



**St Michael And All Angels, Ledbury
&
Saint John The Baptist, Eastnor**

October 2020 Magazine





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HARVEST

If you have never heard the mountains singing,
or seen the trees of the field clapping their hands,
do not think because of that that they don't.
Ask God to open your ears so you may hear it
and your eyes so you may see it,
because, though few men ever know it,
they do, my friend, they do.

McCandlish Phillips

It was very good to join in with Bishop Richard when he visited St. Michael's during his pilgrimage journey visiting all the churches in the Hereford Diocese. I certainly felt that, even though we had never met, I already knew him, because of his inspiring weekly talks online. Bit sad that he didn't come on his motorbike, but maybe next time!

Harvest 2020 and this year we know that the extreme weather conditions combined with the Pandemic have meant that the Harvest is not plentiful. This impacts greatly on our County and the Borderlands Rural Chaplaincy provides a vital help to our farming community.

Some serious topics in this month's magazine, all needing much prayer.

PLEASE lift up our young people to the Lord in your prayers.

Their local plight and present lack of a meeting place should concern us all greatly and I think something to which we can apply the "What would Jesus do?" question.

Helen l'Anson



Rector's Reflections



Autumn and harvest is a time to reflect and be thankful, a time to enjoy and appreciate the beauty around us, the harvest of root, fruit and grain and all the effort put in by many for us to benefit from; a time to let the beauty of the mists, turn even ugly views into gentle visions that delight. It's a time to pause, in the midst of life's ups and downs, a time to put anxieties into some perspective.

And even as we celebrate this year's harvest, we turn towards next year, preparing, dividing, sowing. For many, plans for next year's garden are high on their priorities. Whether or not you have any land or space or you're a gardener, all of us can plant a garden in our daily lives and here's how:

First come to what will be your garden alone, while the dew is still there.

Then... Plant...

three rows of peas.

- 1 Peace of mind
- 2 Peace of heart
- 3 Peace of soul

four rows of squash

- 1 Squash gossip
- 2 Squash grumbling
- 3 Squash selfishness
- 4 Squash indifference

four rows of lettuce

- 1 Lettuce be faithful
- 2 Lettuce be kind
- 3 Lettuce be patient
- 4 Lettuce really love one another.

Turnips are important and unsung garden staples!

- 1 Turnip for church
- 2 Turnip to serve
- 3 Turnip to help one another.

To conclude our garden we must have thyme and plenty of it

- 1 Thyme for God
- 2 Thyme for reading the bible
- 3 Thyme for prayer
- 4 Thyme for family and friends
- 5 Thyme for community



All will grow best in the Light of the Son!

Water generously with patience and cultivate with love.

There can be much fruit in your garden, because you reap what you sow!!

Gardening tips thanks to a church magazine from a land far away and a long time ago

Rev. Keith Hilton-Turvey, Rector

What does it mean to have faith in God?

I often come across the idea that atheists and agnostics are freethinkers who are unencumbered by the burden of old myths and legends and that there is no credible evidence for the existence of God. This thought is familiar to me, because I used to think it.

According to this view it is often said that without credible evidence faith is in fact “blind” and so opposed to reason. What’s more, if there were good evidence then faith wouldn’t be needed because the evidence would compel us to believe. Some have even gone so far as to say that faith is a delusional exercise of putting one’s head in the sand.

Whilst I would never have suggested a believer was delusional, I did think that he or she was taking a blind leap of faith that required switching their brain off. Yet to my surprise, when I began exploring the Christian faith, I was encouraged to examine the evidence and to use my mind to reason things through. As I began to explore I realised that, far from needing to switch off one’s brain at the church door, the bible and the biblical worldview invites us to think and values the use of the mind.

Let me briefly illustrate this:

Three of the biographies of Jesus’ life record that He taught that we are to love God with our heart, soul, strength and mind (Matthew 22:37, Mark 12:30, and Luke 10:27). The other biography explicitly states that Jesus lived in such a way as to provide evidence for His claim that He was Son of God and that the author of that biography has presented some of this evidence for the benefit of those, like ourselves, who can’t be witnesses. He writes,

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God and that by believing you may have life in His name. (John 20:30-31)

The author of these biographies clearly understood themselves to be writing historically reliable accounts of Jesus’ life, not myth or legend. Commenting on the character of John’s biography of Jesus, C. S. Lewis, author of the Narnia series and an Oxford don who specialised in literature, observed,

I have been reading poems, romances, vision literature, legends, myths all my life. I know what they are like. I know that not one of them is like this. Of this text there are only two possible views. Either this is reportage ... Or else, some unknown writer in the second century, without known predecessor, or successor, suddenly anticipated the whole technique of modern, novelistic, realistic narrative.

