favour. And he is saying this; the godly thing to do is to give these people an equal place in society. And for that to happen, those already in places of privilege need to pay more than lip service

to the ideal of equality. And to do that, as God does throughout the bible, appropriate space and voice need to be given to those communities who, at any one time, are going through a dark period of life.

The point Jesus is making is this; that those he spent time with, those who were on the edge, experienced life negatively. Whatever those in the centre said or thought they were doing, those on the edge did not recognise any benefit coming their way. All they felt was yet more oppression at worst and the veneer of being patronised at best. Jesus gives voice to their experience.

Black History Month invites us to listen to the world through different ears. I might read the Exodus as vaguely interesting. Slaves in America read it then and African Americans read it now, as a story of hope and empowerment. It is this sort of insight that makes time spent investing in a different mindset as theologically, pastorally and spiritually enriching. It is an invitation for me (and you) to learn. Black History Month is an invitation to see the world through new eyes.

Confirmation

Sunday, 22nd November at 10.00am

If you wish to attend this service, due to restrictions on space, we ask you to book in through Eventbrite. The URL will be detailed in the November magazine, as well as in Cornerstone.

Annual Parochial Church Council Meeting

The Annual Parochial Church Meeting will be held by Zoom on the 19th day of October 2020 at 7.30pm

All Souls' Service

Sunday, 1st November at
3.30pm, 5.00pm and 6.30pm



There will be an opportunity to attend one of three services planned. The services will start at 3.30pm, 5.00pm and 6.30pm.

Each service will last about 30 minutes and during them we will read out the names of people that we have gathered. We will also pray for those who are mourning the loss of loved one. There will be an opportunity to light candles in memory of them.

If you wish to come to one of these services, due to restrictions on space, we ask you to book in through Eventbrite. The tickets are free. This allows us to manage numbers and keep people safe. This is the URL for tickets. <https://www.eventbrite.co.uk/e/120164062947>



The Black Madonna in St George's Cathedral, Cape Town, South Africa

A modern prayer for Black History Month, based on the 'Magnificat'

O Lord our God, the Father of our Lord Jesus Christ,
the only begotten Son, conceived of the Holy Spirit,
born to be our Saviour,
by the Blessed Virgin Mary.
God the Trinity, Father, Son and Holy Spirit,
God over all, rich and poor, black and white,
God, who is sovereign over all peoples, ethnos and nations.
My soul worships you, my spirit rejoices in Christ our saviour.
We pray for wisdom to follow Jesus Christ our Lord
in the way of salvation for all people —
black and white.

Give us grace to confess our sins and grace to forgive others.

Humility to repent of our maltreatment of other people.

Forgive us our sins of prejudice, racism and bias,

and not loving others genuinely as Jesus Christ loves us.

Do not send us away empty, but give us a place in your love.

Thank you for loving us and exalting us to your heavenly family

Through Jesus Christ. Amen.

Mothers' UNION

Christian care for families

October News

Hello Ladies,

I hope you are all keeping safe and well and coping with the new restrictions.

We seem to have taken one step forward and two steps back but it's important we all do what's necessary stay safe and keep well.

It is looking very unlikely that we will be allowed to meet anytime soon.

Usually at this time of year I meet with the committee members to plan our Christmas celebration and the programme of speakers for the following year but as you can guess all that is on hold until we can plan with any certainty.

The booklet of poems put together by members of MU about their experiences during lockdown will be available in October. Each Branch will be sent a complimentary copy and more copies can be acquired with a donation to Mothers' Union.

I will order a few extra copies to share but if anyone would like their own booklet do let me know. I didn't put pen to paper but I did send in some photos to be used as illustrations and have been informed they do feature in the booklet.

Final reminder if anyone wants to order a 2021 Diary @ £4.25 or Planned @ £3.25 via me

Please ring me asap.

Special Anniversary

Congratulations and Best Wishes to Tracey and Eric Owen on their Silver Wedding Anniversary.

