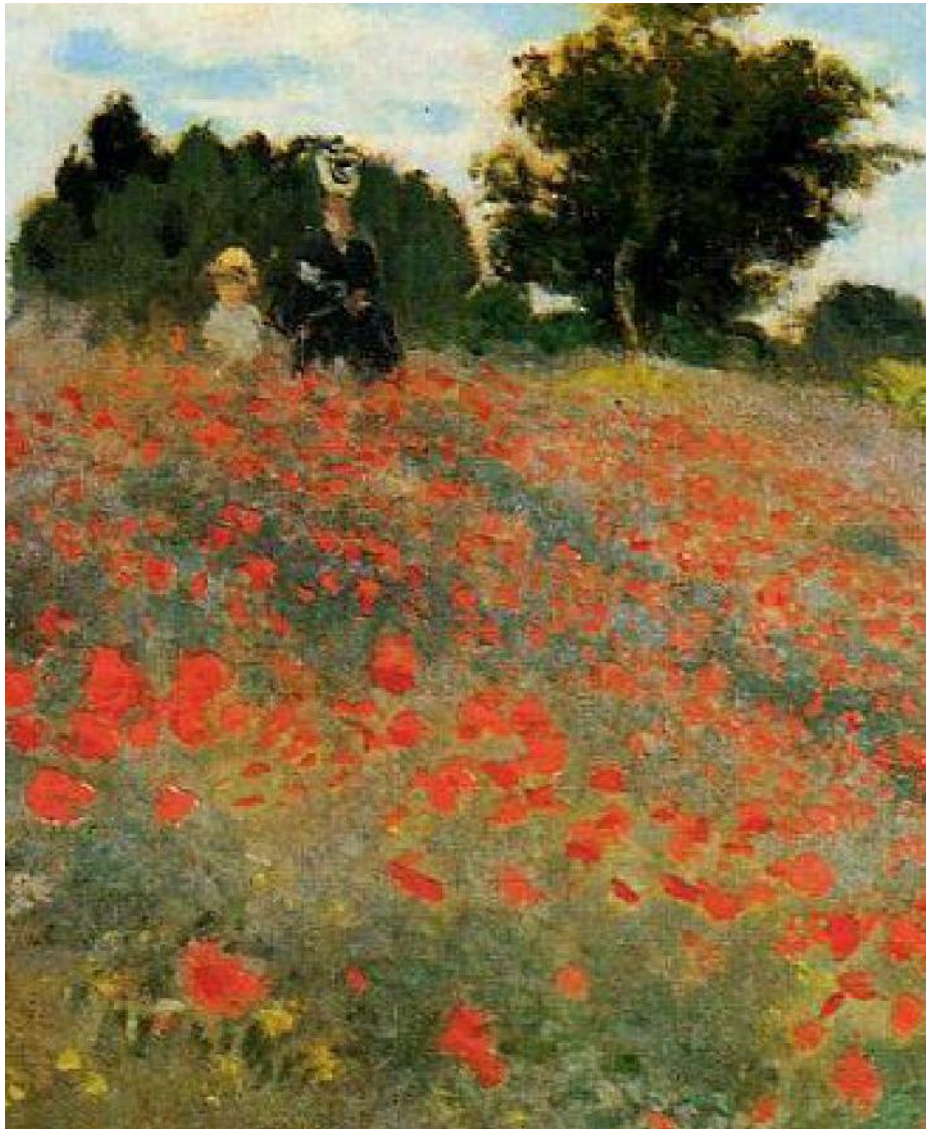




**St Michael And All Angels, Ledbury
&
Saint John The Baptist, Eastnor**

November 2020 Magazine





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Editorial

Welcome to the November magazine

October saw our Annual Parish Church Meeting, postponed, because of Covid, from Spring. I think that it would be safe to say that it was not the happiest of occasions.

So, the Radio 4 Thought for the Day on the following morning, given by Rhidian Brook, was, I felt, very 'relevant.' I tried unsuccessfully to obtain the text from the BBC, so I contacted Rhidian directly and he was most happy to provide me with his 'Thought ' for the magazine. Rhidian is a novelist, screenwriter and broadcaster. He has been a regular contributor to Thought for the Day since 2000. His latest book 'Godbothering' published in March this year, is a selection of these contributions.

I love the uplifting word of Dr. Lockeridge in "That's My King"

David Hazell's article I find fascinating, as scientific I certainly am not, having abandoned those subjects, along with maths, at an early opportunity, although I did have to attend compulsory arithmetic once a week!

It is very good to have our bells update from Tim and we do look forward to hearing them ring out across our town once more in the very near future.

I hope that you get some inspiration from this edition.

Helen l'Anson

Thought for the Day - by Rhidian Brook

Good Morning,

I was seated at a table in the quiet area of the sports centre trying to read. A man was talking loudly on his mobile which he had on speaker phone. I waited for him to realise I was there but he either didn't notice or didn't care. I sat there wrestling with a desire to say something but also fearing his reaction if I did. Eventually, heart pounding in anticipation of confrontation and escalation, I asked him, as politely as I could, to turn it down. Without breaking off from his call the man got up, walked towards me, gave me a look of contempt, as though I was the one being rude and then he left.