Lewis’ point is simple, that the New Testament accounts of Jesus’ life are evidence that Christianity is neither myth nor legend, and should be approached as historical evidence. Even if all Christians are mistaken, their life is not based on myth or legend but on the misinterpretation of the historical evidence about an extraordinary life, the strength of which has seemed compelling for countless thoughtful, rational people.

From these few passages and there are many more examples, it becomes clear that not only does the bible expect and encourage people to use their mind and engage reason when they approach the questions of God and Christian faith but that it also supplies evidence for the answers.

Much ink has been spilled trying to argue that faith is the surrender of the mind or reason. From a Christian perspective, ‘faith is being sure of what we hope for and certain of what we do not see’ (Hebrews 11:1). In essence, this is the same as holding a belief; as I have already shown, the bible encourages us to employ our mind in forming our beliefs. We are not asked to be sure without evidence.

Faith quite simply is not the surrender of the mind or reason. Faith goes where evidence points. There comes a point when someone is sufficiently convinced by the evidence that Christianity is true that they choose to trust God and begin to live their life accordingly. This is not the surrender of reason; it is the fruit of reason applied to their life.

So where does the idea of blind faith come from? It stems from a dominant view held within our society, which asserts that the process for establishing truth is reserved for the sciences, particularly the natural sciences. On this view anything that cannot be demonstrated through the scientific process of experimental observation cannot be held to be true. Consequently, because God cannot be proved using this scientific method, it is irrational to believe in God.

The success of the scientific method in helping us explain the world has made this seem an attractive position to hold but it comes with some problems.

Firstly, how can we scientifically prove the idea that nothing should be believed to be true unless it has satisfied the criteria of scientific knowledge? We can't. It doesn't meet its own standards for truth.

Secondly, if we apply this rule beyond the question of God we would find that many of the things that we cherish and hold to be true could not be reasonably accounted for.

How, for example, can we scientifically prove the value of human life? In fact, in most areas of our life we hold reason, experience and testimony to be credible reasons and evidence for believing something. For example, how can we scientifically account for the widely held belief in human rights? Should we abandon these because they fall beyond the scientific method? Of course not; so why should it be any different for belief in God?

In my next article I intend to reflect a little more on the question of science and belief in God, so I'll pause here. In the meantime, I'll close with a quotation from the biblical book Proverbs (18:15):

"An intelligent heart acquires knowledge and the ear of the wise seeks knowledge".

The Bible encourages us to take our head out the sand, to acquire knowledge and form our lives according to the evidence, which for those who find the evidence for the Christian faith compelling includes trusting in God.

Rev. David Hazell MA

PRISONS WEEK 11th – 17th October 2020

For over 40 years the ecumenical organisation Prisons Week has promoted this annual week of prayer for our prison communities – for prisoners, their families, and all who serve in our prisons, and also for victims of crime and all involved in the criminal justice system.



It remains a sad and readily observable truth that prisons are rarely mentioned in the prayers in the Sunday services in our parish churches and cathedrals. Yet our prisons are at present very troubled places, beset by underfunding and staff shortages and with rising levels of violence, drug abuse, self-harm, and mental illness. They are now also having to cope with the Covid-19 pandemic. This creates very particular difficulties in what are closed communities for the prisoners – yet with daily access from staff who come in from the community outside. In order to prevent the spread of the virus regimes are severely restricted with prisoners having much less time out of their cells and work and other activities largely suspended. Family visits are also very limited. All of this can inevitably cause tensions to rise.

To encourage prayer and to raise awareness about these largely hidden communities where men and women are imprisoned in our name Prisons Week produces a prayer leaflet each year. This year it is entitled United in Lockdown, and in the introduction Rachel Treweek, the Bishop of Gloucester and Bishop for Women's prisons, writes this:

Prisoners know all about lockdown in ways which are far starker than the 'stay at home' experience people have lived during the viral pandemic. However, beyond the walls of prison people of all ages have had to learn how to navigate uncertainty and many people feel fearful, bewildered, and out of control. In past months there has been a loss of freedom to be with loved ones, even when at the point of death. For some people there has been overwhelming pain and sadness. Some people have felt lonely and isolated whilst others have longed for space away from other people. All of this is experienced within the walls of prisons 365 days a year.