Also our Best Wishes to anyone else celebrating a Birthday or Anniversary in October.

Keep well, keep safe.

Love and Prayers

Susan Sugden
01204 884671

Readings for October

4	17 th Sunday after Trinity	Exodus 20. 1-4, 7-9, 12-20 Psalm 19. 7-end Matthew 21. 33-end	Psalm 136. 1-9 Proverbs 2. 1-11 1 John 2. 1-17
11	18 th Sunday after Trinity (Harvest)	Exodus 32. 1-14 Psalm 106. 1-6, 19-23 Matthew 22. 1-14	Psalm 139. 1-11 Proverbs 3. 1-18 1 John 3. 1-15
18	19 th Sunday after Trinity	Exodus 33. 12-end Psalm 99 Matthew 22. 15-22	Psalm 103 Ecclesiasticus 38. 1-14 Colossians 4. 7-end
26	Last Sunday after Trinity	Deuteronomy 34. 1-12 Psalm 90. 1-6 Matthew 22. 34-end	Psalm 119. 89-104 Ecclesiastes 11, 12 2 Timothy 2. 1-7

Music for October

a reflection on some of the pieces that will be sung by the choir and played on the organ.

In classical music, there are brilliant composers that have too long been neglected in the Western tradition, and during October we celebrate some of the most famous and influential Black musicians during **Black History Month**.

The closing organ voluntary on **Sunday, 4th October** is **John Beneke : Siyahumba from Three Global Songs**.

Siyahumba, which is subtitled ‘We are marching in the light of God’ and based on a South African freedom song which is thought to be a Zulu folk song, is the first of the Three Global Songs of John A Behnke (born 1953), a professor at Concordia University in Wisconsin, USA. The repeated and sometimes syncopated chords which are heard at the outset introduce ‘Verse One’, a jaunty first statement of the theme. repeated chords’

return makes one think that the music is dancing towards the listener, and then into the dim distance, but the composer surprises us.

On **Sunday, 18th October** we have two pieces by Black composers, as well as a setting of the Gloria, based on a Peruvian folk Song. At the Offertory, Elin will play **Adoration by Florence Beatrice Smith Price** (1887 – 1953). Price was born in Little Rock, Arkansas and died in Chicago. Price was the first African-American woman to have her music performed by a major symphony orchestra – in 1933. One of the leading African-American composers of her generation, she was trained at the New England Conservatory of Music and was a Professor successively at Shorter College in Arkansas and at Clark College in Georgia.

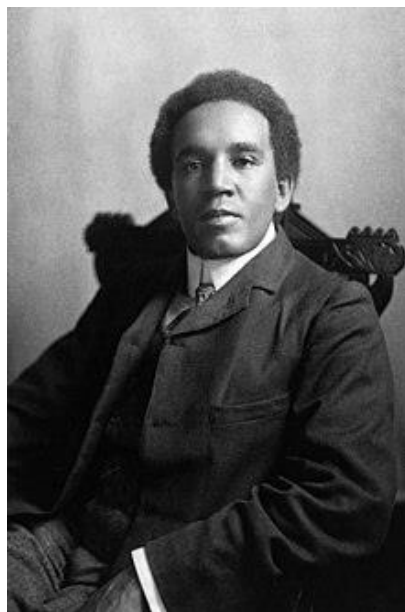
Price played the theatre organ for silent films, wrote popular music for commercial purposes and orchestrated arrangements for soloists and choirs who performed with the WGN Radio orchestra in Chicago. She is best known for her songs: her art songs and arrangements of spirituals were sung by many of the most renowned singers of the day including Marian Anderson, Blanche Thebom, Etta Moten, and Leontyne Price.

Although her music was widely performed, her output, comprising over 300 compositions including 11 works for organ, remains unpublished, apart from a handful of songs and piano pieces and the **Adoration**.