In a world where rudeness has perhaps become accepted, even expected, behaviour how should we act or react? Is the only way to counter rudeness to be rude back? Watching the first (and thankfully last) Presidential debate a couple of weeks ago was to see how high rudeness has been promoted in society. Politeness couldn't get a word in. Rudeness trumped manners. It left you wondering if civility was a concept no longer capable of winning our approval, or votes.

Rudeness is nothing new but perhaps, amplified by social media, it feels more pervasive, and reveals itself more readily. In a search to understand why this might be, the comedian Danny Wallace wrote a book - with a rude title - and found that rudeness was not unlike a neurotoxin that spread like flu (this was 2018) and that it was just as contagious. Some people even had a perception that rudeness was a route to success, not just for high office, but in the world of work generally. It also required little effort, was oddly satisfying and someone else usually ended up paying for it.

The challenge is that its quieter, subtler antidotes - good manners, politeness, humility – whilst being things we say we admire, sound like hard work. They require some kind of holding back, a restraint or even sacrifice. Taking that insult. Looking like a loser. Giving up our right to be right. Not winning the argument.

In a brilliant essay, the novelist Rachel Cusk describes Jesus being 'killed in an orgy of rudeness' whilst remaining, for the most part, polite, asking God to forgive His killers. The crucifixion must have seemed like a defeat for the values that Christ is said to embody. And yet, in the cosmic arm-wrestle between rudeness and its opposite, rudeness proved to be a false god. In sacrificing Himself, Jesus translated word into deed and made evil visible. At the heart of good manners there has to be humility and, for me, only a humble God could absorb that kind of violence, contempt and rudeness and not hold it against us.

Remembrance

During our service in church on Remembrance Sunday, the meditation after the sermon is going to be the hymn *Have faith in God, my heart*, by Bryn Austin Rees. Bryn was a Congregational minister in Ipswich during the Second World War and he was also an RAF chaplain. The docks in Ipswich were bombed a number of times and as the town was on the route taken by German bombers going to the Midlands, the unused payload was often dropped on Ipswich on the way back to Germany.

One night after an alert was over, Bryn went to the kitchen table and wrote the following hymn. He told his wife Morfydd afterwards that the words came quite easily, and that he never altered a word or line or the metre. Bryn said that he simply felt that the hymn “had been given to him by the Holy Spirit”.

Bryn was my minister when I was a teenager and I will never forget the sermon he based on this hymn and told us all how it came to be written. What faith to be able to write these words in those circumstances!

Jennifer Harrison

**Have faith in God, my heart,
Trust and be unafraid;
God will fulfill in every part
Each promise he has made.**

**Have faith in God, my mind,
Though oft Thy light burns low;
God's mercy holds a wiser plan
Than Thou canst fully know.**

**Have faith in God, my soul,
His cross for ever stands;
And neither life nor death can pluck
His children from His hands.**

**Lord Jesus, make me whole;
Grant me no resting place,
Until I rest, heart, mind and soul,
The captive of Thy grace.**



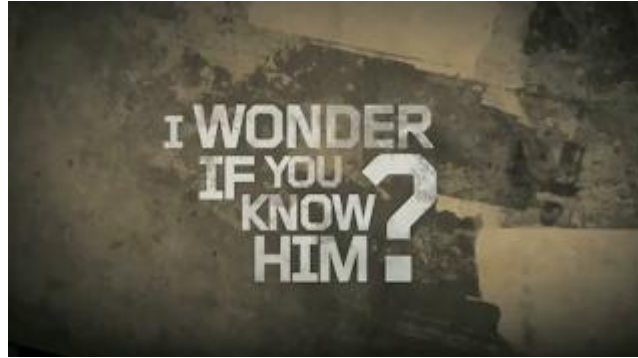
"That's My King"

The late Dr. S. M. Lockeridge, a pastor from San Diego, USA
said these words in a sermon in Detroit in 1976:

My King was born King.

The Bible says He's a Seven Way King. He's the King of the Jews - that's an Ethnic King. He's the King of Israel - that's a National King. He's the King of righteousness. He's the King of the ages. He's the King of Heaven. He's the King of glory. He's the King of kings and He is the Lord of lords.

Now that's my King.



Well, I wonder if you know Him. Do you know Him? Don't try to mislead me. Do you know my King? David said the Heavens declare the glory of God, and the firmament shows His handiwork. My King is the only one of whom there are no means of measure that can define His limitless love. No far seeing telescope can bring into visibility the coastline of the shore of His supplies. No barriers can hinder Him from pouring out His blessing.

He's enduringly strong. He's entirely sincere. He's eternally steadfast. He's immortally graceful. He's imperially powerful. He's impartially merciful. That's my King. He's God's Son. He's the sinner's saviour. He's the centrepiece of civilization. He stands alone in Himself. He's honest. He's unique. He's unparalleled. He's unprecedented. He's supreme. He's pre-eminent. He's the grandest idea in literature. He's the highest personality in philosophy. He's the supreme problem in higher criticism. He's the fundamental doctrine of historic theology. He's the carnal necessity of spiritual religion.