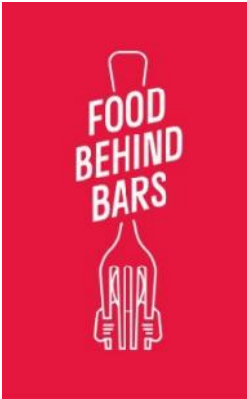
This Prisons Week as we pray for all those connected with the criminal justice system in any way including all prison staff and families of prisoners as well as prisoners themselves, let us not talk of social distancing but rather of physical distancing. Let us pray for social connection and restored relationship and an openness to the generous love of God who longs to draw close to every individual person, treasured and known by name.

We pray that amid both places of brokenness and beauty there might be a discovery of inner freedom and peace which is rooted in the love, hope and peace of God revealed in Jesus Christ and present through the power of the Holy Spirit, never locked down.

You can download the prayer leaflet from the Prisons Week website: www.prisonsworld.org and I urge you to do this. The leaflet provides you with a daily pattern of prayer for the week, and it can then serve as a reminder to you to keep our prisons in your prayers in the months ahead.

James Stewart

Food Behind Bars



'Food Behind Bars', founded by journalist Lucy Vincent, is a national campaign to improve prison food, in the belief that food can impact everything from mental health to self-esteem, issues that are most acute in prisons. Its aim is to educate prisoners on the benefits of cooking and eating well in a practical and engaging way, so that they might be equipped with the increased knowledge and wellbeing that they need to succeed 'on the outside'. Prisons have been on a restricted regime since lockdown started, with no family visits, no education, no work and prisoners restricted to cells 23 hours a day.

Food Behind Bars first big project as a charity was to organise a recipe competition with Brixton Prison. Inmates were asked to create a recipe within the national daily prison-food budget (£2.10 per prisoner, which would normally cover the cost of three meals a day). Forty recipes were submitted and the winning dish (A Bangladeshi chicken curry) is now on the menu at Nanban, a restaurant ten minutes away from

the prison, with proceeds going to Food Behind Bars.

HEREFORDSHIRE HARVEST

"The good person brings good things out of the good stored up in their hearts" Luke 6:45



Levels of depression in the farming industry are thought to be increasing and suicide rates in agriculture workers are amongst the highest in any occupational group, affecting 1 in 5 people. This could equate to 20% of the farming workforce. It is an industry with the poorest safety record of any in the UK and stress can be a factor in many of the accidents, injuries and illnesses taking place on farms. A stressed farmer is a farmer potentially at risk of injury or accident.

The Borderlands Rural Chaplaincy is a 'church without walls' committed to serving our rural populations and a confidential listening ear offering pastoral support to farmers, farming families and agricultural communities. Here is their information:-

Borderlands Rural Chaplaincy (BRC) is a partnership between the Methodist and Anglican Church. Launched in 2013, it has three objectives:

-) To provide pastoral care working alongside church ministers and pastoral teams
-) To be an advocate for the farming and land-based sectors, helping to inform policy
-) To develop theological resources and contribute to the wider ministry of the church

The geographical area covered by BRC (Shropshire, Herefordshire & Eastern Powys) includes more than 5,000 farms and 6 cattle markets, in which farming accounts for about 10% of Gross Domestic Product and, in parts of the area, 10% of local employment.

The issues affecting farmers are diverse, ranging from “external” issues such as the political uncertainty over Brexit and the future of the Single Farm Payment (which makes the difference between economic viability or not in about 75% of local farms), the challenges of climate change and extreme weather, animal pests and diseases (especially the impact of bovine TB) and more localised issues such as the problems that can be encountered within families living and working together, the age demographic of the sector, farm succession, farm accidents and mental health.

BRC's expertise lies in providing confidential support to families and individuals who need help and the ability to signpost to a wide variety of specialist help. To achieve this, BRC works collaboratively with both statutory agencies, local network and charities. This collaborative approach is facilitated by an annual “stakeholder event” held at Hereford's Rural Business Advice Day, which brings together the agencies, charities and networks that work with the rural communities in Herefordshire and thereby helps to share knowledge of what is available and foster closer working relationships.