During the communion the choir will sing **O ye that love the Lord** by **Samuel Coleridge-Taylor** (1875 – 1912). Those who sing in choral societies might know Coleridge-Taylor's *Hiawatha's Wedding Feast* composed 1891, performed at the Royal College of Music in 1898.

Coleridge-Taylor was born in Holborn, London, to Alice Hare Martin, an English woman, and Dr. Daniel Peter Hughes Taylor, a Krio from Sierra Leone who had studied medicine in London. They never married. Samuel was a violin pupil at the RCM and studied composition with Charles Villiers Stanford from 1893 to 1897. He had his first work, *In thee, O Lord*, published when he was 16, and his Symphony in A minor was written when he was 20. His most famous composition, *Hiawatha's Wedding Feast*, was based on verses from *The Song of Hiawatha* by the American poet Henry Wadsworth Longfellow. He was known as the “African Mahler” and was encouraged in his career as a composer by Edward Elgar.



Finally, on **Sunday 25th October**, Marc will play **Joshau fit de battle** by **Fela Sowande** (1905-1987). Sowande was a Nigerian composer and organist. After

receiving early musical training from his father and from Ekundayo Phillips, he went to London in 1934, where he studied the organ privately with George Oldroyd, G.D. Cunningham and Edmund Rubbra; he subsequently became a Fellow of the Royal College of Organists and Trinity College of Music. Sowande studied at the University of London (BMus 1941), then became organist and choirmaster of the West London Mission of the Methodist Church. His lecture-demonstration series for the BBC's Africa service, *West African Music and the Possibilities of its Development*, in which he focussed on his own works, aided the growth of his compositional career from about 1940. His profound interest in the indigenous and popular music of Nigeria as resources of intellectual and compositional importance was the motivation behind his collection of this music.

Sowande became music director of the colonial film unit of the British ministry of information and then in 1953 of the Nigerian Broadcasting Corporation. He was

commissioned in 1960 to compose a national anthem to mark Nigeria's independence; the resulting *Folk Symphony*, which did not in fact become the anthem, was performed in 1962 by the New York PO in Carnegie Hall. Organ works, occupying much of his total output, are the most complex in terms of harmonic, motivic and contrapuntal organization.



Sowande at the organ of the West London Mission

Marc Murray

Music for October

4 October 2020

17th Sunday after Trinity

10.00am	Sung Parish Eucharist
Mass Setting	David Thorne : Mass of St Thomas
Offertory	S S Wesley : Lead me Lord
Motet	Matthew Owens : Lord of the dance
Voluntary	John Beneke : Siyahumba

11 October 2020

18th Sunday after Trinity / Harvest

10.00am	Sung Parish Eucharist
Mass Setting	David Thorne : Gloria + Herbert Sumsion in F (S, B & A)
Offertory	Maurice Green : Thou visitist the earth
Motet	John Rutter : Look at the world

18 October 2020

19th Sunday after Trinity

10.00am **Sung Parish Eucharist**
 Mass Setting John Ireland :
 Communion Service in C
 + Peruvian Gloria
 Offertory Florence Price :
 Adoration
 Motet S Coleridge-Taylor : O ye
 that love the Lord

25 October 2020

Last Sunday after Trinity

10.00am **Sung Parish Eucharist**
 Mass Setting David Thorne : Mass of
 St Thomas

Offertory J Rosamond Johnson :
 Nobody knows the
 trouble I see
 Motet William Byrd : Teach me,
 O Lord
 Voluntary Fela Sowande : Joshau
 fit de battle

1 November 2020

All Saints' Day

10.00am **Sung Parish Eucharist**
 Mass Setting Joseph Haydn : Little
 Organ Mass
 Offertory T L de Victoria : O quam
 gloriosum
 Motet Haydn : Benedictus
 from Little Organ Mass



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Crossword Answers

ACROSS: 1, Deacon. 4, Appear. 7, Wits. 8, Heavenly. 9, Argument. 13, Mob. 16, Broken-hearted. 17, Ran. 19, Suddenly. 24, Obstacle. 25, John. 26, Enable. 27, Market.