That's my King!

He's the miracle of the age. He's the superlative of everything good that you choose to call Him. He's the only one able to supply all our needs simultaneously. He supplies strength for the weak. He's available for the tempted and the tried. He sympathises and He saves. He's the Almighty God who guides and keeps all His people. He heals the sick. He cleanses the lepers. He forgives sinners. He discharged debtors. He delivers the captives. He defends the feeble. He blesses the young. He serves the unfortunate. He regards the aged. He rewards the diligent and He beautifies the meek.

That's my King!

Do you know Him? Well, my King is a King of knowledge. He's the wellspring of wisdom. He's the doorway of deliverance. He's the pathway of peace. He's the roadway of righteousness. He's the highway of holiness. He's the gateway of glory. He's the master of the mighty. He's the captain of the conquerors. He's the head of the heroes. He's the leader of the legislatures. He's the overseer of the overcomers. He's the governor of governors. He's the prince of princes. He's the King of kings and He's the Lord of lords.

That's my King!

His office is manifold. His promise is sure. His light is matchless. His goodness is limitless. His mercy is everlasting. His love never changes. His Word is enough. His grace is sufficient. His reign is righteous. His yoke is easy and His burden is light. I wish I could describe Him to you ... but He's indescribable. He's incomprehensible, He's invincible and He is irresistible.

That's my King!



I'm coming to tell you this, that the heavens of heavens can't contain Him, let alone some man explain Him. You can't get Him out of your mind. You can't get Him off of your hands. You can't outlive Him and you can't live without Him. The Pharisees couldn't stand Him, but they found out they couldn't stop Him. Pilate couldn't find any fault in Him. The witnesses couldn't get their testimonies to agree about Him. Herod couldn't kill Him. Death couldn't handle Him and the grave couldn't hold Him. That's my King!

He always has been and He always will be. I'm talking about the fact that He had no predecessor and He'll have no successor. There's nobody before Him and there'll be nobody after Him. You can't impeach Him and He's not going to resign. That's my King! That's my King!

Thine is the kingdom and the power and the glory! Well, all the power belongs to my King! We're around here talking about black power and white power and green power, but in the end all that matters is God's power. Thine is the power. Yeah! And the glory! We try to get prestige and honour and glory for ourselves, but the glory is all His. Yes! Thine is the Kingdom and the power and glory, forever and ever and ever and ever. How long is that? Forever and ever and ever and ever. . . And when you get through with all of the evers, then ... Amen!

A recording of this will be part of the service on Sunday 22 November when we celebrate Christ The King

So What About Science?

Conversations about the Christian faith commonly turn to science because two questions are often on people's minds: first, "Hasn't science disproved God?"; and secondly, "Isn't Christianity anti-science?" The answer to these questions is "No!" Let's begin with the second, before moving on to deal with the first.

Isn't Christianity anti-science?

I'm sure you've heard it said that the rise of Christianity was responsible for the demise of ancient science, or, perhaps, that throughout history the Catholic Church has suppressed the growth of science. Together, claims like these combine to form a narrative: that, in our age, science has finally triumphed over religious ignorance and superstition, and that in doing so it has liberated humanity. Often the implied point is that the Church secretly knew that science is, or would become, a threat to belief in God and that science has the power to demonstrate the improbability of God's existence.

Proponents of the idea that Christianity suffocated ancient science often tell the story of the brutal murder of Hypatia, the Alexandrian philosopher, mathematician and astronomer, in 415 A.D. It is claimed that she died at the hands of a Christian mob that wanted to suppress her pagan teaching. It is regrettably true that a group of so-called Christians ignored the teaching of Jesus, and, during a period of civil unrest, murdered her. Rather than being motivated by anti-intellectual "religionism", ancient sources paint a more nuanced picture. The real explanation for Hypatia's murder is that she became collateral damage in a local political feud, which had nothing to do with her religious belief or teaching. Significantly, each of her identifiable students was in fact a Christian. One, Bishop Synesius of Cyrene, was a good friend. He wrote to her as 'my dear Hypatia', describing her as 'mother, sister, teacher' and 'the only good thing that remains inviolable.'

While it is true that many of the early great Christian thinkers felt at liberty to attack in writing what they considered to be the errors of Greek natural philosophy, it is also true that they readily employed aspects of what we today call 'the natural sciences' to inform their view of the world and their faith. Tertullian, for example, used astronomy to argue that the celestial bodies – the moon and stars – could not be gods because they possessed regular orbits. Augustine, one of the most influential early Christian thinkers, used his considerable knowledge of contemporary philosophy and science in his *Literal Commentary on Genesis*.