Before Covid, the Chaplaincy provided bespoke chaplains at three local markets, and it had launched “the Butty Van”, a farmer's breakfast hosted monthly on a different farm, run by local volunteers but with a discrete Chaplaincy presence. Covid has temporarily both stopped on-farm and market meetings, but – like many others – wherever possible BRC has turned to web-based solutions, and there are plans to launch an extended series of events when lockdown rules permit.

BRC is able to feed back about the issues it deals with on the ground in order to inform local policy, for example as a member of the Herefordshire Mental Health Partnership Board.

For further information: <https://www.borderchaplain.org/>

Psalm 91 - God's Shield of Protection

- 1 Those who live in the shelter of the Most High will find rest in the shadow of the Almighty.
- 2 **This I declare of the LORD:
He alone is my refuge, my place of safety;
he is my God, and I am trusting him.**
- 3 For he will rescue you from every trap and protect you from the fatal plague.
- 4 He will shield you with his wings.
He will shelter you with his feathers.
His faithful promises are your armour and protection.
- 5 Do not be afraid of the terrors of the night,
nor fear the dangers of the day,
- 6 nor dread the plague that stalks in darkness,
nor the disaster that strikes at midday.
- 7 Though a thousand fall at your side,
though ten thousand are dying around you,
these evils will not touch you.
- 8 But you will see it with your eyes;
you will see how the wicked are punished.
- 9 If you make the LORD your refuge,
if you make the Most High your shelter,
- 10 no evil will conquer you;
no plague will come near your dwelling.
- 11 For he orders his angels
to protect you wherever you go.
- 12 They will hold you with their hands
to keep you from striking your foot on a stone.

Commentary

We decide to trust in God's shelter for our well-being.

THIS IS THE COVENANT WE MAKE WITH GOD TO PLACE OUR LIVES UNDER HIS WING TO TRUST HIM FOR OUR SECURITY! THIS TAKES AN ACT OF FAITH! There is power in declaring aloud this Psalm!

The narrator (in blue), who some believe to be the priest, covers all eventualities from the devil's entrapment schemes and even plagues.

Sheltering under God's feathery wings is better than the protection of armour! It is up to us to run to God with our mouths; run to God with our hearts; run to God with our faith - just like little chicks who run to the mother hen for shelter.

NO FEAR! Day or night, in time of plagues or any other disasters; even when we see others fall around us.... THIS IS THE TIME TO STAND UP IN FAITH!..... "These evils will not touch you"

IF! It is this decision to stand in faith seeking God's protection around us that is at the heart of Psalm 91.

Wow! Neither evil conqueror nor plague to fear.

God will release his angelic host to be our shield against the devils schemes!

¹³ You will trample down lions and poisonous snakes;
you will crush fierce lions and serpents under your feet!

¹⁴ The LORD says, "I will rescue those who love me.
I will protect those who trust in my name.

¹⁵ When they call on me, I will answer;
I will be with them in trouble.
I will rescue them and honour them.

¹⁶ I will satisfy them with a long life
and give them my salvation."

In her book, Psalm 91, Peggy Joyce Ruth quotes war correspondent C B Morelock's report of an unexplained miraculous occurrence: sixty German aircraft strafed more than four hundred men who were pinned down on the sandy Dunkirk beaches without the benefit of anyplace to take cover. Although the men were repeatedly attacked by machine guns and bombed by the enemy aircraft, not a single man was hit. Every man in that group left the beach without a scratch. Morelock stated, "I have personally been told by Navy men who picked up those particular survivors from Dunkirk, that the men not only recited Psalm 91, *but they shouted it aloud at the top of their lungs!*" -

SAYING OUR TRUST OUT LOUD RELEASES FAITH!

**It is GOD'S FAITHFULNESS to his promises that is our shield. It is not solely *our* faithfulness!
God is faithful to the promises He has made.**

The enemy is under my feet!

Behold, I (Jesus) have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you. Luke 10:19

This is God speaking to us, to those who have made in faith the Covenant in Verse 2

The weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ. 2 Corinthians 10:4-5

When Captain Sullenberger landed his stricken plane in the Hudson River on board was Andrew, having just made it through his second military posting to Afghanistan (Andrew met up with his fiancée Stephanie in New York and they were now flying home). Every day his parents prayed Psalm 91 over him while he was overseas.