DOWN: 1, Dawn. 2, Afternoon. 3, Nehum. 4, Again. 5, Prey. 6, All to. 10, Users. 11, Ephod. 12, Trace. 13, Metalwork. 14, Body. 15, Eber. 18, Alban. 20, Uncle. 21, Dream. 22, Stab. 23, Gnat.



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If you would like to make a donation towards the flowers that are arranged in Church in memory of a loved one or maybe to mark a celebration please fill in one of the forms which you will find in an envelope at the back of Church and hand it to one of the Wardens or leave it in the Tardis.



***Julia Addy in memory of Peter Slack
on his 9th anniversary - 1st October,
much loved, forever missed***

Bury Parish Church Walking Group

Animals seen on our walks.

Animals that are not native to Britain, are not really what you expect to see on one of our walks.

Alpacas and Llamas are probably more common than some of the other animals. They originate from South America in areas like Peru where they are part of the Camelid family.



Llama are the larger of the two, as they have longer faces and banana shaped ears. Alpacas have small blunt faces and short ears. They are often kept for trekking. Their fleeces are also spun and make a very soft wool.



Wallabies are from Eastern Australia they are marsupials mainly solitary, but do gather in large groups when food is plentiful. Grasses weeds and tree

leaves. When in these groups they have a social hierarchy.



The home land of the Ostrich is the Africa Savanna and the open woodlands of South Africa. They are the largest flightless birds in the world can be eight feet tall and weigh twenty-two stone. They can run up to 43 mph and have a stride length of sixteen feet.



There are approximately sixty eight breed of Buffalos around the world – they are very aggressive animals. This includes

water buffalos, some having very large horns.



Churches enjoy Zooming

Most churches who used digital channels during lockdown, in order to keep in touch with their congregations, found that their favourite platform was Zoom.

A recent survey by Ecclesiastical found that Zoom was used by 78 per cent; Skype by 12 per cent, and other platforms, including WhatsApp, by eight per cent.

Nearly one third of churches who used digital channels have also reported an increased attendance at their virtual services.

That has led to some 38 per cent of churches saying that they would continue to use digital channels, even now that churches are physically open again.



zoom

October Anniversaries of the Deceased

Taken from the Remembrance Book

1st	Peter Slack	16th	Jack Critchley
	Wayne Killoran	17th	Bertha Dutton
2nd	Gordon Rothwell Bennett		Cyril Sedman
	Frank Seddon		Arthur Bray
	Jake Ian Thompson		Betty Maud Popham
3rd	Elizabeth Walker	18th	Derek Sutcliffe
4th	James Shepherd Leach	20th	Edwin Keys
	Sheila Higham	21st	Bessie Eatock
5th	Harry Hamer	22nd	Emma Poizer
	Barry Atkinson		May Caunce
6th	William Atkinson		Eunice Edge
8th	Walter John Evans	25th	Harold Greenhalgh
9th	Clifford Withington Yates		Leah Proctor
10th	John Hamer	26th	Lizzie Robinson
	James Harry Slaven	27th	Olive Eveline Ainscow
	Roger Green		Rennison Thynne Whitfield
	Roy Newsome		Martha Griffiths
	Elsie Haworth		Barbara Purcell
11th	John Purcell	28th	Mabel Hilda Shepherd
12th	William Nuttall		Brian Hughes
	Jennifer Clare Melling	29th	Margaret Fitton
	Arthur Leslie Stanisland		Mabel Tomlinson
13th	Violet Lee		Katherine Cubbin
	Brian Hamman Langton		Edward Charles Spanner
14th	Albert William Moss	30th	John Bridge Whitworth
15th	William Eckersley		Frank Birtwistle
	Lillian Seddon		Margaret Holt
	Elsie Winter	31st	Amelia (Millie) Allen
	Kenneth Temple		Lily Mellor
	Margaret Stevens		

October Magazine

Our October magazine will be published on 25th October. Please submit your contribution to [marcm1969@gmail](mailto:marcm1969@gmail.com) by Friday, 16th October.