Natural philosophy, the ancient approach to reflecting on the nature of the world, blossomed in the mid-sixteenth and seventeenth centuries – a period often referred to as the "scientific revolution". It was characterised by a holistic consideration of nature, including, for example, the mechanism of creation's design, as well as the immortality of the soul. As such, it combined topics that what would today be divided into science and theology. The early-modern scientists saw no tension in this. Nicholas Copernicus, the man responsible for advancing the idea of a solar system – where the sun *not* the earth is the centre – was a Roman Catholic in Holy Orders. His book, *On the Revolutions of Heavenly Spheres*, which is often marked as the beginning of the scientific revolution, contains a dedication to Pope Paul III and also lists the Cardinal of Capua and the Bishop of Chelmo among his supporters. Similarly, Galileo, whose imprisonment by church authorities is often misrepresented as an attempt by the Church to quash scientific enquiry, was himself a devout Catholic who was supported by prominent church figures.

It is a well-documented fact that, across Europe during the "scientific revolution", it was devout Christians that developed the scientific method and made key scientific advances. Well-known thinkers such as Isaac Newton or Robert Boyle believed that investigating the natural world was consistent with religious belief and also that their discoveries encouraged rational belief in God. As C. S. Lewis observed: 'Men became scientific because they expected law in nature and they expected law in nature because they believed in a lawgiver.' The idea that science was ultimately contrary to the notion of Christian faith was entirely foreign to the great minds of this period.

Commenting on the early-modern development of science, the 20th Century German theoretical physicist Werner Heisenberg, who won the Nobel Prize in Physics “for the creation of quantum mechanics”, argued in *Scientific Truth and Religious Truth* that ‘[this] new thinking ... has nothing whatsoever to do with a rejection of religion.’ Heisenberg was himself a devout Christian who was convinced of the unassailability of scientific truth in its own sphere but did not believe that science invalidated the content of religious thought.

Heisenberg is not unusual. Baruch Shalev’s *100 Years of Nobel Prizes* (published in 2005) explores what the Nobel Prize winners of the previous century have in common. Amongst other things Shalev looked at religious affiliation. He found that just under two-thirds of those receiving the physics and medicine awards (64% and 65% respectively) were Christians. In Chemistry the percentage was even higher, 74%.

History demonstrates, therefore, not only that Christianity is not anti-science, but that Western scientific thought is itself based upon Christian presuppositions: science presupposes that there is order in the universe, a strange notion if you believe that the universe is a series of chaotic, undesigned accidents.

It is true that there have been periods when some Christians have been sceptical of the prevailing scientific thought – but this is not the same as belief in God or Christian thought being against science as a method of investigating the world.

Hasn’t science disproved God?

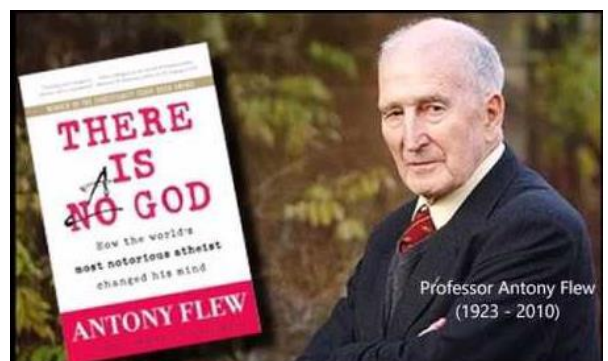
In order to approach this question, we need to begin by determining what the word “proof” means. Richard Dawkins, an evolutionary biologist who has been described as the global face of atheism, concedes that science is not capable of disproving God. He wrote in *The God Delusion*, a book with the stated aim of turning religious leaders into atheists: “What matters is not whether God is disprovable (he isn’t) but whether his existence is *probable*.”

Far from demonstrating God’s existence to be improbable, the scientific discoveries of the late twentieth century convinced Anthony Flew, who was at the time one the world’s most famous atheists, that God existed. He wrote in *There is a God*:

I now believe that the universe was brought into existence by an infinite Intelligence. I believe that this universe’s intricate laws manifest what scientists have called the Mind of God. I believe that life and reproduction originate in a divine Source. Why do I believe this, given that I expounded and defended atheism for more than half a century? The short answer is this: this is the world picture, as I see it, that has emerged from modern science.

You might ask how I, a philosopher, could speak to issues treated by scientists. The best way to answer this is with another question. Are we engaging in science or philosophy here? When you study the interaction of two physical bodies, for instance, two subatomic particles, you are engaged in science. When you ask how it is that those subatomic particles – or *anything* physical – could exist and why, you are engaged in philosophy. When you draw philosophical conclusions from scientific data, then you are a thinking as a philosopher.

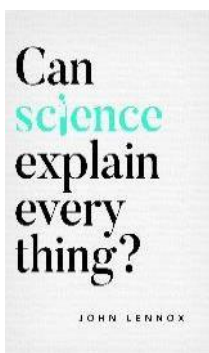
Flew’s observations help explain why the scientific community is split on the question of God. The disagreement between scientists is rooted in the fact that when scientists begin to talk about the *implications* of scientific discoveries, they are not doing science but moving into the realm of philosophy. For Flew, a mixture of philosophical argument and scientific knowledge seemed to be enough to convince him of God’s existence. When engaging with the probability of God’s existence, the evidence used cannot simply be restricted to current scientific knowledge (which, it might be added, is constantly developing and being reformulated).