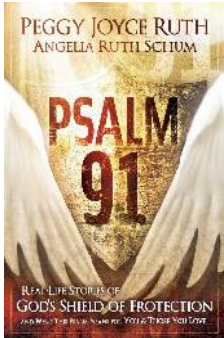
"NOTHING IN THE WORLD is more reliable than God's promises - when we believe them, refuse to waver and make His Word our final authority for every area of life. There is however, a uniqueness about this psalm. Promises of protection can be found throughout the Bible, but Psalm 91 is the only place in the Word where all of the protection promises are brought together in one collection - forming a covenant written through the Holy Spirit. How powerful is that! I believe Psalm 91 is a covenant - a spiritual contract that God has made available to His children."

Peggy Ruth Joyce

Book Revue

'Psalm 91, God's shield of Protection'

by Peggy Joyce Ruth



“This book, Psalm 91, has become one of my all-time favourites. It's an awesome book and I have purchased many copies to share with friends and family. Thank you so much for writing it. Glory to God for giving us this amazing scripture and for giving you the ability, tools, and drive to complete it! Praise God and thank you!”

These are the words of one reader of Peggy's book on Psalm 91. Another, Attorney Jackie Barrow, could not at first understand why someone would write a whole book on a single Psalm! She soon

had her answer! “Wow! This book was meant for me. Right then. Right now. This book was meant for me and for all my family and friends too. It is powerful. And it explains things. It is about a psalm that is an incredible promise of protection from God... I am an attorney. I give my attorney associates copies of your book. Literally everyone I have shared your book with ended up sharing it with someone else because it was so meaningful to them. Your book, Psalm 91, is awesome! ...”

There are six revues in the front of the book and everyone has gone on to buy multiple copies for friends and family. Why? Well, Peggy reveals how this Psalm is the only place in the Bible where all God's promises of protection – against plague, violence, entrapment and even demonic attack etc - are brought together. We can dwell 'in the shadow of the Almighty' because His faithfulness can be our 'shield and rampart'. Verse 2 is a wonderful way that we can respond IN FAITH!

The book is in three sections.

The first interprets each verse and reveals the power of faith to believe each promise in the Psalm.

The second section is full of testimonies of people who have indeed experienced God's faithfulness in His promises.

The final short section personalises the Psalm by leaving spaces for your or other people's names.

I first read this book when we were in Exmouth and commended Psalm 91 and the book to many people. Just recently I obtained another copy and have been greatly blessed by discovering it again. I too have bought additional copies to share such good news especially in a time when there is uncertainty, even fear (Chapter 11: No Plague Comes Near My Family).

Bill MacKenzie

I Corinthians 13 for a pandemic

We can have all the best technology, fantastic preachers and music that doesn't lag or jump, but if we don't love we're nothing but electronic feedback or an unmuted attempt at singing on zoom.

We can talk all the good sense in the world, know all the risks and have faith enough that God will stop this virus in its tracks (and He does), but if we don't love, we've got nothing.

We can spend our days shopping for others and our nights on the phone to the lonely and isolated until we're run ragged and exhausted, but if we don't love, we've got nowhere.

Love waits patiently 2 metres away in the supermarket, love is kind to those who feel forgotten, it does not envy the furloughed or take pride in its status as a 'key worker', it doesn't blame others for the virus's spread or seek to make money from other people's misfortune. It doesn't get angry at its rights being taken away nor does it keep records of its neighbours breaking lock-down.

Love does not delight in our leader's failings but rejoices with the truth.

It always protects, always trusts, always hopes, always perseveres.

Love never fails.

This virus will mutate or die. Church will change – as it has before and will do again. Scientific knowledge will move on leaving what we have now in the dust. For now we may only see in part but that doesn't mean we have a partial gospel and one day we shall see the full picture. Before this pandemic we knew nothing of R-rates, social distancing and lock-down, now we know better and have put our past understandings behind us.

For now we see but through a screen darkly, then we will see face to face.

Now I know in part; then I shall know fully even as I am fully known.

And now these three remain: faith, hope and love.

But the greatest of these is love.