Hire of Church House

For more information about hiring the Church House rooms please use the following contact details:

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A prayer for Black History Month

Thank you, Lord,
for you have made us in your image,
set us in families and communities.

Thank you, Lord,
that we are not invisible to you.

Give us eyes to see
those who may be feeling isolated
and far from home.

Thank you, Lord,
for the many opportunities
we have in our Diocese to meet
and mix with others
from different backgrounds,

cultures and races.

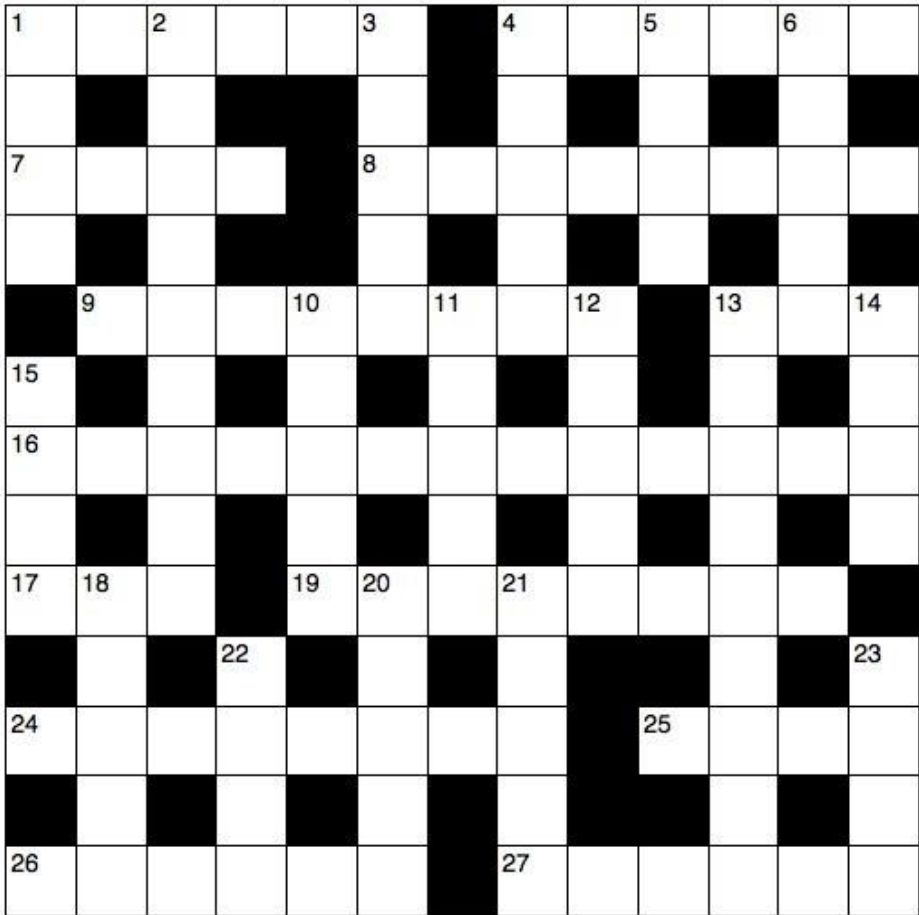
We are all your people,
our heritage and origins
are gifts from you.

Enable us to support one another
in our difference and uniqueness.
Help us to give space to each other
to worship you and serve you
together.

That your kingdom come,
your will be done,
on earth as it is in heaven.