In actual fact, honest engagement must acknowledge a whole range of other data, including, but not limited to, the historicity of Jesus' resurrection, the near if not total universality of varied religious experiences, the intricate complexity of the universe, and philosophical arguments. This explains why Richard Dawkins's *God Delusion* was able to achieve bestseller status whilst receiving a broadly negative reception by those trained in philosophy, irrespective of their view on God.

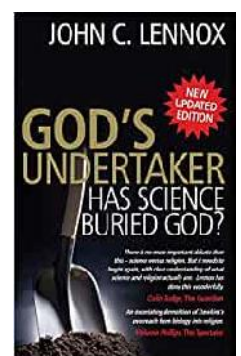
If modern science had demonstrated the improbability of God, we should expect those who enter into the field to lose any faith they previously possessed. A 2018 paper titled 'Responding to Richard', featured in the academic journal *The Public Understanding of Science*, found to the contrary that the majority of the non-religious scientists interviewed were non-religious prior to their scientific education. This paper also referenced other studies that found 'many scientists — even most nonreligious scientists — do not perceive a conflict between being religious and being a scientist in the abstract sense'. The same study found that in an investigation of scientists' views on the relationship between science and religion, of the forty-eight UK scientists who referenced Dawkins, the majority (thirty-eight) disagreed with how 'he fills his role as a celebrity scientist.' Perhaps surprisingly, of these thirty-eight, 'the nonreligious largely outnumber[ed] the religious': twenty-three were nonreligious as opposed to fifteen identifying as religious. A cluster of these scientists went so far to say that 'Dawkins' public engagement misrepresents what science (as a process or method) can do.' This is because, while it is possible to conclude that there is probably no God having reflected on scientific knowledge, such a conclusion, as Anthony Flew observed, is always reached through philosophy, not science. Furthermore, in 2009, a British Council poll in ten countries that found that the 'perception of conflict between evolutionary worldviews and belief in God is a minority view', which is consistent with a number of other studies on the subject. It also referenced a study that found from their sample that only 34% of scientists identify as atheists. This split is exactly what we would expect to find from experts in the field of science if: (a) science had *not* demonstrated God's existence to be "improbable"; and, (b) if religious belief was based on more than science.

You might think it strange that in an article that talks about science and religion I have not gone into the nitty-gritty of particular scientific theories. I may choose to do this in a future article, because I believe — with many scientists — that the existence of God makes most sense of concepts such as Big Bang Cosmology and even Evolutionary Theory. But, for this article relating to science, it suffices to make the following observations: from the earliest times Christians have been involved in the sciences; the Church historically resourced the study of science; Christians were crucial in the development of modern science and believed it to be compatible with their faith; scientific study presupposes a Judeo-Christian worldview; and, finally, the majority view of contemporary scientists is *not*, to use Dawkins's language, that the idea of God is so improbable as to think that science has disproved God's existence.



If you want to explore the relationship between science and Christianity further; John Lennox's *Can Science Explain Everything* or his more detailed *God's Undertaker: Has Science Buried God?* are worth reading.

If you prefer to listen to short reflections look for the Youtube channel [godnewevidence](#) and their Bad Faith series.



Rev. David Hazell M.A.

Ledbury Bells Project

An unpromising set of circumstances!

I you had told me early in 2018 that we would be running a major project entailing a huge fundraising target and a range of different contractors (a) during a year of Brexit chaos when local businesses were very mostly reluctant to part with any of their money, and then (b) during a pandemic when everything – work and fundraising – was paralysed, I would have declined the challenge. As it is, we are now within weeks of bringing this very complex project to a conclusion and, if we are allowed to, expect to ring the bells for the first time when the Bishop of Hereford comes to join us on Advent Sunday.

Why did it all go so well in the end?

Firstly we have had a very effective and skilled project team on the job. Frank Seabright and Judith Faux, two of my local bellringing colleagues, have brought a lifetime of experience to (in Frank's case) all aspects of the technical work on the bells and in the tower and (in Judith's case) to the complex management of the finances and grant applications. We have also had invaluable help from Cath and Andrew Beech, the other members of our core team. Secondly, we have had tremendous financial and moral support from people in the St Michael's congregation, from the local bellringing community and from other friends of the church. A number of local businesses and organisations did support us. Many people have volunteered their time and skills to save us money. Thirdly, the two main contractors (D.A. Cook, the builders and Whites of Appleton, the bellhangers) have been very easy people to work with. We have had very constructive and trusting relationships with both companies.

What has been achieved?