Found by Ian James while on holiday

Acknowledgement to Carew Methodist Church newsletter, Pembrokeshire

Eastnor Autumn Letter

'Here we go again' – as expected we are heading towards another lockdown of one sort or another! Time to see what God can do with us during lockdown times. Are there neighbours we can get to know? Is there a book we can write to encourage people? Shall we get back the skill of letter writing? The loneliest folk may also be without internet and really out of the internet loop; they would LOVE a letter, on nice paper – most of us have some somewhere! What about contacting the local care home about a 'pen pal'? I am writing to myself as well as you – lots of these things I have still not done.

We have rejoiced to share the Lord's supper again at Eastnor and a good number attended, we also sung 'Happy Birthday' to Hilda, our organist, who still faithfully attends, although organ music is not allowed at present.

Our first stage of the renovation has been completed and the scaffolding came down early in September. The weathervane cockerel gleams in the sunshine now that it, along with the clock face, has been regilded. The tower committee are now turning their attention to getting faculty and plans complete for the remaining work such as the video, the kitchenette, the loo, and the window repairs. The committee have worked so hard and done an excellent job so far. Meanwhile the church bats are making themselves very much at home; we thank Ruth, our cleaner, for coping with the aftermath.

Thought for the week - If Jesus was walking through this area this week, where would He be, what would He be doing and who would he stop to talk to? He dwells in us. We are His presence, are we in those same places with those same people?

Walk with God through the coming months – He is always with us, even through Covid and He is always at work. May we know His presence and hear His guiding voice.

Rev Joan

www.eastnorchurch.org.uk

The Star Thrower

A man was walking on the beach one day and noticed a boy who was reaching down, picking up a starfish and throwing it into the ocean. As he approached, he called out, "Hello! What are you doing?" The boy looked up and said, "I'm throwing starfish into the ocean." "Why are you throwing starfish into the ocean?" asked the man. "The tide stranded them. If I don't throw them in the water before the sun comes up, they'll die" came the answer. "Surely you realise that there are miles of beach and thousands of starfish. You'll never throw them all back, there are too many. You can't possibly make a difference". The boy listened politely, then picked up another starfish. As he threw it back into the sea, he said, "It made a difference for that one."



The Starthrower Foundation exists in Haiti to provide educational opportunities for teens and young adults whose parents have died.

---- Making a difference one life at a time ----

Thomas Merton

was an American Catholic writer and mystic Trappist monk of the Abbey of Gethsemene.
He was ordained to the priesthood in 1949 and given the name Father Louis.

Thomas Merton's Prayer - A Prayer that Anyone can Pray

"My Lord God, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself and the fact that I think I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you. And I hope that I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road, though I may know nothing about it. Therefore will I trust you always, though I may seem to be lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone."

Max and The Market

It is a joy to see the return of the Friday Market in the Burgage Hall. The hall is re-organised to comply with restrictions in a great way and I am particularly happy to see all the lovely cut flowers on offer as, due to the fact that our garden is described by Tom Grant as "The smallest garden I have ever seen" I use the market as my weekly 'cutting garden'! I bought some particularly delicious Challah bread last week alongside a large bag of purple basil (My efforts to grow this herb in a pot being constantly thwarted by some insect/creature.)

Max always has some fresh dressed crab on his stall and I have been making this crab dish as a fishy treat. It is rich, so a gratin dish would serve four for lunch/supper with delicious bread and salad leaves alongside, or it will easily fill six ramekin dishes as a starter.

Crab Gratin

335g. butter
Small onion or banana shallot finely chopped
Half a teaspoon cayenne pepper
1 tablespoon flour
100 ml milk
75ml dry cider
250ml double cream
2 teaspoons mustard
Freshly grated nutmeg and lemon juice to taste
2 dressed crabs
35g grated cheddar
30g fresh breadcrumbs
1 tablespoon chopped parsley



Preheat oven to 190c gas mark 5.
Melt butter in pan and add onion.
Cook over a medium heat until the onion is soft but not browned.
Add cayenne and flour and stir to make a roux.
Slowly add milk and cider stirring constantly. Add cream and simmer.
Take off heat and add mustard nutmeg and lemon juice.
Spread the crab into the dish, with the brown meat underneath.
Pour over the cream mixture and sprinkle on the cheese, breadcrumbs and parsley.
Bake for about 15/20 minutes, until top is nice and golden.

SECRETARY'S SCRIBBLES

Your PCC met again towards the end of September.

We considered how best to achieve our plans for the various capital projects that we have on the go. It is a constant task to keep a church as old as ours in good repair so that it can continue to be used by this and future generations for the worship and proclamation of God.