Amen

Crossword



Across

- 1 He must be 'the husband of but one wife and must manage his children and his household well' (1 Timothy 3:12) (6)
- 4 'For we must all — before the judgement seat of Christ' (2 Corinthians 5:10) (6)
- 7 'They reeled and staggered like drunken men; they were at their — end' (Psalm 107:27) (4)
- 8 See 19 Across
- 9 It concerned who among the disciples would be the greatest(Luke 9:46) (8)
- 13 Formed by the Jews in Thessalonica to root out Paul and Silas (Acts 17:5) (3)
- 16 'He has sent me to bind up the —' (Isaiah 61:1) (6-7)
- 17 Moved rapidly on foot (Matthew 28:8) (3)
- 19 and 8 ' — a great company of the — host appeared with the angel' (Luke 2:13) (8,8)

- 24 Hindrance (Romans 14:13) (8)
- 25 Comes between Luke and Acts (4)
- 26 Empower (Acts 4:29) (6)
- 27 'Get these out of here! How dare you turn my Father's house into a —!' (John 2:16) (6)

Down

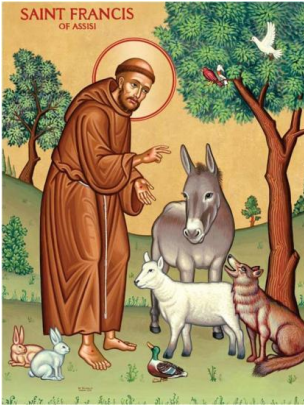
- 1 Sunrise (Psalm 119:147) (4)
- 2 The part of the day when Cornelius the Caesarean centurion had avision of an angel of God (Acts 10:3) (9)
- 3 He was one of those who returned with Zerubbabel from exile in Babylon to Jerusalem (Nehemiah 7:7) (5)
- 4 'No one can see the kingdom of God unless he is born — '(John 3:3) (5)
- 5 Animal hunted or killed as food (Ezekiel 22:25) (4)
- 6 'He encouraged them — — remain true to the Lord' (Acts 11:23) (3,2)
- 10 Ruses (anag.) (5)
- 11 Jewish priestly vestment (Exodus 28:6) (5)
- 12 Visible sign of what had been there (Daniel 2:35) (5)
- 13 This was the trade of Alexander, who did Paul 'a great deal of harm' (2 Timothy 4:14) (9)
- 14 'This is my — , which is for you; do this in remembrance of me' (1 Corinthians 11:24) (4)
- 15 One of Noah's great-great-grandsons (Genesis 10:24) (4)
- 18 Traditionally the first British Christian martyr (5)
- 20 Relationship of Ner to Saul (1 Samuel 14:50) (5)
- 21 Jacob had one at a place he named Bethel while on his way to Haran, fleeing from Esau (Genesis 28:12) (5)
- 22 Bats (anag.) (4)
- 23 'You strain out a — but swallow a camel' (Matthew 23:24) (4)

Answers on Page 14

St. Francis - and the Life of Simplicity

Just about the only thing most people know about Francis of Assisi is that he talked to the birds. Church-goers also know the popular hymn based on his famous prayer, 'Make me a channel of your Peace', which was sung at the funeral of Princess Diana.

However, Italy's patron saint, whose feast day is this month (the 4th) was a more complex, and some would say controversial character. His life spanned the end of the twelfth and beginning of the thirteenth centuries. He was born into a very wealthy family, but after what he called his 'conversion' standing before a crucifix. He renounced all his possessions. In fact, he stripped himself of his of his wealthy garments in a public square in his home-town, Assisi.



Reflected faith: Music and Singing

Many churches are holding Sunday, weekday and pastoral (Baptism, Wedding and Funeral) services again in their buildings. However, for most of us no singing is allowed; and this often means no music is being played, however, some churches, like ours, have had organ and choral music over recent weeks.

For the rest of his life he and his followers, including his feminine counterpart, St Claire longed, prayed and worked for a life of simplicity – a lifestyle without luxury or privileges. For the Franciscan brothers and the Poor Claires. This meant no private possessions at all. Francis saw that many poor people without these things, actually seemed to live happier and more fulfilling lives than the ambitious rich. He spoke of a simple life not shaped by money or power but by love and mutual concern. As his hymn says, ‘it is in giving of ourselves that we receive’.