We have transformed the inside of the tower with repairs to stonework, woodwork, floors, walls and windows. In the process we have cleared out a huge amount of clutter! We have redecorated the first two levels, and re-wired the whole building with particular improvements to lighting and fire alarms. We have greatly increased the safety of the building at the higher levels with repairs to stone steps and the creation of many additional handrails which now make it possible to get up to the parapet without taking your life in your hands! On the ringing side, we will have 4 new bells and 6 thoroughly refurbished and repaired bells mounted on a frame that has been restored by local volunteer labour. There has been a strong focus on education and training. The ground floor will be an exhibition space full of colour and interest. There is a new training bell (dumbbell) in the ringing room. We will have sophisticated simulation equipment linked to computers to enable us to "ring" the bells without them being heard outside when we are teaching beginners. There are now nine cameras in different levels of the tower which feed images into two screens (ground and first floor) for education and training purposes.

What next?

Bellringing is part of the church's outreach and mission. The bells tell the people of Ledbury that there is a place of Christian worship at its heart and call them to visit us. We want many more people to learn the skill of bellringing so that this call to worship can continue for decades and even centuries to come. It must be made easier, more attractive and easier to understand. At the same time, we want the people of the town to embrace the tower as place of great historic and cultural interest and to be intrigued by what they learn when they visit. We particularly want to work with schools and other groups of young people. The work is only just starting!

Tim Keyes (Tower Captain) Oct 2020

The government's decision to call a four week lockdown in England from 5th November has rather overtaken plans for the bells and the bishop!

The Gospel in Action

Praying for the persecuted Church

If the persecuted church was not suffering enough, Covid 19 has added a whole new layer of distress.

“I’ll live for the glory of Christ”

‘If you don’t stop worshipping your God, go to jail or leave this village!’

This one of many threats Sop (names changed for security reasons), a believer from a Buddhist background in Laos, faced from his community when the village chief saw him and his family worshipping Jesus instead of Buddha. In Sop’s rural village, Christianity is seen as a threat to the Communist culture and more ‘peaceful’ religions like Buddhism or animism are promoted instead.

But Sop refused to stop worshipping Jesus. He was eventually thrown out of his village with his family – but not before the villagers beat him up and set his house on fire. In his new village, Sop and his family were warned to keep their faith to themselves – but God had other plans. Sop began a healing ministry and many people became Christians, which caught the attention of the local authorities.

Sop was summoned to a meeting and threatened again. And although he did not have to leave his village, the persecution became relentless. Over the months that followed, villagers burned his rice farm and took his tractor apart. On one occasion, all nine of his pigs were poisoned and killed. The village chief also found ways to stop the worship gatherings that Sop had established and his children were discriminated against at their school.

Sop knew that he would face persecution as a Christian and takes comfort from Jesus’ instruction in John 15 to remain in Him. But sometimes the difficulties of his situation overwhelm him: *“There are times when I feel like it’s me against the world and that the Lord has not provided me with people. When I first became a Christian, many people were there to help me with my faith and disciple me. But when intense persecution came, nobody stayed.... But God sends people. He used your ministry (Open Doors).”*

Strengthened by ‘Open Doors’ prayer support Sop and his wife, Dara, now run literacy classes for their community – and some of their students include people who previously persecuted them! They also provide shelter for widows and young people kicked out of their houses because of their faith. Although Sop is slowly getting back on his feet after months of being unable to farm due to Covid 19 lockdown, God has been faithful to provide for Sop and his family. Looking back on all that has happened, Sop is still able to say, *“If I die, I know it is my gain and if I live, I’ll live for the glory of Christ.”*

Sop and his wife Dara are just one family of thousands who suffer at the hands of Communism, Buddhism, animism and many other religions. The additional conflict Covid 19 brings is yet another pressure. Please grieve for them and include them in your regular prayer times.

When Asa King of Judah faced a vast army superbly armed (+300 chariots!) he prayed in both desperation and faith.

“Lord, there is no-one like You to help the powerless against the mighty. Help us O Lord our God, for we rely on You and in Your name we have come against this vast army. O Lord, You are our God; do not let man prevail against You”

You can read about it and the outcome in 2 Chronicles 14.

It is a prayer I like to use as I pray for the persecuted Church. The vast army we are praying against are all the persecutors of our brothers and sisters.

Asa could appeal to the Almighty for help; we can also appeal to the Almighty with the power of Jesus name and in confidence that He will hear our prayers for the sake of our beloved brethren.

Here is another prayer:

O God, our refuge and our strength, our very present help in time of trouble, have mercy on our brothers and sisters around the world who live with the reality of anti-Christian violence. We pray for the countless thousands who have been injured or bereaved, who have had to flee their homes and livelihoods. Comfort them with the reality of Your presence, protect them like a mighty fortress and make the escalating violence cease. Shield them also against the dire effects of Covid 19. May the Name of Your Son Jesus Christ be glorified as Christian victims of violence forgive and love their persecutors - just as He did. (Psalm 46)

Unseen now, but we can be assured that our prayers will make a difference! St Paul treasured the prayers of the saints! (Ephesians 6:19-20)

Bill MacKenzie

Mtwara News

The LEDBURY DEANERY MTWARA LINK Committee have agreed to send £1,000 to Mtwara. We usually send £500 for food for the poor at Christmas time so we will do this, plus £500 for the kindergarten children who are fed at the school.