Some possible help is on the horizon. As part of its recovery plan from the Covid-19 outbreak the government has allocated funding to Historic England. This is intended to provide work for conservation-grade craftsmen and -women to prevent their skills being lost. The Church of England will be bidding for some of that money to use on church and cathedral projects. As a major church we have been asked to bid for some of it.

Those of you around the church on 21 September may have noticed steeplejacks up the spire. They were there to assess the work needed to make the spire watertight, which it isn't at present. This may form part of our bid for funding.

Finally, for those of you, like me, who cannot wait for the Annual Parochial Church Meeting, the PCC has agreed that it will be held on Thursday 15 October. We will meet in the church to allow for social distancing. The date is, of course, subject to any changes that may be made to government policy on meetings and the like and to any changes in advice from the diocese.

The 2019 Annual Report and Accounts was printed in time for our earlier attempt to hold the APCM, which had to be postponed because of lockdown. Paper copies will be made available in the church, but it will also be posted on the church website.

Andrew Beech

Treasurer's Report

Last November the PCC agreed a revised budget for the church. Events since March have meant that we needed to tear up that budget and start again and at its September meeting the PCC agreed a revised budget for the General Fund and looked at the impact of our maintenance plans on our maintenance reserves.

The projection for the general fund was that, if offerings from the congregation are more or less the same as in 2019, a reasonable estimate is that we should be able to cover our running costs and minor maintenance up to the end of 2021 even with income from other sources reduced. However there would be no surplus for other projects. When charitable giving is taken into account there will be a small deficit.

When we looked at the impact of major maintenance on our maintenance reserves, we could see that if we undertook all the maintenance in the Fabric Sub Committee schedule and received no grants we will have spent all our maintenance reserves by the end of 2022.

However I have to say that there are so many uncertainties that the one certainty is that the budget for the general fund is likely not to be an accurate prediction! For example we don't know if there will be further restrictions on our movements, or what events we may or may not be able to hold. We don't know if we will be faced with expensive running repairs, such as last year's repair to the heating. We don't even know whether we will have a cold or mild winter.

So what does the general fund budget do?

The first thing to say is that it is not a strait jacket. If there are new ministries or activities we feel God wants us to take on we shouldn't say we can't do it because it is not in the budget. However, it is a tool we can use in looking at the impact on our finances – are we receiving or spending more or less than we predicted? Does it look as if we will have spare funds?

The second thing is that it lets us identify where things are costing more or less than we thought they should.

Should we be looking at trimming costs in some areas and expanding in others? Should we be asking ourselves to prayerfully consider our giving?

On maintenance, you will be aware that the Fabric Sub Committee is working hard to access any grant funding available – more forms to fill in! Also the figures we have are the best estimate at present – when we get quotes they may be more or less than we thought. And an old building like ours is good at throwing up unwelcome maintenance surprises... However it does look as if when we consider the plans for reordering the building we will need also to look at external funding.

Cath Beech

**How firm a foundation, you saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He has said,
To you who for refuge to Jesus have fled?**

**"Fear not, I am with you, O be not dismayed;
For I am your God, and will still give you aid;
I'll strengthen you, help you, and cause you to stand,
Upheld by my righteous, omnipotent hand.**

**"When through the deep waters I call you to go,
The rivers of sorrow shall not overflow;
For I will be with you, your troubles to bless,
And sanctify to you your deepest distress.**

**"When through fiery trials your pathway shall lie,
My grace, all-sufficient, shall be your supply;
The flame shall not hurt you; I only design
Your dross to consume and your gold to refine.**

**"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love;
And then, when grey hair shall their temples adorn,
Like lambs they shall still in my bosom be borne.**

**"The soul that on Jesus has leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavour to shake,
I'll never, no never, no never forsake."**

*This encouraging hymn is included at the request of Julia Warren
and seems a good note to end this month's magazine on.*



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**Contributions for the November magazine must reach Helen by 18th October at the latest.
Helen I'Anson (telephone: 01531 634 543 email: iansonjsw@yahoo.co.uk)
and will be published at the beginning of November.**

If you know of anyone who you think might be interested in what the church is doing,
especially if for some reason they are unable to get to church, please take a copy of the magazine for them.

***This is your magazine. If you have any thing you would like to contribute such as an answer to prayer
or a suggestion for an article, please contact the editor for the month.***