Of course, poverty; in our modern western world is seldom a matter of blissful simplicity, as present-day Franciscans recognise. For too many it is a matter of poor diet, over-crowded rooms, rough sleeping and unemployment. The call of today’s followers of Francis and Claire is that those who are better-off should ‘live more simply, so that others can simply live’. Christians follow a Master who said that he came with ‘good news for the poor’. They believe that many of us today can be that good news.

Whilst the churches were closed, one of the key things about worshipping together that people missed was the communal singing and the listening to the organ or the choir.

If we look at the time taken to sing in each service (approximately a third of the whole service) and the amount musicians are usually paid, we can see the level of importance churches give to singing together.



So, although we understand the science behind the ‘no singing rule’ (breath is exhaled more forcibly so reaches further) it

is still very strange to be in our normal church buildings but not to be able to sing.

Singing hymns and songs helps us to learn about our faith, to pray and to express our praise – but what is it about singing together that lifts our hearts in our time of worship?

There are plenty of said responses during most services, but they don't have that same *lift*!

Is it the physical breathing aspects, the sounds we aim to make, or indeed the way our voices join and blend together?

All through the Bible there are passages telling of times of singing: of musicians leading processions towards a place or time of worship.

There are many exhortations in the Psalms to the people to come together, 'singing with joy and thanksgiving'.

The Bible also talks about a time to put down our instruments and refrain from singing. Let's hope and pray that our time for restraint will pass quickly and we will soon rejoice together with thanksgiving, joyful and loud singing!

When Oxford accepted women

A century ago, on 7th October 1920, Oxford University allowed women to become full members and study for full degrees for the first time, and the first 100 women were admitted.

Women had been attending lectures, taking examinations and gaining honours since the 1870s. Four women's colleges were established in those years – but no woman had been allowed to graduate and receive a degree although between 1904 and 1907 the so-called "steamboat ladies" travelled to the more liberal University of Dublin to graduate.

The 1920 decision was retrospective, and so at the first ceremony at which women were able to graduate more than 40 women did so. The first was Annie Rogers, who had achieved first class honours in Latin and Greek in 1877, and first class honours in Ancient History in 1879. She graduated on 26th October 1920.

Despite this leap forward, a quota limiting the number of female Oxford students to fewer than a quarter of the men was not removed until 1957, when the Warden of Wadham College, Sir Maurice Bowra, described it as "foolish and finicky" and declared that women were a "civilising influence".



Cambridge University did not give women equal status until 1947.

The tale of the RICH FOOL



JESUS OFTEN TOLD
STORIES WITH
HIDDEN MEANINGS



ONE STORY WAS ABOUT A MAN
WHO HAD LOTS OF LAND WHICH
GREW WONDERFUL WHEAT.

I HAVEN'T ANYWHERE TO
KEEP ALL THIS FOOD



I KNOW! I'LL PULL DOWN
MY BARN'S AND BUILD
BIGGER ONES



THE MAN DEMOLISHED HIS
OLD BARN'S...

...AND BEGAN TO BUILD
NEW ONES.



SOON I'LL BE THE RICHEST
MAN IN THE TOWN!



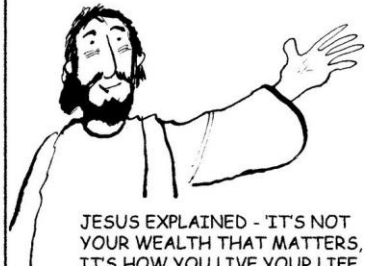
I'M SO LUCKY - I CAN
EAT, DRINK AND BE
MERRY!



BUT THAT VERY NIGHT,
THE MAN DIED!



WHAT GOOD WERE HIS
RICHES NOW?



JESUS EXPLAINED - IT'S NOT
YOUR WEALTH THAT MATTERS,
IT'S HOW YOU LIVE YOUR LIFE
THAT'S IMPORTANT

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