The coronavirus is very bad in Mtwara and this has affected the church's contribution for the kindergarten children. The children are all very well which is good to know.

Currently there is £1,400 in the Mtwara fund. Our fund-raising efforts have been restricted this year due to the pandemic, but we hope we will be able to resume activities next year, particularly with holding a 'Tanzanian Evening' which had to be cancelled this year, as well as some Lent lunches. Thank you to all our supporters.

Brian Bowers & Elaine Toyer.

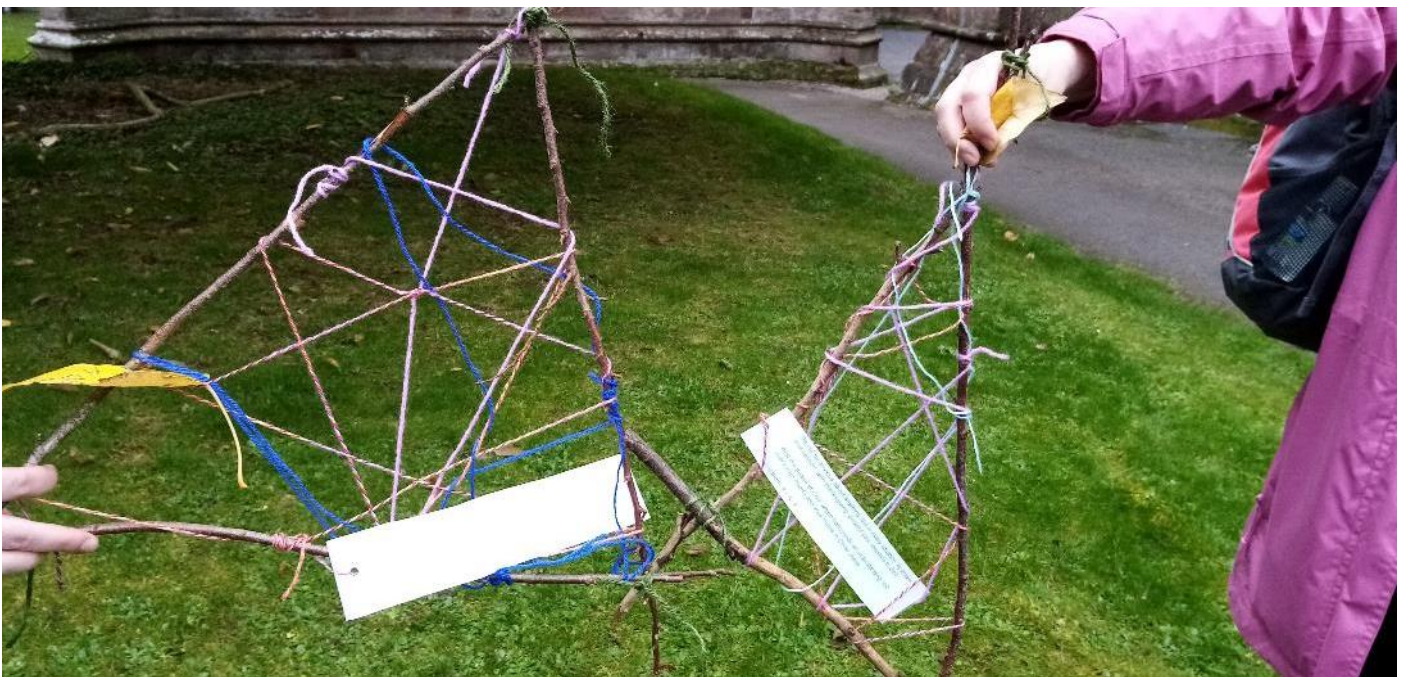
News from Young Church - Jill Jupp



For the first time since the lockdown in March, Young Church were able to meet on Sunday 18 October. We tried a new initiative 'Forest Church for Children and Young People'. We just had a small group of young people and met in the grounds of the Church. We talked about the changes and uncertainties that we had all experienced, focusing on what we could do rather than what we couldn't, enjoying the beautiful world around us that God has created and being thankful that we live in Herefordshire. All of the young people were very glad to be back at school and seeing their friends again.

Having just walked around enjoying the environment, we did a natural weaving activity, 'Tangle Triangle' reminding ourselves that God knows all about the things that we are anxious and worried about and is always there for us. We also made a 'Prayer Heart' and brought people and issues to God and then replanted the Church containers with beautiful Autumn Pansies.

The session finished with hot drinks and biscuits, all socially distanced and COVID-19 risk assessed of course.



The Giving Tree

At the start of Advent, a Christmas Tree appears in Church near the Chapter House. The Tree is decorated with labels, each of which represents a child or individual who might appreciate a gift at Christmas. No names are given, just a description of the person's age, gender and any particular circumstances. Any member of the congregation can take a label, provide a suitable gift, and return it (with the original label attached) to be placed at the foot of the tree on the Sundays during Advent. (The final Sunday for return this year will be Sunday 13 December 2020, to allow time for distribution of gifts). Each time a gift is returned, a decoration is added to the tree. In this way we can see how the more we give, the more beautiful the tree becomes.

Owing to the latest restrictions this process is going to be more complex than usual but the need is likely to be even greater. [In the light of the November lockdown] it may not be possible for the Giving Tree to be available to the congregation until Sunday 6 December 2020, so, if you would like to support this community initiative, could you please contact me on 01531 635 129 or jill_jupp@hotmail.co.uk, as soon as possible. I will then provide details of the recipients in order that you may select a gift to purchase. It would be very helpful if it could be returned to Church on Sunday 6 December 2020 rather than the final deadline of 13 December 2020. Alternatively, I am happy to make an arrangement for collection with you. If anyone would prefer to make a donation rather than a gift that will be very much appreciated too and I will arrange a purchase.



In this way the gifts may be checked off against the list, put into family groups and given back to Ledbury Primary School and Ledbury Children's Centre, to arrange distribution ahead of the end of term on 18 December 2020. There is a little more leeway with the Community Hospital.

Thank you for your support.

Max and The Market

Max always has some smoked fish on his van, and so when I need a quick and easy answer to a meal I make 'Scram and Sam'. Scram and Sam was always on the menu at our restaurant and very popular. Joan Collins chose it and she ate with us twice in one week!
(The son who ate Joan Collins's pudding' - that is another story!)

Scram and Sam

Smoked salmon
Local eggs, maybe duck (four eggs for two people)
Butter
Salt and pepper freshly ground
Brioche bread for toasting



Toast bread, melt chunk of butter in pan, season eggs and scramble.
When cooked, add a pat of cold butter to eggs to stop them cooking further.
Pile onto toast and top with the smoked salmon.
Serve with salad leaves.

At the moment, there is lots of fresh corn on the cob at the market, along with abundant supplies of courgettes

The following is a delicious accompaniment to roast fish or meat (Serves 6 or 8)

Roasted Sweetcorn and Courgette, with Avocado and Soured Cream

4 ears of sweetcorn
5 courgettes cut into batons
2 teaspoons each of ground cumin, cinnamon, dried oregano
1 teaspoon chilli flakes or finely sliced green chilli
Finely chopped garlic clove
Four tablespoons olive oil
Sea salt and freshly ground black pepper
Flat leaved parsley
2 avocados
Juice of lemon or lime
Soured cream mixed with ground sumac



Using a sharp knife, strip the corn from the cob.
Put corn into one roasting tin and courgettes into another.
Mix all dried herbs and spices together with the olive oil and seasoning and divide between dishes, coating the vegetables.

Roast.

Meanwhile peel and slice the avocados and squeeze over lemon or lime juice

When vegetables are cooked mix them and put into a colourful salad bowl.

Top with avocado chopped parsley and spoonfuls of soured cream.

You can always add chunks of blue, goat or feta cheese if you want to turn it into a supper dish and eat with warmed baguette.

Treasurer's Report

Many of you will be aware that the church agreed some time ago to give 10% of congregation giving to charitable causes. Generally, the list is divided between local, national and international charities. Last year we divided our giving between over 20 charities. This year the PCC has decided that the list should be shorter; nearly every charity must be feeling the impact of Covid on its income but there is a cost to charities in receiving and processing donations. This means that making larger donations mean that more of the money we give actually goes to the work of the charity. The PCC will be looking at the list of charities, but if you have any charity you would like to suggest, please let Ian James, Christabel Panter or Cath Beech know.

Cath Beech

Forget Me Not



When to the flowers so beautiful,
The Father gave a name,
Back came a little blue-eyed one
(All timidly it came);
And standing at its Father's feet,
And gazing in His face,
It said in low and trembling tones,
"Dear God the name Thou gavest me,
Alas! I have forgot."
Kindly the Father looked him down,
And said, "Forget Me Not."



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Church Officers

Clergy - Rector: Revd. Keith Hilton-Turvey (07796 585 407)
Others: Revd. William Simmonds (01531 635 796)
Revd. Tony Hodder (01531 636 840)

Lay Reader: Mary Anne Keyes (01531 579 021)

Churchwardens: Christine Bainton (01531 636 036)
Julian I'Anson (01531 634 543)

PCC Secretary: Andrew Beech (01531 579 287)
Treasurer: Catherine Beech (01531 579 287)

Assistant Churchwardens: Sue Simpson, Peter Tattersall, Richard Thursby

Office Secretary: Sarah Williams
(Tel. 01531 631 531, Email: ledbury.ministry@talktalk.net)

For further information ring the church office or look on the church web site(www.ledburyparishchurch.org.uk)

Contributions for the Christmas (December and January) magazine must reach Helen by 20th November at the latest.

Helen I'Anson (telephone: 01531 634 543 email: iansonjsw@yahoo.co.uk) and will be published at the beginning of December.

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 tell them where to find it online or print a copy of the magazine for them and take or sent it to 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.